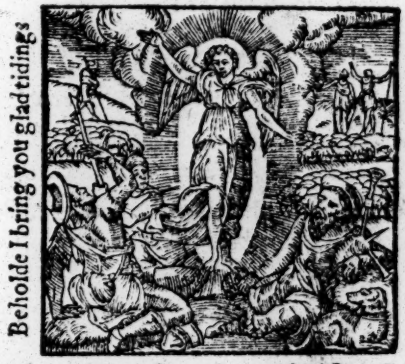
THE NEW TESTAMENT OF OVR LORD Iesus Christ, Translated out of Greeke by THEOD. BEZA.

Whereunto are adioyned brief Summaries of doctrine vpon the Euangeliſtes and the Actes of the Apoſtles, together with the methode of the Epiſtles of the Apoſtles, by the ſaid Theod. Beza:

And alſo ſhort expoſitions on the phraſes and hard places taken out of the large annotations of the foreſaid Authour and Ioach. Camerarius, by P. Loſeler. Villerius.

Engliſhed by L. TOMSON.



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1577.

Cum priuilegio.

Mr
Mr Stephens

TO THE RIGHT HONORABLE M. FRANCIS WALSINGHAM ESQVIER, ONE OF THE PRINCIpal Secretaries to her excellent Maieſtie, and of her highneſſe priuie Counſel: And to the rightworſhipfull M. Francis Haſtings Eſquier. L. T. wyſheth proſperitie in this life, and life euerlaſting in Chriſt our Sauiour.

IF I had to render a reaſon of this my trauaile in tranſlating into our mother tongue, that that hath bene fruitfully laboured and put foorth in the Latine to the great cõmoditie, & profite of ſuch to whome our good God hath giuen vnderſtanding therein, I might truely and iuſtly ſay, it was for my poore brethrens ſake, which want the bleſſing before ſayde, for the vnderſtanding of the Latine, and yet haue great richeſſe of the Lord, in that he hath giuen them the benefit to vnderſtand and reade their owne. For as the Sunne, which ſhineth vpon the iuſt and vniuſt, was not made for the benefite of our Countrie onely, but of al the Worlde, nor the Sonne of God ſent into the Worlde for the Iewes *onelye, but alſo for the* Gentiles, *part of whome we are: (for he ſhut vs all vnder vnbeliefe, that he might haue mercie vpon all) So neither were the Scriptures left for the* Grecian *onely, but for the* Barbarian *alſo, both for the wiſe and vnwiſe, both for the learned and vnlearned of what Nation and tongue ſoeuer they were,*

that we altogether through pacience and comfort of the holye Scripture might haue hope: For ſo farre haue the Scriptures of duetie to go, as the Apoſtles had commandement to preache, and in ſo many tongues ſhould the Apoſtles preache, as by their gift from aboue they might. And as they themſelues are in this ſorte to be applied to our vſe, through the gift of tongues, which God doth ſtill poure vpon his Church, (though not after the ſame ſort as at the firſt,) euen ſo, whatſoeuer holye men haue written vpon them through his vnſpeakeable mercies, and by the working of his holy Spirite in our tongue, ought likewiſe, by the ſame gift be deuided to the profit of the brethren elſe where, which differ in tongue, but agree in vnitie of faith: For ſo it commeth to paſſe that we communicate one with anothers benefites, and become to haue a felowſhip in thoſe things, which otherwiſe ſeemed to be ſeuerall to ſome one of vs. This benefit of God for his part, and conſideration of euerie one of our dueties for our partes, brought the Scriptures themſelues firſt out of Iudea, *and the* Hebrewe *tongue, into* Grecia, *and the language of that Countrie, though not ſo happily as might be wiſhed, from thence, to the* Romaines, *and into the Latine tongue, and ſo through the louing viſitation of our God, into* Dutch, French, Engliſh, Italian, *and ſo forth, which, no man repineth at (that Antichriſt of* Rome *onely except, who hateth the light, becauſe he is not of the light, but of darkeneſſe, as his father the Prince of darkeneſſe, the Deuill is) but all that loue God, and feare God, moſt humblie thanke him for, as obedient & duetyfull children, ſhewing their obedience towarde him in ſtudying in his Lawe both day and night.*

And as our Brethren and Saincts of God haue done for our behoofe in this point touching the Scriptures, ſo haue they done for the workes of good Fathers and Prophets, cauſing them to ſpeake familiarly to vs, as home borne children with vs, which otherwiſe, were plants of Paleſtina, *and grafts of* Grecia, *and citizens of the* Latins. *All this I ſay for our profit, that we might taſt and feele how louing and mercifull our God is, and what in part, that Communion of Saincts is, which we ſo oft recite, and ſo conſtantly beleeue at this preſent, & ſhal,*

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trust, to the end, when beliefe shal cease, and God shall be all in all. For this we confesse and beleeue all, that where soeuer we are, and into how many countries of the worlde soeuer we are scatte-red, we are but one Churche, we make but one bodie, we haue but one head, and but one Spirit. If God raise vp a Prophet in our Countrie, as he did at the first in Iudea, his minde is, that the wordes of this his owne Prophet, shall be profitable to the whole bodie as well the foote which is the furthest part, as the heart that is the nearer, shall receiue nourishment and increase of strength by it. And for this end and purpose he deuideth diuers gifts vnto this body, that the nourishment which seemeth to be so farre of, may be brought nearer, yea, and so neare that eche member may liue thereby. So that the gift receiued, layeth a burden vpon him, that hath receyued it, and it is no more in his power, to do or not doe, but he must of necessitie doe for the profit of Gods Church, according to the measure of that gift which God hath giuen him remembring alwayes with himselfe, that our God is a warie and heedie giuer, and looketh for an accompt, because he tendreth his children. He made vs not for our selues, but for our brethren, and so long shall we be here, as he hath appointed our brethren to repe commoditie by vs, if we will seeme to make a propertie of that which ought to be common, and kepe it to our selues as our owne, which is not ours, but our brethrens, the Lord is faithfull, who will not be slacke to punish our vnfaithfulnesse, and to render vs the recompense of our faithles dealing s[illegible]rth toward him and them. This was one reason no doubt, and not the least, which moued the Fathers in olde time, and our good fathers of this our blessed age, yet liuing amongest vs, to doe as they did, and doe still, by publishing those things which they haue receyued of God for vs, and not for themselues: and hereupon was this our godly brother and fa-ther, whome we thinke worthie all reuerence in the Lord, not o-nely satisfied to put these his notes forth in the Latine tõgue, but desired also some of our godly brethren to communicate them with his Countrie men in their owne language, which as it hath beene godlie intended, so I am sure it will be performed, as the Lord will. Which thing was no small mouing to me, conside-

ring as great want, in mine own Countrie men, & as great profit, which may I truſt riſe vnto them by it, if they can be as content to take paynes to reade, as I haue taken the labour to write, onely for conſcience ſake, & in the feare of God, to make them partakers of that commoditie, which I my ſelfe and many mo of my learned brethren haue felt by this ſo ſingular a bleſſing of our mercifull Father and Lord God, through the tender care that this moſt Reuerende Father, and louing brother Theodore Beza had of vs. This I thought my ſelfe of duetie bounde vnto, being no otherwayes ſo preſently able to helpe them, not minding to preuent any other mens doing, for I heard not of any that was or woulde go about it, but tendring onely the profit of the more ſimple and vnlearned which are as deſirous of inſtruction, as I woulde inſtruction were readie for them, and reſpecting that that I muſt be called to an account for, in the day of our Lord Ieſus. This reaſon of my doing I ſay, I haue to giue & teſtifie to all the worlde, if it be not ſo much as I might haue done, as happily ſome will ſay: I ſtay my ſelfe vpon the teſtimonie of a good conſcience before God, being aſſured that herein I haue not done amiſſe, craning pardon at the Lordes hands for all my wants, aſwel of duetie, as of other things in what other reſpects and parts of my life ſoeuer. What profit ſhall come of it, I leaue that to the Lord, for neither the planter nor the waterer is any thing, but God that giueth the increaſe, and yet I doube not, but it ſhall doe that good which the Lord hath appointed it for. The enemies will take occaſion to ſtumble at it, and that is one profit, for Chriſt was made for the fall of many, other I truſt ſhall receyue comfort by it, for the ſame is a Sauiour to his. As all men haue not faith, ſo all men ſhall not receyue it, and therein as no man can marueile, ſo I can not be grieued, for they that are ſuch, are prepared to deſtruction. Onely my purpoſe was, and mine earneſt prayer to God is, that if not all, yet many may receyue comfort of it to their immortalitie, as for the reaſt, if the Lord hath ſo appointed it, that I ſhould be a ſauour of death vnto death to them, and this my paynes taken ſhoulde be a furtheraunce to their hardning, as I go not about to ſeeke out his vnſpeakeable counſels, ſo all laude and prayſe

be to

be to his Name for it. How be it, I determine of none, but vnto them that haue this ſigne of reprobation, this I ſay, and I call heauen and earth to witneſſe againſt them this day, that if they go on forwarde in this ſtriuing againſt God, they ſhall vndoubtedly periſh, and this my labour ſhall be a witneſſe againſt them in that day. For he that refuſeth to heare the worde preached, and will not reade it, if God haue giuen him that gift that he may reade it, pronounceth ſentence againſt himſelfe, that he is none of the children of God, that he is none of the ſheepe of Chriſt, that he hath no part of inheritance in that Kingdome, which was prepared for vs before the beginning of the worlde. For doth not Chriſt ſaye, my ſheepe heare my voyce, and doth not Paule ſay, Faith is by hearing, and hearing by the worde of God? we are not Chriſts then, if we will not heare, and we can not haue faith, if the worde doe not ſounde vnto vs: and looke where faith is not, there is no Chriſtianitie, there is no life, there is no ſaluation: and if no life, if no ſaluation, then no Chriſt, no God, for God is not the God of the dead, but of the liuing: and liue without faith we can not, and to haue faith without the worde it is impoſſible, as the Apoſtle ſpeaketh of the ordinarie waye of our ſaluation: if it otherwayes fall out by way of reuelation, it is rather by way of miracle, and of a ſpeciall grace, which may not cauſe vs to tempt the Lorde in forſaking his appointed way. Dauid ſpeaking of the bleſſedneſſe of the happie man, (and there is no happie man but the childe of God,) ſetteth downe this (we know) as a chiefeſt point of his happineſſe that he ſtudieth vpon the Law of the Lorde both day and night: And this is not left vnto vs as a point to be ordered at our diſcretion, as who would ſay, we may be happie with it, and we may be bleſſed without it: no not ſo, it is a thing verie requiſite and neceſſarie for them which haue the gift, as without which, they ſhall not be bleſſed: For how can we receyue a gift of the Lorde, and not giue an account for it? And what is he ſo voide of the Spirite of God, that knoweth not, how he muſt repent him of his ſlackeneſſe in vſing any good bleſſing of God, and call for pardon and mercie, that his negligence may not be imputed to him? And is there any repen-

sauce without a sinne? Can I craue pardon at Gods hands for that wherein I haue not offended? Thy very calling for mercy (O man) whatsoeuer thou art, argueth and telleth thy conscience thou hast sinned therein, and if thou see, it must be so at thy latter end, if God giue thee space and grace to repent, consider it betime with thy selfe, make thy reckening now, that if thou wilt be blessed, thou must meditate and study in the Scriptures of thy Lord thy God both day and night: If thou remember the recreation of thy body with some lawful pleasures, forget not the refreshing of thy soule with this heauenly foode: Let not Gods goodnesse towardes thee in giuing thee some liberty, cause thee to become vnmindeful & vngrate to him, & deadly enemie to thy selfe. Our dutiefulnes herein, and how much God requireth at our hands, is set forth herein, that in the law written by Moses, al fathers are commanded to teache it their children, to speake of it, sitting at home, and going abroade, to write it vpon the postes of their houses, to make them frontlets of it, and hemmes of their garments: And shal we thinke that this law perished with them? because we are not Iewes, are we not therfore Gods people? No doubt it is writtē for our instruction, for all things that are written, saieth the Apostle, are written for our learning: And what then shal we learne hereby, yea, what thing must we learne hereby: but as we haue heard and read in Dauid, that if we wil be blessed, we must meditate in it both day and night, both for our selues, and for our children: for our brethren, for our families. Herevpon also the Apostle renueth the cōmandement, and refresheth the charge to all Christians of what estate, order, calling, condition soeuer they be, saying, Let the worde of God dwel in you plenteously in all wisdome. Hearken you lothsome hearts, and giue eare, you that wil needes beare about w̄ you this open marke of reprobation: thinke you that this is spoken to you? For if you be not within the compasse of this saying of the Apostle, you are not within the compasse of euerlastiug life. Are you, or do you take your selues to be of the number of them, in whom the word of God must dwel plenteously? How shal it come to dwel in you? How shal it take possession of you? Can you tell what dwelling

ling meaneth? It is to haue full poſſeſſion, and a manſion houſe in you, to ſit and reſt there, to rule and gouerne there, as you do in your houſes, and places of your owne abode. And how ſhall this be, but by that ordinarie meanes which God hath appointed you: which is by reading and hearing. It commeth not by Idleneſſe and worldly vanities, it commeth not by dycing and carding, dancing, & dalliaũce, it commeth not by chambering and wantonneſſe, this is not the way to haue the worde of God to dwel in you: You muſt ſearch the Scriptures. Do you thinke to haue eternal lyfe? You muſt looke into them: ſearch the Scriptures, ſayeth Chriſt, for they beare witneſſe of me. But you paſſe not for him: If you did, you would neuer be ſo careleſſe of your ſelues, and careful to ſerue the Deuil. I ſay you are carefull to ſerue the Deuil, when you riſe vp early, and go late to bedde, when you leaue no labour nor paynes, to ſeeke after the pleaſures of the fleſh, and cannot abide to heare of the worde, you can not abide I ſay, once to looke vpon it, it is death to you, to heare a Preacher once in a twelue moneth. And yet you will be called Abrahams children: He that ſhould ſay otherwiſe of you, ſhoulde haue the defiance giuen him: But the truth is, you are not his Children, vnleſſe you follow his ſteppes: And what ſayeth the Scripture of him? I knowe that he will commaunde Gen. 18. 19. his ſonnes and his houſholde after him, that they keepe the way of the Lorde. Which of you hath a care to that? Or how can you haue a care to it, if you knowe them not? and how can you know them without reading or Preaching? Cornelius was a true childe of Abraham, he feared God and al his houſholde: So was Eunice, Timothies mother, and Lois his Grandmother, and ſee what her practiſe was being but a woman, ſhe nouriſhed vp hir Sonne in the words of faith, and of good doctrine. Which of you can bring vp his childe in doctrine, and knoweth none himſelfe? Or how wilt thou haue thy childe followe that, which thou hateſt thy ſelf? It cannot be, ſuch Grapes cannot be gathered of ſuch thornes, nor ſuch figges, of theſe thiſtles. They of Berea were right children of Abraham, & famous fellowes. Actes. 17. 6. ſo ſayth the Scripture: and why ſo? For they receiued the worde with al readineſſe, and ſearched the Scriptures dayly, whether

those things were so. Why then you are but bastardes, and no children: Shameful is your name, and hateful to all the world: For where is your readinesse in receiuing the word? where is your dayly searching the Scriptures? Giue attẽdance to reading saith Paul to Timothie, and againe, continue in learning, for in doing this thou shalt both saue thy selfe, and them that heare thee. And this is not a precept for Ministers onely, but generally for al men: For thou shalt saue thy selfe sayth he: other I am sure wilbe partakers of saluation aswel as they, it is not proper to them only to be saued, no more it is to thẽ also to read the Scriptures: so then if it be a commandement to him, it is to vs all, because we wil all be saued. Wilt thou be saued then? Then must thou reade and heare the Scriptures: Thou must haue it dwel plenteously in thee: by dwelling plenteously, the Apostle meaneth thou must be cunning & perfite in it, both for the knowledge of it to instruct thy selfe and other, and also for the framing of thy life after it. To you it is, to you, I saye, which are not Ministers, whome the Apostle speaketh vnto, to you that are troubled with worldly affaires, you especially ye must reade the Scriptures, and reade them with great diligence, the more enemies a man hath the better he ought to be armed, None haue more enemies, then the worldly men: Which of you goeth forth to battel, and putteth not on his Armour? The armed commonly ouercome, and are saued, and not the vnarmed. And who needeth the Phisition more, then he that is most wounded? I wil not enter into comparison, whether of you is in most daunger, the Minister, I meane, or the other that is no Minister, I would rather wish you to consider it your selues, that so by entring into your selues, you might feele what neede of armour you haue, what neede of a Phisition. But this I wil saye, because you feele it to your smart, where it pleaseth GOD to visite you. When any temptation falleth vpon you, as if it please the Lord to strike you with sickenesse, with lameneſſe, to take away your children, your goodes, and those things which you loue best, in stede of comforting your selues, and humblye submitting your selues to the mightie hande of God, you fall to murmuring

1. Tim. 4. 13. 16

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agaynſt him,you fall to deſperation,you remaine comfortleſſe, you can not raiſe vp your owne hearts,nor the hearts of your brethren,which are proued with the like temptation.What a lamentable caſe is it to ſee one of you haters and deſpiſers of the worde of God, to come to a ſicke man to comfort him,yea,to your owne wiues,and children,to your friends and acquaintaunce?miſerable is the comfort God wot,that you giue him, you ſtande like Blockes and Stockes,not knowing how to direct him,thus ſhewing forth your condemnation,being nearer to Hell,than he is to the Graue, and to euerlaſting death, then he is to this bodily death. You can pretende no excuſe, but onely that you are not learned, and why are you not learned, (I ſpeake to you that can reade) ſeeyng you haue the Scriptures in your owne tongue? Your common pretence in former times hath bene,becauſe they were harde: Thoughe that excuſe be none,for ſome of you that can reade,haue traueyled in harder, I am ſure: and for the reaſt,this I ſaye,that the harder it is,the more paynes you ought to haue beſtowed in it. For if you be reſolued as you ought to be,that you are bounde to know your Fathers wil,the hardeneſſe of it,may not cauſe you to forſake your duetie.I wil referre you but to your own iudgements:What is he amongeſt you that if,in his fathers laſt Will and Teſtament,by the benefit whereof,he looketh to enioye his fathers landes, there were ſome one clauſe harde, would not you be diligent in ſearching it out,by reading and reading agayne,by conferring with other more learned then himſelfe,by hauing the iudgement of the beſt Lawyers?So that in our cauſes or earthlie matters,hardneſſe can not cauſe vs to ſlacke our dueties, but rather cauſe vs to vſe more diligence. So ſhould it be,yea,ſo would it be in this Wil and Teſtameut, whereby our hope is to come to the inheritance of euerlaſting life: if anie one clauſe of it ſhould be harde, that ſhoulde not cauſe an hardeneſſe of heart to caſt of the care of the whole, and vtterly to ſurceaſe from looking vpon it. But this ſheweth,as I ſaid,what we are. For if we were Children and not baſtardes, we would haue as great a care to it for all the hardeneſſe,as we haue to an earthly will.Well it hath plea-

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ſed God in this our latter age, to remoue this cloke, the Scriptures are made plaine vnto vs, and this newe Teſtament, by theſe notes of Beza, ſo plaine both for the meaning it ſelf of euery ſentence, and for the plaine light of euery worde, and kinde of ſpeache, that no man can pretend that former excuſe. I dare auouche it, & who ſo readeth it, ſhal ſo finde it, that there is not one harde ſentence, nor darke ſpeache, nor doubtfull worde, but is ſo opened, and hath ſuch light giuen it, that children may go through with it, and the ſimpleſt that are may walke without any guide, without wandering and going aſtray. So that if thou wilt not ſtill harden thine owne heart, and purchaſe wrath vnto thy ſelfe againſt the day of wrath, thou muſt now come, and take better wayes, and ſhew forth better fruites then thou haſt done. But happily, thou wilt pretend corruption, and ſay that the Scriptures are falſified with theſe corrections and marred with theſe gloſes: Thus in deede Antichriſt ſaieth: but thou haſt to followe the counſell of the holy Ghoſt by the mouth of the Apoſtles, trie the Spirites, whether they be of God or no. Thou muſt examine them, and conferre them firſt with the Scriptures, before thou condemne them, for ſo did they of Berea, and ſo did the Samaritans as we reade in Iohn. For vnleſſe thou heare Chriſt himſelfe ſpeake in his worde, and conferre thoſe things that are laied before thee, with the Scripture, thou ſhalt be deceiued. Thou knoweſt euen in worldly affaires, for a man to condemne an other before he haue hearde him, is a great point of raſhneſſe, and diſſalowed of al men: and he that wil giue his iudgement vpon a matter before he haue well weighed it, caryeth about him the name of a foole. But if according to the hardeneſſe of thine heart which cannot repent, thou wilt not come to better wayes, and meaneſt to remaine ſtill in like lothing of the Scriptures, and forſlacking thy duety therein, as thou haſt done in former times: I pronounce the wrath and vengeance of God againſt thee, and tell thee from the Lordes mouth, thou ſhalt haue no part in the inheritance of the righteous. And as for you my poore brethren, which haue taſted and felt the louing mercies of our God and gracious Lord & Father, & haue entred into a league with

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him,to take him to be your God,as he hath taken you to be his people,receiue you this benefite of the Lord,as my truſt is you will,with ioyfull hearts:be mindefull,to giue thankes to the Lorde,for this worthy brother of ours,and pray for his continuance amongeſt vs in his Churche,that we may be further enriched by his meanes, and receyue greater comforts of the Lorde by the hands of his ſeruant. I wil not ſtande to commende this worke vnto you,both for the faithfulneſſe of the tranſlation,and for the ſingular profit of the notes,the commoditie,which I knowe vndoubtedly,you ſhal reape thereby, will commend it ſufficiently to your godly hearts.The thankefulnes that you can ſhew both to GOD for him,and to him,for his paynes,is the diligent & paynefull reading of that which he hath diligently & painfully written.If otherwiſe it ſhould fal out,which I hope wil not,you ſhould fal into the condemnation of the wicked,and tourne this bleſſing of the Lord to your hurt & deſtruction.And as you ſhal thinke your ſelues boũd to him,for thus opening the Scriptures of God vnto you,ſo be you mindefull to pray for them, by whoſe godly meanes they come to your hãds.This dore hath bene ſhut vp a great while, you know,be thankeful therefore to God,& pray for the long life and happie reigne of our moſt dreadfull ſoueraigne,Elizabeth,by Gods gracious and louing mercyes,towardes this his Church of England,our moſt lawful and onely Prince,our true anointed of the Lord, and Mother of this Iſrael. As the Lord hath preſerued hir Maieſtie mightily theſe yeres paſſed, from the traiterous treaſons of traiterous & bloud thirſty diſſẽbling hypocrites heartes,ſo it may pleaſe him to continue his Fatherly protection towardes her,& diſcouer al counterfeites, & plucke away al viſardes from their faces,that hir Maieſty may ſee in dede who are her enemies,& he through his mighty power confound & bring thẽ to ſhame,that either with heart or hand, entend or meane any thing againſt hir.And let al ſuch as feare the Lord,ſay with Dauid touching Gods enemies & hir Maieſties:Powre out thy wrath O Lord vpon the people that haue not knowne thee,and vpon the Kingdomes that haue not called vpon thy name.Be thankefull alſo and pray for Pſalm.79.6.

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the Honourable Counsel, by whose good meanes vnder hir Maiesty, you enioye this benefit, and shal doe greater, if with thankfull heartes you turne vnfeinedly to the Lord, and praye for the increasing of his graces in them, whome he hath placed as vnder shepherdes ouer this his house of Israel. And for mine owne part, as I shal I trust remaine mindefull all the dayes of my life with earnest and hearty prayer first for hir Maiestie, and hir long and blessed reigne ouer vs, with al peace and quietnesse, to the destruction of al hir enemies both open and dissembling, which seeke their owne wealth more then hir Maiesties health: and next for hir most Honourable Counsell, that as good fathers they may rule ouer vs as children, and not as seruants: so to your Honour, as I am most bounde, I present this testimonie of mine hearty good wil and meaning towardes you, being ready to perfourme al the dutifulnesse to your Honour, which the Lord shal giue me, both in prayer to him for your health, and increase of zeale to the maintenance of his kingdome, which is the onely proiect of your Honour, and the marke, you haue to shoote at. And as in duety I haue & am bounde to your Worship, for the great courtesies I haue receyued of you not a few yeares, and for the feare of God which I see in you, which the Lord increase to the Honour of his Name, and to be a light to the brethren, so I ioyne you herein, in one poore and simple remembrance, of my good will, being not able by seueral giftes, to shew how much I thinke my selfe in debte to you. The thing it selfe I know is great, but my labour but smal, for my chiefest respect was to further & helpe the more simple sort. God graunt it may be profitable to them, and that his children may reape that commoditie by it, which my prayer is they shal.

Then shal I thinke my selfe blessed of the Lord, and thanke him heartyly for his fatherly goodnesse towardes me, with earnest prayer to him for your Honour and Worship, that his peace may remaine vpon you for euer, and vpon al the Israel of God.

¶TO THE MOST FAMOVS PRINCE LEWYS OF BOVRBON, PRINCE OF CONDE, &c.

And to the reſt moſt famous and noble Dukes, Marquiſes, Earles, Barons, and Gentle men, which haue embraced the true Goſpel of Chriſt, in the Kingdome of Fraunce.

Theodorus Beza of *Vezels* Miniſter of the Church of *Geneua*, grace and peace from God the Father, and from our Lord Ieſus Chriſt.

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PRESENT vnto thee moſt famous Prince, & to the reſt of you, whome the knowledge of Chriſt through the mercie of our moſt gracious, and heauenly Father, hath made noble, the bookes of that new couenant, which I turned into Latine a fewe yeres ſince, and now haue ouerlooked againe with as great faithfulneſſe and diligence as I coulde, and beautified with ſhort ſummes of doctrine as is conteined in them: God grant my gift may be as profitable to the Church of God, whome the moſt Chriſtian King hath made you tutours and defenders of, as I truſt it wil be grateful and acceptable vnto you, for why ſhould I not ſo eſteeme of you, which haue ſhewed to the whole world, both with great valiancie, and conſtancie, that you are not aſhamed of Chriſt and his Goſpel. And to whome I beſeeche you ſhould I dedicate theſe my ſmal labours, rather then to you, which are not onely profeſſours, but alſo defenders, and maintainers of the doctrine which is here taught? But what needed al this wil ſome man happily ſay? I wil therefore ſet downe the groundes and cauſes of this my doing.

Intollerable no doubt are thoſe men, which vpon a fond affection they haue to nouelties, condemne antiquitie, and no leſſe fault worthie are they alſo, which can away with nothing, but that, that is olde, for I pray you, the things that are now olde, were they not ſome time new? Yea, and certaine it is to ſuch as liſt not to be contentious, that there was neuer anie age yet wherein there were not ſome found, which either of purpoſe, or of ignorance darkened not the trueth of God. And no leſſe euident alſo it is, that, though God did neuer reuenge and puniſh the trecherie of the world ſo ſeuerely as to bereue his Church vtterly of the knowledge of his word, yet notwithſtanding there hath not bene alwaies like meaſure of vnderſtanding, no not in thoſe things which are the principal pointes of our religion. And therefore ſome moſt falſe, and moſt hurtful hereſies are verie olde, in ſo much as *Paul* him ſelfe wrote a great while ago to the *Theſſalonians*, that the myſterie of iniquitie began to worke then: and *John* alſo ſaith that there were then euen in thoſe daies manie Antichriſts.

And no man is wel able to cure theſe diſeaſes, but he that knoweth the true cauſes of them: which are verie manifold no doubt, though they haue but one head and fountaine from whence they ſpring: euen from hence I meane, that men fel from the word of God, the word I ſay, which is conteyned in the bookes of the Propkets, and Apoſtles, to their owne deuiſes, for when that light was once taken away, which ought onely and alone to be in the Church of God (for he that ſeeth not that, ſeeth nothing.) What could follow of it, but that we muſt needes as blinde buſſardes wander vp and downe in darkeneſſe?

For they that thinke otherwiſe, are not worthy the hearing, for what ſay they? doe not heretikes pretend the worde of God? and therefore we neede ſome rule, whereby we may know to ſeuer falſe interpretations of the worde, which oftymes is ambiguous and doubtfull, from true interpretations. But what rule may that be? Here ſome men thruſt vpon vs their moſt vaine terme, Catholike, which hath bene at all times, and in al places, of great accompt, but if we go on and aske them, whether there be any ſuch matters, or no, we ſhal finde them ſtrayght wayes graueled in verie many queſtions.

Other pretend Councils, and olde Canons for themſelues giuing them hygh and loftie ſtyles, as though they ſhould ſtrike vp the ſtroke, and appeaſe all controuerſies that ariſe

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in the Church, but to this day they could neuer attaine it and bring it to good passe, for thinke there is no man at this day ignorant. I wil not say how darkely, but how vaskilfully many Synodes iudged oftentimes euen in those poyntes which parteine to doctrine, & this I say of those Counsels which are not vtterly to be condēned. And by this meanes it came to passe, that general Counsels oftentimes controlled prouincials, but what wil you say if prouincials were some times of better iudgement then the general Counsels? It is no hard matter to be seene if you wil looke onely into the Counsel holden at *Gangrena* & compare it with a number of other which they call generall Counsels. I speake not of that which the Chronicles of those dayes doe openly report, howe that euen in those better dayes (if we compare them with these our latter yeres) the Byshops were partly so ambitious, and partly so vayne and ignorant, yea, and many so openly and so desperately wicked, that euen very blinde men may easily see, the Deuill himselfe was chiefe ruler and president in those Counsels. What a thing were it than, if we should make those Synodes, which were holden long time since, (as namely this Counsel of Trent) when the Church was oppressed with most open tyrannie, a rule and lawe to direct vs by? Yea, and the best of those Counsels, do not determine any point of religion, one, or two, onely except: moreouer and besides that, they haue through the malice of certayne false Epistles, counterfect decrees, and an infinite sort of forged Canons crept in. As for that deceitful dealing of *Bonifacius* a Byshop of *Rome* in *Augustines* dayes, about the *Affryeane* Counsell, it is knowen to al the world, though of late a most fonde and wicked backeslyder, (whose wicked lewdnesse thou knowest well ynough) went about to excuse it before thee most famous prince. And what is it, that those wicked men left vnassayed and vnattempted in those Countreyes, where they might doe what themselues lysted? But thus much of Counsels.

So another sorte flye to the wrytinges as they terme them of the olde Fathers. But whome shal we chuse, I praye you in suche a number, for we haue but a fewe of the most auncient, I meane of suche as were before *Constantines* dayes: and the Latine writers are the best of them, and yet they are such, that euen they which make so great accompt of fathers, will make many exceptions against them, and not otherwise credite them. As for the age that followed euen to the decay of the *Romane* Empire, which was euident in all mens eyes, first it was disquieted and troubled with *Arrius*, then with *Macedonius* that warryer agaynst the holy Ghost, but muche more with *Nestorius*, and *Eutyches*, especially in the East, which Heretikes had great resisters, men of noble and excellent wittes, and so learned Byshops as no age since hath brought foorth lyke store. And as for the West Church, that was as greatly troubled with *Pelagius* faction, the remnants whereof make great spoyle in the Churche euen at this day. And here I craue leaue to say as the trueth is without offence, or breache of patience to any man. I aske then, what one is there among all these, or if they will haue mo, who are they, whome they would chuse to debate and decyde these matters that are at this day in controuersie? for first (as mete is) they wil al refuse this. For this is the voice of them al, they bring that which the Lord hath giuen, & therfore there must be as good credit giue to those things which they teach, as if they were prooued by the written word of God. What *Cyprian*, *Augustin*, & *Chrysostome* say in this case, it is wel knowne, who cal vs back to the holy Scriptures onely: Yea I wil say more, (& that, with their good patience I trust) which are conuersant in these Fathers writings. Satan had layed euen in those dayes in the countrie of *Grecia*, the first foundation and ground worke of praying to the dead, against which some Bishops of good place & countenance, were so far from opposing themselues, that some of them, being otherwise godly & learned, did notwithstanding, past all measure, shewe the vanity of their eloquence, in writing mens praises, & cōmendations: other that were lesse learned, gaue themselues to nothing so much, as I know not to what kinde of vaine studies, as the *Grecians* were alwayes too much giuen that way, as either to building of sumptuous temples, or to honouring the memorie of Martyrs, & to heaping vp rites & ceremonies: other partly of ignorance, & partly of couetousnes & ambition, & to be short, euen of manifest wickednes, did not onely not represse open superstitiō when it was rising, but also fostered and cherished it. But these two mischieues especially reigned in those dayes: The one, that they which had bene practised in the Philosophers writings, very litle, or nothing mindeful of that most graue and Apostlel like sentence in deede, Beware that no man spoyle you with Philosophie, did not onely dote in many vaine speculations, as by applying those dreames of *Plato*, whiche he deuised of familiars, and spirits, vnto Angels, but also did manifestly wreste the worde of God, to the Philosophers fayninges which they had beene nouseled vp in. From hence came those opinions of free wil, which

…our of nothing but of *Aristotle*, and disquiet the Church of God in these daies, as they
…d almost vtterly vndone it in these former ages, had not God stirred vp *Augustine* a-
…inst *Pelagius*: and yet he him selfe was sometimes caried away as it were in an heate,
…d tel vpon the rockes of mans wisdome. But I wil let passe these and manie moe, which
…ith al mine heart I had rather should be couered as the olde Fathers nakednesses, then
…rought to light.

The other mischiefe was farre worse, for as an vnauoydable disease, it had almost pos-
…ssed al mens mindes, and it was this, a marueilous desire that men had to misshape the
…hole Scripture, and turne it into allegories wherein euerie man tooke so great pleasure
…ithout measure or compasse, that eche man thought he might do what he would. And if
…ou wil haue the seedesman of both mischiefes, *Origenes* was he vndoubtedly, a man, to tel
…ou what I thinke, of al that euer wrote vpon any point of diuinitie the shamefullest
…at euer was, whome, though manie could not abide (as in deede they had good cause)
…t on the other side some made great accompt of, because he was better learned in
…ngues and artes, then other were. And other some spited him of malice rather then of
…rounded iudgement. But this disease rested not in the West, *Africa* was infected with
…, so was *Italie*, *France*, and *Spaine*, in so much as the whole Scripture was misshapen, and
…holie changed into an allegorie. In the meane while sprong vp *Pelagius*, and *Celestinus*,
…r I wil not speake of the schisme of the *Donatistes*, against whome God raised vp *Au-*
…*stine*, and by his meanes brought againe to light the knowledge of the chiefest pointes
… Christian doctrine, as of Gods prouidence, of free wil, of faith, and free iustification,
…hich through the Philosophical dreames of the Greeke Bishops, was almost cleane put
…t: and yet notwithstanding euen in those daies (which is strange) the calling vpon the
…ad, and the foolish opinion of sole life tooke roote and crept in: which shameful errour
…*erome* defendeth openly. In like sort increased the number of ceremonies, as *Augustine*
…mplaineth, writing to *Ianuarius*, and a great number made as great accompt of Monkes,
…specially In *Egypt* & *Syria*, the most superstitious natiõs of al that euer were) as if thei had
…ne Angels. Then also began praiers for the dead, to be come very common, then sprang
… *Plato* his opinion of the fire of purgatorie, which notwithstanding, as may plainely be
…thered by *Augustines* workes, was not receiued in al Churches: So then, to come to
…y purpose, whome of al these shal we take chiefely to be iudges? If we wil be ruled by
…at backeslyder, whome I spake of, we must chuse them which liued about the daies of
…*eodosius* the great. And in deede I grant, there were verie learned Bishoppes in those
…yes: But yet this I say (with protestation that I speake it not to slander anie man) that
…ere is scarse one of them to be found, that disagreeth not with him selfe, and with other
… manie things, and that of great moment. But if that backeslyder of ours would hap-
…lie denie it, let me be taken for a lyer, if I proue it not to be so. And here I knowe
…at exceptions he wil lay in against me, to wit, that yet at the least wise, we may gather
… those writers, of what sort the outward face of the Church was at those dayes. As
…ough that were our chiefest controuersie, and not about the doctrine it selfe rather. As
…ough we were to receiue at al times without exception, what so euer rites the olde
…urch, yea be it (if you wil) the Apostles Church, vsed either as profitable, or fit and ne-
…ssarie for those times: To be short, As though they should not be foolishly occupied,
…hich would busie them selues about the mending of the roofe of an house, when the
…ound worke and foundation is readie to fal. But what should I neede many words? Ma-
…e of you remember, I thinke, most honorable and noble Lordes, at what time we reasoned
…on this matter, more after a slight and toyishe kinde of skirmishing, then by anie ear-
…st disputation at the Citie of *Poytiers*, How that in fewe wordes we knit vp this matter,
…ncerning the appeasing of strifes, (which a sort of hot spurres, I wil not saye frowarde
…en, a kinde of indifferent men, do so highly commend) and sayed, that we had to dispute
…d determine first of the doctrine it selfe, and the beliefe out of the word of God:

And if that were once established, then should we with farre greater ease dispatch the
…tter of rites and ceremonies. For some of them would be laied on side as vaine things,
…uing to no purpose: other would be reiected, as either of them selues, or for some o-
…er respect, superstitious and naught: other condemned, as wicked and detestable: and
…her would be receiued, either because they be necessarie, or because they might profi-
…blie be vsed. Why, what then do these men seeke for more? surely most noble Prince,
…thing but this, that they may bring the faithful Ministers of God into hatred, as men that
…ditiously and ambitiously bring in new things, and so make hanocke of the flocke of
…rist, without controlement, for they are in al partes like to them of whome our Lord
…d Sauiour witnesseth, that they wil neither enter into the kingdome of heauen thē selues,

nor ſuffer other to enter in, the work kind of men to doubt that liueth this day vpon
earth, & a thouſand times worſe then thoſe, that are open enemies to the Goſpell. And the
fore ſuche men, as you, whom the moſt Chriſtian King hath made tutors, and nource fathe
of the Churches of God, haue moſt of all to take heede of them, as you would beware
thoſe, which eſpecially lay waite againſt you, partly for their bellies, and gaynes ſake, a
partlie of that enuious and wicked and diueliſhe nature they are of, and partlie to pleaſ
them, whome like flattering hypocrites they feede vpon.

But I ſee I am too long in reſuting this opinion, therefore I come to my matter: And wh
ſhall we ſay to them, which are perſwaded that we ought to take the common errour of t
people, for a rule for our Religion? which ſet the vaine titles of Fathers and Cuſtome, agai
all the reaſons, and witneſſes that man can bring? And to be ſhort, which reſt onely vpon t
Church, which both fondlie and falſely they call the Catholike church of Rome, being
deede but a particular, and no vniuerſall Church, I thinke it good to let them alone, leaſt
going about to deale with them by reaſon, which haue no reaſon, I ſeeme my ſelfe to
voyde of reaſon.

Now, if none of all theſe men which we haue ſpoken of, can ſit as Iudges in this matte
but haue neede rather to be iudged of ſome other, in what court I praye you ſhall this
waightie a cauſe be handled and pleaded? ſurely in none but before the iudgement ſeate
God alone. Why then (ſay they) let him be called downe from heauen. Nay, why doe
they fetche him out of thoſe their cloyſters? Becauſe we muſt haue a God that ſpeak
plainely and openly, and not a filent, and dombe god, ſuche an one as their caked god is. B
where ſhall we finde ſuche a God? ſurelie no where, but in their writings, which (as Pet
witneſſeth) ſpeake as men which are moued by the Spirit of God: In theirs I ſay, of whe
doctrine the Apoſtle cryeth out and ſayeth, that the Churche is buylded as vpon a moſ
ſure foundation, to wit, in the booke of the Prophetes and Apoſtles, which are called t
olde, and new Teſtament.

But (ſay theſe men) all the ſtriſe and controuerſie is about the interpretation of the Bibl
and we ſay that you muſt ſeeke to the Churche for it. Yea but firſt we muſt agree vpon th
which is the Church, becauſe the glorious Churche of Satan, doeth alſo abuſe the name
the Church. And how ſhall this be determined, but by the kinde of the doctrine? And ho
wil you ſeuer true doctrine from falſe, but only by the holy Scriptures? For as for that ſu
ceſſion which ſome men make their chiefe buckler, it is almoſt worne out, becauſe
knowe there haue many very naughtie and ignorant men for the ſpace of a great ſort
yeres ſucceeded good and learned Biſhopes, and for that there hath not appeared ſo muc
as a ſhewe or token of a lawfull calling in the Churche of Rome a great while: againe it
not the ſucceſsion of the perſons, but the ſucceſsion of the doctrine, I ſay, the ſucceſsion
the Prophetes and Apoſtles doctrine, which we ſeeke for: ſo that we muſt of neceſs
haue recourſe againe to the Prophetes and Apoſtles writings, if we wil proue a true ſ
ceſsion.

As for the name of tradition which a number alſo pretende againſt vs, as if it were ſo
matter of ſuche force, as againſt the which, no might of man whatſoeuer coulde in any w
preuayle: which ſhift they vſe, becauſe they feare nothing ſo muche as to be tried by
touche ſtone of the holy Scripture, make the beſt of it they can, it is no better then a
guiſed maske. For if they ſpeake of pointes of doctrine, what madnes is it, to ſeeke to
written verities, when we haue a written worde? For that muſt needes be more vnc
teine, then this, and who is ſo ſimple to ſeeke the proofe of a certaintie, at the handes o
vncertaintie?

But here I ſee many thinges may be obiected againſt vs, for firſt they ſay, that by
worde Tradition, they meane not that which was neuer written by any man, and onely
liuered from hand to hand, but that which is not comprehended in thoſe holy bookes, whi
they call Canonicall, and is notwithſtanding to be proued out of good writers: in ſo m
that, that which at the firſt was not written, may now worthily be called written, and th
are they which they call Traditions of the Apoſtles. Moreouer, they will alleadge th
that vnder this name they vnderſtand certeine euident and plaine expoſitions of c
teine pointes of Chriſtian doctrine, which were receyued in the olde Church: As for exa
ple, The expoſitions of theſe pointes touching the *Oneneſſe* of ſubſtance in the Father,
the Sonne, and of the ioyning of two natures in one in Chriſt, and ſuch like: for commo
men chuſe theſe thinges which no man doubteth of, and are moſt welcome to the m
titude.

But though to my thinking I haue ſufficiently aunſwered theſe thinges before, whe
ſpake of Synodes, and writings of the Fathers, yet I haue further to anſwere therein. For

they them selues wil not say, that all things are to be receiued indifferently, without any choise: If that be so, what rule shal we follow? If we hang vpon the writings and authoritie of men, yea and make the question of rites and ceremonies, if you will, howe many things shal we finde here not onely dissenting the one from the other, but euen contrarie the one to the other? When in former dayes the controuersie about the feast of the Passeouer, (wherein a number of Bishops of the whole world, shewed their vanitie, ambition, ignorance, and frowardnes, very openlie,) rose in the Church, in so much that the whole worlde was in an hurlie burly, as if the greatest poynt of our faith had bene in controuersie, and both partes fled to the Traditions of the Apostles, what other end & issue had the matter but this, that either part sayed, they had the Apostles on their side, and so the contention became worse and worse? Reade *Irenæus* his Epistle who listeth, which was written to that most doltish and most ambitious, not vniuersal Pope, but *Romane* Bishop, and he shall easely perceiue, what libertie euery priuate Church had in olde tyme, vntil they were oppressed, by the tyrannie of a fewe. For I may not stande here to alleadge euery particular that I might, for so should I neede a whole volume for it. Why then, what shal we follow in this case? That say they, which shall be found to haue bene vsed amongest all men, and in all places, as creme, marking with the signe of the crosse, and suche like. So then let vs conclude, that particular traditions are excluded, that onely general may be receiued, whereof we will speake afterward.

Now let vs come to those traditiõs which cõcerne pointes of doctrine, which are of three sortes, for either they expound points which are deliuered vs in the holy Scripture against heretiks, which cõmonly darke those things that are most cleare & lightsome, or they teach such things, which though they can not word for word be found in the Scriptures, yet by diligent conferring of places together, are drawen out of them: or els they doe either plainly, or couertly adde or diminish, or chãge somewhat either to or from the writings of the Prophetes and Apostles. And as for the two expositions of the beliefe (as they call them) which were made by those foure Synodes, we are so far from refusing them, that we doe most willingly embrace them, and whatsoeuer is of like sort, we receiue it with all our heartes.

As for the third kinde, howe should we thinke it receiuable? for if ought may be added to that written word, then doeth it follow, that all things were not conteined in the Law and the Gospell, which are necessarie for our saluation, which neither may nor can be said of the Lawe. For then should the Lorde seeme to deale very indifferently, forbidding vs in flat termes to adde any thing to it. As for the *Cabalistes* and *Talmudistes*, and all that kinde of impudent persones, I weigh them not. For what could the Lord haue spoken more flatlie? And howe seuerely the Lorde hath punished suche kinde of rashnes, when so euer any thing was added to the ceremonies (and muche more to the doctrine) so many cryings out of the Prophetes (which are the expounders of the Lawe) against suche thinges, and the whole historie of the Scripture, yea and Christ him selfe is a moste sufficient witnes, and shall we thinke that GOD had lesse care of his Churche, when he sent his owne Sonne into the earth? or shal we thinke that the Apostles were not so diligent in that behalfe as the Prophets were? Paul protesteth vnto the Ephesians, that he had declared to them all the counsel of GOD, touching euerlasting saluation, and shrunke not one whit at it. Let them shewe vs then what Paul taught them, which he put not downe in writing: or let them confesse vnto vs that his writinges conteine the full doctrine of the Gospel, which he calleth the mightie power of GOD to saluation. But why am I so long? when we come to the poynt, what one piece can they alleadge, in the doctrine of our faith and religion which hath bene ouerslipped by the Euangelistes and the Apostles? Peraduenture this, that that blessed Virgine Marie was not conceiued in originall sinne, that she remained alwayes a Virgine: That children are to be baptised, and that Baptisme is not done twise: that Lent ought to be kept fasting: that there is holy Creme, holy water, holy Altars, that the Crosse ought to be worshipped, and what not? For they confesse that none of all these thinges is comprehended in holy Scripture. As for transsubstantiation, eare shrift, praying to Saintes, Purgatorie, they haue sought them with muche a doe a long time in the Scriptures, but they laboured in vaine, they can not finde them. And as touching anie suche conception of the Virgine Marie, there is neither Scripture, nor anie of the olde writers that maketh any mention of it. As for her remaining a Virgine as long as she liued, though I reuerently and willingly beleeue it, yet (as once I aunswered a certeine importunate monke, in thy hearing moste noble Prince) it perteineth nothing to the mysterie of our saluation, for it is sufficient for vs to beleeue as the trueth is in deede, and as the Euangelistes recorde, that Christ our Sauiour was conceiued by the holy Ghost, and borne of the Virgine Marie. As for Baptising of yong

children, and that Baptiſme is not to be done twiſe: Be it farre from vs to ſay, that it is to be gathered onely by tradition, and not out of the word of God. As for the reſt, how could it be that the holie Scriptures ſhould ſet them downe, which as by moſt manifeſt reaſons is to be proued, could in no wiſe be eſtabliſhed, but the authoritie that Gods word ought to haue in the Church, muſt needes be ouerthrowen? But inough of theſe matters, if not to much, for I tooke not vpon me to handle euery ſeueral point of theſe in this place.

Now come I to thoſe kindes of traditions, which plucke away ſome piece from that doctrine which is comprehended in the written word: as where they take away one piece of the Lords ſupper from the common people: as where *Paul* calleth the law of ſole life & difference of meats, a doctrine of deuils, they adde and except a conceiued vowe, and that other rule which muſt needes hold vniuerſally as ſome wil haue it, & it is this, VNLESSE it otherwiſe pleaſe our Lord the Pope. And who can abide ſuch execrable ſacrilege as this is, if Gods glorie be ſo precious to him, as it ought to be? for ſurely, if it be lawful to take ought from that written doctrine, it can not be otherwiſe, but as before they made this doctrine, which the holie Ghoſt indited, halt and maimed, ſo they muſt ſay now, that in other points it is ouer plenteous and to to lauiſh, and I thinke that no godlie eares, can abide to heare either of theſe two blaſphemies without great offence. But ſay they, it is not to be denied, but that the ceremonies of the law are taken away a good while ſince, yea but we ſpeake not of rites, but of the very ſubſtance of Gods ſeruice, part wherof though we grant that the ceremonies were in times paſt, yet what auaileth it to the defence of theſe mens ſacrilegious boldnes? for what maruaile is it, for that Lawe which was made onely to ſhadow thoſe things which were looked for to be exhibited in their time, to ceaſe & paſſe away whē the light it ſelf is come, & the things thē ſelues are in ſight before our eies, euē as they are? But if they lay againſt vs, that the loue feaſtes, which were vſed in old time, are taken away, and the decree of the Apoſtles touching meates offered to Idoles, and ſtrangled are aboliſhed by common conſent, and the anoynting which the Apoſtles vſed, that we haue now remoued, I anſwere againe that theſe are outward things which I haue to entreat of afterward. So then this remaineth that the doctrine of ſaluation which is comprehended in the word, muſt be kept ſafe and ſound without breache, not onely generally, but in euerie part and parcel, yea and euerie leaſt iote of it.

And what ſhal I neede to mention the third kinde of thoſe traditions which do either ſhake the foundations of Chriſtian ſaluation, or being built vpon them, cleane ouerturne them? As for example, The ſupremacie of the Pope of Rome, prayers to ſaintes, prayers for the dead, making and worſhipping of Images, and as they terme them, the maſterlike determinations of free wil, merites, pardons, and ſuch like filth, which things, ſeeing they can neuer be eſtabliſhed, but by leſſening the authoritie of the doctrine of God, they are to impudent, that either vnder a masked name of the Church, or by alleaging preſcription of manie yeres, thinke they might be ſtrengthened and confirmed.

Wel let vs at lēgth make an end of this place. They are very much deceiued, which think that Catholike rites are of neceſsitie to be reteined. For there are ſome Catholike errours as wel, which haue crept into the Church, partly through the ignorāce of certaine Biſhops, partly through negligence, partly by apiſh following the ſteppes of other, yea and by ambitious couetouſnes, and eſpecially by the moſt couetous ambition of the Romiſh prelates. Moreouer where as in appointing rites, wiſe men haue alwaies had conſideration both of the time, and of the place, and of the perſons, who ſeeth not that they are in this point moſt fooliſh, which notwithſtanding, that the circumſtances are altered, wil not onely not chāge ought in them, but thinke that euen thoſe things which vpon good occaſion either by proceſſe of time, or ſome other way haue bene aboliſhed, ought notwithſtanding be put in vre againe, onely becauſe they are olde and auncient? But what ſhalbe done with thoſe things which ſwarued a ſide to manifeſt mad Idole worſhipping, which haue growen to an head in that vnhappie age through the wrath of God againſt our ſinnes, hauing but a few men to withſtand them at the beginning, and that to no purpoſe? and to be ſhort, which though as yet they be not come to nought, yet are of ſuch ſort, that ſcarſely can they be kept ſafe and ſound anie longer?

And here I can not but remember the ſpeaches of thoſe men which are verie wiſe in their owne opinion, & thinke that the Church is to be reformed, but not to be tranſformed. By reformation they meane a reſtoring of thoſe rites which were vſed when the Church floriſhed (for ſo they ſpeake) a few things only cut of, which through the naughtines of the time became ſomewhat ruſtie: and vnleſſe we do admit this reformation, they make a do as though the Church were tranſformed, and ſpoyled of her natural beautie. Their ſaying carieth a goodly ſhewe with it, and is verie ſmoth, but it iſſueth from the ſpirite of Satan, and

bewraieth

bewraieth it ſelfe when we come to the point. For there is nothing ſo beaſtly but they paint it with this falſe colour of ancientie, and thruſt it vpon vs, as a faire and beautiful thing. Take for example *G. Caſſander* and his ſcholers moſt vaine fragments which he wrote of theſe things, I ſay that vaine Backeſliders fragments, with whoſe name I would not vouchſafe to blurre my paper. But as for me, I had rather folow the example of King *Ezechias*, and ſuch others which thinke it better to remoue a ſtumbling blocke that is ſet vp in an hie way (though it did before time, and do preſently ſerue to ſome purpoſe) then to ſet ſome to warne them that trauaile that way that they take heede they do not vnwares ſtumble at it: for what if they that are warned, receiue not the warning, or they that ſhould warne them do not their dutie?

Againe, as I do not onely diſſent from them, but alſo vtterly deteſt them, in ſundrie of their ſeueral ſayings and propoſitions, ſo can I in no wiſe agree with them in their general, and that which is the head of the matter, for if we ſeeke for the moſt beautiful ſhape of the Church, and the verie principal and chief pourtreture of it, that is it as I ſuppoſe, which the Apoſtles them ſelues (the beſt artificers that euer the Church either had or ſhal haue) did not onely begin, as theſe men wil haue it, or barely made the firſt draught of it, but moſt exactly and moſt beautifully ſet it forth with moſt liuely colours: from which the further you depart, the further you ſhal find your ſelfe from the rule of the worke. And why I ſhould not ſeeke it in anie other place ſaue in their writings, and in the Actes of the Apoſtles, which *S. Luke* put forth (whome in this caſe I take to be the beſt painter that euer was) partly the iarres which I ſee betwixt thoſe felowes them ſelues cauſeth me, and partly alſo (to ſpeake as I thinke) their vanitie, which do here and there in their writings make mention of the traditions of the Apoſtles as they cal them, or otherwiſe haue compiled them: as thoſe falſe reportes which are found to be *Clements*, more worthy to be laughed at then otherwiſe, and ſome of the Canons of the Apoſtles, which were of olde time refuſed and caſt away, as a number of other falſe bookes were. And if anie man wil obiect, that the Apoſtles, or *Luke*, did not exactly write al things, what is there I pray you, that may moue him ſo to thinke? Is it becauſe there are but a fewe things in them? I would to God that they which bragge of them ſelues, that they are the Apoſtles ſucceſſours, could haue contented them ſelues with that ſcarcitie and fewnes. For it was not the Lords minde in abrogating the ceremonies of *Moſes* to haue new appointed: and if it were not lawful to play the Iewes, much leſſe ought we play the Gentiles. Which thing, if the olde Biſhops had conſidered, Chriſtian religion had neither ſo quickly, nor ſo beaſtly degenerated, firſt into vaine ceremonies, and toyiſh ſeruice, and at length into verie atheiſme. For *Paul* doth truely cal them *Atheiſtes*, which do not worſhip the onely true God aright. But what? did not the Apoſtles properly handle this argument? yes ſurely it is a kinde of impietie, to thinke that the holie Ghoſt was not ſo careful of the Church, as he ought to haue bene: and this I dare auouch, that who ſo wil reade the hiſtorie of *Luke* and the Apoſtles epiſtles diligently, he ſhal not only finde thoſe chiefeſt heads of the gouernement of the Church, but alſo ſhal perfitly know almoſt euery part of it by them: ſo that there ſhalbe no place left for thoſe vnwritten traditions. But howſoeuer it be, ſeeing there needeth an exact diſtinction amongeſt thoſe traditions, which are almoſt infinite, by what rule ſhal we examine the? For I haue ſhewed before, that neither the auncientie of them, neither the authoritie of the writers, nor the great nomber of men, which haue allowed them, can be a ſufficient prooſe for them. And therefore we muſt come to the only word of God, to the word I ſay, which is put downe in writing by the Prophets and Apoſtles, whereby we may diſtinguiſh holie from prophane, profitable from hurtful and vaine, neceſſarie from vnneceſſarie traditions, and when we haue ſo ſeuered them, eſtabliſhe them in beſt and moſt conuenient order. And if for the diſcerning of ceremonies, we neede the light of the written word to go before vs, how much more requiſite is it for vs to haue the ſame light go before vs for the knowing of the doctrines them ſelues, wherein men are marueilous blinde, and the errour is verie perilous? For if in doctrine (as I ſaid before) we ought to folow nothing but that, that is either in expreſſe wordes ſet downe in the word of God, or by comparing of places together doth neceſſarily followe, how ſhal a man take heede of falſe Prophets, vnleſſe he conferre the doctrine which they teache, with the word of God it ſelfe?

But thou wilt ſay, what and if he alleage the word of God alſo? for ſo did *Arrius* vſe that place of Iohn, My father is greater then I: ſo diſputed the fathers with *Macedonius*, about the perſon of the holie Ghoſt: with *Neſtor* and *Eutyches*, about the vnion of the two natures in Chriſt: with *Pelagius*, about grace and nature. Euen ſo at this day there is contention about certaine ſpeaches touching the Sacraments, while ſome gather out of theſe wordes of Chriſt, this is my bodie, and this is my blond, Tranſubſtantiation: other, Con-

substantiation: other a Sacramental coniunction onely. To be short, when there ariseth any controuersie, say these good indifferent men and mediatours, not about wordes, but about the meaning of the wordes, whither should we haue recourse rather then to the Church, to the writings of the old fathers, and last of al to true and lawful Synodes? Surely as for me (as I saide before) I doe neither refuse the testimonie of the Church, nor of the Fathers, nor of Synodes, but I am of this aduise, that there ought to be good heede taken.

For first if any thing be vouched without the word of God, it is to no purpose for men to pretend the vaine names of the Church, of the Fathers, and of the Synodes: for in that case the Angels them selues are not to be heard, for that saying of *Paul* is a sure saying. If an Angel from heauen preach an other Gospel to you, let him be accursed: neither is it the part of the Church to speake, but to heare her husband speake.

As for the olde fathers they would not haue their writings to be otherwise read, then that they should be tried by the rule of the written word. And as for Synodes, it is not for them to make any new doctrine, but to confirme the doctrine which God hath made out of his word. And those Synodes that do otherwise are the chaires of wicked men, and benches of scorners, which we are commanded to flie as we wilbe blessed.

Moreouer if the strife be about the interpretation of the written word, I do not refuse their witnesses (as I said) but yet I thinke we ought with good aduisement discerne the true Church frō the Synagogue of Satan: sound and wel beleeuing fathers from men that either are manifestly vnlearned, or heretikes, or otherwise suspect: true and sound Synodes, from tyrannous counsels and assemblies gathered together against Christ and his trueth: and to be short, true bookes, from lewde and counterfecte.

These things being so agreed vpon, then I say they are to be heard, as sworne men and witnesses called to testifie a trueth, but not as Iudges, for there is no Iudge but God alone out of his written word, so to be heard (I say) as wise Iudges vse to haue witnesses in cases which come before them, that they giue reasons of their witnesse, and such reasons, as are taken out of the selfe same word, the interpretation whereof is called into controuersie, & from no whence els. For rightly saith *Augustine*, refusing mens reasons, It is more safe a great deale to walke by the Scriptures, for when we search them, if we finde them shadowed with borowed kindes of speaches, either that may be gathered out of them, which is out of controuersie, or if it be doubtful, it may be determined by seeking out and vsing witnesses out of al partes which are taken out of the same Scripture. This saieth he, and truely verie wel, for if our wisedome must be taken onely out of the word of God, we may not borowe any interpretation of the word in anie place but there. For so (saith the same *Augustine*) hath the holie Ghost disposed the Scriptures, that that which is spoken somewhat darkely in one place, is declared more openly in another.

Against whome shal we followe rather then Christ him selfe and his Apostles? When Satan abused the Scripture, Christ refuted him by none other meanes then out of the same Scripture. The Apostles proued their sayings out of the Prophets, and the Iewes of *Berea* are commended, for that when they heard *Paules* doctrine, they conferred it with the writings of the Prophets to see whether it were so or no. With the selfe same weapon did the Counsel of *Nice* kil *Arius*. the Counsel of *Constantinople*, *Macedonius*. the Counsel of *Ephesus*, *Nestorius*. the Counsel of *Chalcedon*, *Eutyches*, and so did *Augustine Pelagius*, and *Donatus*, Therefore they that thinke that the Scripture is so doubtful and darke, that it needeth a borowed light from other, are worthy to be spet at as blasphemours, and to be detested euen from the verie heart of al the faithful.

Neither do I therefore discommend the writings and the interpretations of learned mē, seeing that he who appointed pastours and teachers to the buylding vp of the bodie, ordeined the expounding of his word in the Church, as wel by word of mouth, as by writings; but onely I shew how farre forth they ought to haue authoritie amongst vs, to wit, no further, then when in giuing their minde and sentence vpon any place of Scripture, they interprete the Scriptures by the Scriptures, according to the proportion of our beliefe and faith, without adding ought of their owne, which who so doeth, whether he be newe or olde, either priuate or of any calling in the Church, whether he be old man or yong man, whether alone, or haue many fellowes he ought to be heard. For though there be an order to be kept in the Church of God, yet none a re soner deceiued then they, which binde the grace of the holie Ghost to certaine places and persons. For who murthered the Prophets? Who crucified Christ? euen they which should haue bene pillers, & borne vp true religion. And therefore the Prophet sendeth the people of God not to those prophane priestes, but to the Lawe, and to the Prophets. And this was the state of the Church, euen

those olde dayes, when the master buylders refused the corner stone, and Antichrist sate
the verie Temple of God.

What followeth then? to wit, that Gods word must end al controuersies: and the false
word must be discerned from the true, and the right Church from the adulterous, and
those Synodes which are gouerned by the holie Ghost, from them, whome Satan ruleth:
to be short, the trueth from a lie, by the word of God: for as concerning those thinges
which pertaine to our saluation, we may not thinke that the trueth of them is reueiled
any where, saue in the Scripture.

Which things being so, it followeth that that is most true, Most noble Prince, which I
said before was the onely cause from whence sprang al those mischieses wherewith the
Church was almost oppressed in the memorie of our fathers. And therefore that this is the
onely way and meanes, to raise it vp againe, to decide these controuersies by the plaine
word of God. For by this meanes manie things would neuer be called in controuersie, for
which a great sort notwithstanding now a dayes fight, tothe and nayle, partly of ignorance,
and partly of a froward and malicious minde against the trueth. And such as shal seeme
to haue some staye by some testimonies of Scripture, if they be not iudged by custome
(which causeth no title of right in matters of diuinitie when it swaruеth from the word)
nor by that bare authoritie of certaine men, whether they be new or olde, but by confe-
rence of places togither al interpretations being called backe to the proportion of our
faith, to make them answerable to our beliefe, then shal there nothing be found so hard,
that wil not easely be vnderstoode, nothing so darke, but wil be made light, nothing so
intricate, but it wil be made plaine and easie. But who shal appoint this hearing of the
matter? Who shal be president of this action? And who are they, that with equal autho-
ritie shal conferre of these things? To handle these things at large is not my purpose,
though when I oft times and much thought vpon it, some things came into my minde,
which happely I shal haue a more conuenient time to discourse of hereafter. But now I
wil go on with my purpose.

Therefore seeing al these controuersies are to be determined by the holy worde of
God, this I thinke chiefly to be prouided for, that seeing al men (which were to be wished)
can not vnderstand God when he speaketh to them in those peculiar tongues, the Hebrew
and the Greeke, there may be some true and fit interpretation of both the testamentes,
which some haue gone about to bring to passe a good while since but as yet no man hath
happily inough atchieued it, for the old translatiō (whosoeuer it be) though it be not vtter
ly to be condemned, yet is it both darke and maymed, and ouerflowing in many poynts, be-
side the infinite varietie of the copies, which I spare to speake of. And therefore many
learned and godlie men endeuoured to mende this parte, vpon very good reason, though
not al of them with like successe. And yet notwithstanding there is no man but with
griefe of heart, wil confesse it to be necessarie, if he reade euen the most learned writers
of the Grecians that euer were, and compare their interpretations, for the most part verie
absurde with the trueth of the Hebrewe text. As for the Latins, which were not onely as
faulty in this behalfe, but also through the ignorance of the Greeke tongue, which they
were vnskilful in for the most part, hang vpon the common translation, and by that meanes
goe about seeking a knot in a bullrushe, and fall into most filthie errours.

And this is the cause that moued me to compare diuers bookes together, as diligently
as I could, and weighe the opinions of many learned men, especially of those which in
these our dayes are better learned in the tongues, then euer they were before, if we reaken
from the Apostles times, euen to these our dayes, that by this meanes I might somewhat
helpe them which founde a wante of a more pure interpretation. Which thing that I might
more fruitfully bring to passe, I added moreouer litle notes, wherein I both conferred di-
uers interpretations together, and as farre as I coulde, I endeuored to make plaine and
easie the meaning of such places as seemed somewhat darkesome and harde.

But when I sawe that huge and very painefull worke (I speake as I haue proued) com-
ming to the presse agayne, and to be imprinted a newe, growe to that bignesse that the
most parte coulde not conueniently vse it, I caused it to be printed apart without those
annotations: In place of which notwithstandinge, I thinke I haue placed that, which (if
I could haue perfected) I would not doubte but commende it, both for the profite, and also
for the necessitie of it.

For there are two sortes of interpretours: one of them doeth not properly consider what
is sayd, that is, the matter it selfe, but with what wordes it is vttered, and so by changing
the speach onely, haue taken in hand to declare it: which duetie of interpreting though it
can hardly or not at al be performed of him, which vnderstandeth not the

matters them ſelues, yet it conſiſteth but onelie in the wordes.

The other, expounde the matters them ſelues in manye wordes, and yelde many reaſons, in which kynde of interpretation, (in my iudgement, and as I thinke in the iudgement of all learned men that haue read his bookes) that worthie man, and of bleſſed memorie, and my father in Chriſte, *Iohn Caluine* (without offence to anye man be it ſpoken) was founde to haue farre excelled all the olde and newe that euer were. And therefore though ſome times, in ſome pointes, not as touching the doctrine it ſelfe, (which I haue alwayes founde to be moſte pure, and moſte ſounde in his writinges, if euer it were in anye interpreters) I diſſent from him in the interpretation of certayne places: yet I think of his commentaries as *Cicero* thought of *Iulius Ceſars*, though the kinde of writing farre vnlike, to wit, that he terrified other ſounde men from writing. And I would to God that we which are Miniſters in the Church of Chriſt through the grace of God (and eſpecially) might rather be occupied in learning & teaching, then in writing. But what ſhall I ſaye? we are driuen to it partely by the importunitie of certaine aduerſaries, and whoſe practiſes all that loue the truthe muſt of neceſsitie ſet them ſelues, by all meanes poſsible, they can, that the ſimple be not deceyued at vnwares: And partely of charitie which moueth vs to imploye what ſo euer we haue receyued to the benefite of our brethren.

And me thought alwayes, that ouer many (either becauſe it is ſo, or rather becauſe I am deceiued) erred in that, that in the particular narrations of the hiſtorie of the Euangeliſtes, and the Apoſtles, into which two partes it ſeemed to be artificiouſly deuided by God him ſelfe, they marke not, to what generall head of Chriſtian doctrine euery piece and parcel is to be referred: and much leſſe, in thoſe moſt graue and artificious diſputations which the Apoſtles haue in their Epiſtles, do they regarde the ſtate of them, and the courſe of the argumentes, and the drifte and purpoſe they ſhot at. Whereby it commeth to paſſe, that in ſome of their writings, and ſayings, there appeareth oftentimes neither hande nor foote, and leauing the marke aſide come confuſedlie, and diſorderedly to the reine obſeruations, and in manye places of great waight, haue no conſideration of the ſentence it ſelfe and meaning. Hereupon eſpecially in *Paule*, (which was a writer of the greateſt iudgement that euer was) vnskilfull men in olde time dreamed of an infinite ſorte of imperfecte ſentences and thwart placinges of wordes, and very often alſo in their commentaries vpon him, with great ſhame to them ſelues doe often repete it. In ſo much that, that moſt excellent interpretour of all the ſecretes of God, was as vnknowen in the ſchooles, as if he had neuer written any thing. Yea and the greater number ſhunned him as a rocke: therefore to remedie this inconuenience, I laboured in this worke as much as I coulde, to note ſhorte ſummes of doctrine in the narrations of the hiſtories, that is to ſay, in the Goſpels and in the Actes, that who ſo ſhal ſaile, as it were, in that ſea, maye haue an hauen before his eyes, whereunto to directe his courſe. And I laboured in the Epiſtles, that both the purpoſe and the courſe of the arguments, & laſtely, the methode might be vnderſtode and through an orderlie diſtributinge eche thing into his place, thoſe matters & pinges which are moſt naturall might be knowen.

And if the Lord giue me leaue to adde two things more, which I now purpoſe, to write a ſhort expoſition of certaine wordes in the text, and beſide the common places, which are to be ſhewed in a worde in their ſeuerall places, I ſhall thinke my ſelfe to haue done a thing, worthy the labour. And I truſt, by the Lordes helpe to finde ſome fit time for it. In the meane ſeaſon what the Lorde hath giuen me, I thought good to write it and dedicate it to you eſpecially, Nobles and worthy Lordes: Which haue in the realme of France your countrie imbraced the true Religion, bothe to ſhewe ſome token of mine hearty good will towards you (for what is it that we owe not to you, which haue not ſtuck to defend the poore ſheepe againſt the rage of wolues, euen with the haſarding of your owne bodies) and alſo to confirme you more and more in this godlie manhoode and perſeuerance worthie your noble and valiant courages.

Beholde then moſt noble Prince, thoſe holy expounders of the heauenly doctrine, in the defence whereof thou haſt not doubted ſo manifoldly and ſo oft to endaunger thy life. Behold you noble and honorable Lordes, thoſe holy miſteries of euerlaſting wiſdome, which the more you ſhal know, the leſſe it ſhal repent you, if you be conſtrained ſo farre, to haue ſhed your blood in like caſe, for him, who redeemed you with his moſt precious blood. Famous are thoſe monuments of your faith and zeale, yea, and Noble before the very Angels of heauen, but yet I would to God, I woulde to God I ſay, as your deſire was, you might in reſecting of them, onely haue vſed ſpiritual weapons. And now that the peace is made, you muſt vſe a ſpirituall conſtancie, and an inuincible ſtrength of faith, that you miſh

wor

worke which you haue begun,to your perpetual praise: which the Lord shall minister vnto you through the dayly hearing and meditating vpon this worde. For looke what nourishment our bodies receiue of meate,the same doeth this heauenly foode minister to our soules,that by their iuyce we may not onely liue,but also growe vp and increase to be perfited at the length in the latter day. And here againe I beseech your Honours, that you would heare me patiently,in a fewe things which especially concerne you: If you be perswaded,that we,whom you heard hitherunto,and who haue begotten you in the Lord,do teach you true and holie things, suffer not your selues, I beseeche you,to be caryed away from them the least iote that may be, which thing I do not without cause put you in minde of: For though I knowe what courage there is in you,yet I am not ignorant how subtill some are which lye in waight for your liues,and how impudent and how wicked they are, I speake not of those open enemies of the trueth,but I meane those Simons,which forge, I can not tel what meane religion betwixt both, seeking occasion, partly euen of these vnhappie controuersies about the Lordes Supper, to sowe occasion of discord betwixt you. For what saye they? Is the transforming of the Churche of God,and the reforming of it,all one? Were the Fathers vtterly blinde? Are these,I knowe not what, to make onely them wise,and none but they? Are these they whom al the learnedst that are, cal Sacramentaries,and for that name deteste them? But as for vs what we haue to answere,to al these things,it is not vnknowen to your Honours: neither wil we refuse at any time to giue an account before the whole world of this which they cal our transformation. But what these men hunt for,I marueile if al the worlde see it not,seeing that some of them doe openly serue the wickedest enemies that Christ hath, and other of them are very famous for their manifolde backesliding,and other (such is their vainesse and vnconstancie)haue by their life made manifest to al the worlde,howe voide of iudgement they are,not hauing learned in the space of thirtye yere,not to be wauering in Religion. And therefore I tel you before hande,that you haue to take good eye to those men: And you shalbe ware of them wel ynough, if you continue in that faith which you haue receyued of your faithfull Pastoures which hath bene sealed with the blood of so many Martyrs,and hath bene plainely & openly confessed,and forthwith driue away these pestilent sellowes: Or if you purpose to heare them at any time,you cal faithful Pastoures vnto you,whome you may heare,detect their sleightes,and conuince their lies.

Neyther is there anie cause why these things should trouble you. For our Lord and Master him selfe forewarned vs diligently,that such should be the state of his Church,as we see by the experience of al ages. So there arose in our daies the Anabaptistes, which are deuided into manie sectes: so euen at this day there are a number become so obstinate in defending manifest errours,that now they openly dissolue Christs natures,as *Nestorius* did, and confound his properties,as *Eutyches* did, as I dare auouch vnto you,and forewarne you of it,that there are diuers of their pestilent bookes turned into the French tongue. Likewise in other places, as in *Polonia*, there are sprong vp wicked and cursed men, that woulde make vs Three gods, and haue almost spoyled the whole countrey with the infection of their heresie.

And Satan ceaseth not to quoyne certaine other heresies subtilly and vnder hand, which you must needes make head against with the sinceritie and simplicitie of Christian doctrine, which you haue receiued. Now seeing we can neither withstand stumbling blockes whereby God is daily prouoked to anger,nor abolish heresies in time,which oppresse true doctrine, vnlesse the true and lawful order of Ecclesiastical Discipline be established,therfore I desire this of you, euen for Gods sake, This I say,I beseech you, that you reiect not this Discipline, as though it were some deuice of man, but earnestly and with al labour you cā,cause it to be established as the Lords ordinãce,without which it is impossible but the whole building must fal downe, and when it is established,that you keepe it and maintaine it. For why? Is it not one part of the word of God? surely who so denieth it,the same man would say,that it is not the sunne light which lighteth at noone day. And what commō wealth I pray you, what citie, what familie and house doeth not straight come to naught, if it be not fastened with bondes of lawes? shal we suffer the Church of Christ, which is the mistresse of al godlines and honestie, to be transformed into a schoole of al wickednes and libertie? But the Discipline I speake of once taken away,and so euery man be admitted indifferently to preache the worde, if the doctrine and maners of the Ministers be not examined, if al men may be receiued indifferently to the vse of the Sacraments, if it shal not be lawful,to reproue those men which cause offence through their sinne, nor correct them sharpely which resist stubbernely, neither at length(if neede so require)after the example of the Apostle, cast them out from amongst the flocke,that they infect not the rest

with their contagion: and vnleſſe there be conſideration had of the poore, and almes be diſtributed, according to the order which the holy ghoſt hath appointed: to be ſhort, vnleſſe all things may be done orderly, and decently in the houſe of God, what wil the Church be by and by for the moſt part, but a route of deſperate vagabundes, wholy bent to al kinde of wickednes? But wil ſome men ſay, This is the Magiſtrates office; as though our minds were, that either thoſe thigs which perteine to this life, or worldly matters ſhould be handled in any Eccleſiaſtical aſſeblie, or that the Miniſters them ſelues, or any other ſhould be exempt from the Iuriſdiction and authoritie of the Magiſtrate, as they whome the worlde calleth Catholiques haue done, and doe.

Who made me a Iudge ouer you ſaid Chriſt to them which were earneſt with him, to haue him to deuide the inheritance. And yet the ſelfe ſame Chriſt ſayeth, Whoſoeuer heareth not the Church, let him be vnto you as an heathen and Publican. Therefore we muſt diſtinguiſhe thoſe things which the Lord hath ſeuered, but not take away thoſe things, which the Lord hath eſtabliſhed. Nay this diſcipline if it be rightly framed as it ought to be, out of the worde of God, is ſo farre from leſſening that office of the Magiſtrate, that contrariwiſe, it doeth greatly eſtabliſh it: ſeeing there is nothing that can keepe men in ſo good quiet, and peaceable obedience, as this one thing, if al mens conſciences be bridled, and kept in awe, in the feare of God. But it is to be feared, leaſt that popiſh tyranny creepe into the Church againe: ſo it is in deede: But it is the part of fooles (ſaith he) to ſhunne ſome faultes in ſuch wiſe, as to fall into the contrarye. Therefore that we may auoyde the tyrannye of men, we muſt receiue the yoke of Chriſt, and not ſhake it of, which is onely vnpleaſant to the godleſſe and wicked, but moſt acceptable to the good and godly.

As for the Magiſtrates, and you, whome the Lord hath by the Kings Edict made nource fathers of his Church, we are ſo farre from counting you lay men, as other do whom it pleaſeth ſo to terme you, and thinke you haue nothing to doe with this diſcipline, that contrariwiſe we thinke it the greateſt part of your duetye, to puniſh ſeuerely the troubleſome contemners of the Church, and procure by al meanes poſſible that you can, through the honour that God hath giuen you, that God may be purely worſhipped. And ſeeing the Elderſhip ſtandeth not onely vpon Miniſters, but alſo vpon them, which may correcte the miniſters them ſelues, if neede ſo require. Who is ſo mad, that in choſing the Elders, wil not haue chiefeſt conſideration of them, which beſide their godlines, wherfore they are highly commended, are alſo of great honour and authoritie in the Church?

But happely I am to long in this poynt, eſpecially with you of whoſe ſingular willingnes & readines I haue not the leaſt occaſion to doubt. Therefore I make an end, and humbly beſeech our Lord God and heauenly Father, to mainteyne thee moſt noble Prince, and al you my worthye and honourable Lordes, that as he hath indued you with that his excellent Spirit, and with the true knowledge of his Sonne, ſo he would enrich you more and more with whatſoeuer excellent giftes, and ſtrengthen you with his mighty power, that he may moſt happily perfit that great worke which he hath begonne by you, to the ful reſtoring of his heauenly kingdome, to your euerlaſting praiſe, and perpetual renowme. At *Geneua*, the tenth of the Calendes of March. From the incarnation of Chriſt,

1565.

THE

The Printer to the diligent Reader.

DEare Chriſtian Reader, to the intent thou mighteſt the better enioye the benefite of theſe notes or expoſitions vpon the newe Teſtament: I thought it not amiſſe to declare vnto thee the vſe of the ſame. And firſt for as much as the quotations or citing of places of the Scriptures in the margent which directe to other places, conteining like phraſe or ſence, haue bene ſo placed that none without great labour, could finde out the textes alleaged, I haue made theſe ſixe ſeueral figures or markes, ✣ ✣ ∵ ⁂ ✣ * and haue ſet them aſwel in the margent as in the text: ſo that thou mayeſt eaſely finde that which thou deſireſt: For example in the firſt worde of the firſt chapter of Matthewe is placed this firſt marke ✣ looke out the like marke in the margent, and there thou ſhalt finde, Luke. 3. 23. which place agreeth to this of Matthewe: and ſo likewiſe thou ſhalt finde in the reſidue. But if many quotations belong to one place worde or ſentence, the firſt is onely marked, and thoſe that followe vnmarked appertaine to the ſame. And if it fall out that there be more then ſixe directions in one page, then is the firſt repeated againe, and the reſidue following in order as at the beginning: as it appeareth in this firſt page of Matthewe, where both in the text and margent alſo, they are all ſet downe, and the fowre firſt repeated.

The notes which are directed by figures of Arithmetike as 1 2. 3. 4. &c: throughout the Euangeliſtes and Actes declare the effecte or ſomme of the doctrine conteined betwene one of the ſaid figures and the next that followeth, as for example, from the figure, 1, in the firſt line and firſt worde of Matthewe vnto the figure 2. in the 18 verſe of the ſame chapter, the doctrine there gathered is ſet downe in the Margent in this ſort. 1. Ieſus came of Abraham of the tribe of Iuda, and of the ſtocke of Dauid as God promiſed.

And

And in the Epiſtles in like ſorte they declare the methode and ar
which the Apoſtles vſe, and how euerie argument or reaſon dependeth
one vpon another: theſe figures are begonne againe at the beginning o
euerie chapter. Laſtly, the notes which goe by order of the letters o
the Alphabet placed in the text, with the like anſwering vnto them
in the margent, ſerue to expound and lighten the darke wordes an
Phraſes immediatly following them. As in the firſt line and ſecond word
the letter, a, being referred vnto, a, directly againſt him in the mar
gent, ſheweth that this word, booke, ſignifieth A rehearſal as the He
brewes vſe to ſpeake: as Gen. 5. 1. The booke of the generati
ons. *Theſe letters begin at the beginning of euerie chapter, continu*
ing vnto, z. and ſo beginning againe with, a, if there be ſo
manie notes that they do exceede in number
the letters of one Alphabet. This haue
I faithfully done for thy commo-
ditie, reape thou the fruite,
and giue the praiſe
to God.

Fare well.

TIGRE · REO.
ANIMALE DEL.
ADAM · VECCHIO.
FIGLIVOLO~ MERCE.
L'EVANGELIO~ FATTO.
N'ESTA
AGNELLO

THE DESCRIPTION

of the holie Land, conteining the

places mentioned in the foure Euangelists, with othe
places about the sea coastes, wherein may be seene the
wayes and iourneis of Christ and his Apostles
in Iudea, Samaria, and Galile: for into
these three partes this Lande
is deuided.

THE PLACES SPECIFIED IN THE

Mappe with their situation by the obseruation of the degrees concerning their length and breadth.

Ascalon 65,24:31,32.
Azot 65, 35:32.
Bethlehem 65,55:31,51.
Bethphage 68, 31,58.
Bethsaida 66,51:32,29.
Bethabara 66,34:32,1.
Bethania 66, 31,58.
Cana of Galile 66,52:32,48.
Capernaum 66,53:32,29.
Carmel mount 66,31:32,50.
Cesarea Straton. 66,16:32,25.
Cesarea Philippi 67,39:33,5.
Corasim 67,53:32,29.
Dan, one of the fountaynes whence Iordan springeth 67,25:33,8.
Ennon 66,40:32,18.
Emaus 65,54:31,59.
Ephen 66, 8,32.
Gadara or Garaza 66,48:32,29
Gaza 65,10:31,4
Iericho 66,10:32,1
Ierusalem 66, 31,5
Ioppe 65,40:32,5
Ior, the other foũtaine whence Iordan springeth 67,31:33,7
Magdalon, called also Dalmanutha 66,48:32,28
Naim 66,35:32,33
Nazareth 66,56:32,42
Ptolemais 66,50:32,58
Samaria the citie 66,22:32,19
Sidon 67,15:33,30
Silo 66,27,32,19
Tyrus 67, 33,20
Tyberias 66,44:32,26

THE MEDITERANE SEA
PHENICIA
GALILEA SUPERIOR
IORDAN
NORTH
EAST
CESAREA
CARM.
NAZARETH
CANA
GALILEA
NAIM
BETSAIDA
CAPER
SAMARIA
ENNON
IORDAN
LAC GENEZAR
CORAZIN
THRACONIT
AMONIT
ARABIA DESERTA
MOABI
ASPHALTIS
LAC ADARA
PHILISTIN
IDUMEA
BETHLEHEM
IERUSALEM
EPHRON
IERICHO
NOPHE
AZOTH
ASCALON
GALAA

THE ORDER OF THE BOOKES OF *the New Testament, the number of their Chapters, and the Leafe in which eche booke beginneth.*

The Gospel written by Matthew,	Chapters	28	Leafe 1
By Marke		16	51
By Luke		24	83
By Iohn		21	137
The Actes of the Apostles		28	179
THE EPISTLES.			
Paul to the Romanes		16	233
The first to the Corinthians		16	266
The second to the Corinthians		13	299
To the Galatians		6	317
To the Ephesians		6	329
To the Philippians		4	340
To the Colossians		4	346
The first to the Thessalonians		5	353
The second to the Thessalonians		3	359
The first to Timothie		6	362
The second to Timothie		4	371
To Titus		3	375
To Philemon		one	378
The Epistle to the Hebrewes		13	380
The Epistle of Iames		5	400
The first Epistle of Peter		5	407
The second of Peter		3	416
The first Epistle of Iohn		5	421
The second of Iohn		one	430
The third of Iohn		one	431
The Epistle of Iude		one	432
The Reuelation of Iohn		22	437

TO

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO S. MATTHEVVE.

CHAP. I.

1. That, Iesus is that Messias, the Saviour promised to the Fathers. 18 The nativitie of Christ.

1 ✣ [1] THE [a]booke of the [b]generation of IESVS CHRIST the sonne of Dauid, the [c]sonne of Abraham.

2 ✣ Abraham begate Isaac. ∵ And Isaac begat Iacob. And * Iacob begate Iudas and his brethren.

3 ✣ And Iudas begate Phares, and Zara of Thamar. And *Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begat Salmō.

5 And Salmon begate Booz of Rachab. And ✣ Booz begate Obed of Ruth. And Obed begate Iesse.

6 And ✣ Iesse begate Dauid the King. And Dauid the King begate Solomon of her that was the wyfe of Vrias.

7 And * Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And

✣ *Luke.3.23.*

1 Iesus Christ came of Abraham of the tribe of Iuda, and of the stocke of Dauid, as God promised.

a Rehearsal: As the Hebrewes use to speake: as Genes.5.1. The booke of the generations.

b Of the auncestors of whome Christ came.

c Which Christ is also the sonne of Abraham.

✣ *Genes.21.2.*

∵ *Genes.25.24.*

* *Genes.29.35.*

✣ *Genes.38.27.*

* *1.Chro.2.5. Ruth.4.18.19.*

✣ *Ruth.4.21.*

✣ *1.Sam.16.1. and 17.12.*

∵ *2.Sam.12.24.*

* *1.King.11.43. 1.Chro.3.10.11.*

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And ✣ Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And ✣ Iosias ~~begate Iakim. And Iakim be-~~ gate Iechonias and his brethren about the time they were caryed away to Babylon.

12 And after they were caryed away into Babylon, ∵ Iechonias begate Salathiel. ✻ And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husbande of Marie, of whome was borne IESVS, that is called Christ.

17 So [c] all the generations from Abraham to Dauid, *are* fourtene generations. And from Dauid vntil they were caried away into Babylō fourtene generations: and after thei were caried away into Babylon vntil Christ, fourtene generations.

18 ¶ Nowe the birth of [2] IESVS Christ was thus, When as his mother Marie was ✣ betrothed to Ioseph, before they came together, she was found with childe of the holy Ghost.

19 Then Ioseph her husbande being a iust man, and not willing to * make her a publike example, was minded to put her away secretly.

20 But whiles he thought these thinges, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of Dauid feare not to [f] take Marie thy [g] wife: for that which is [h] conceyued in her, is of the holy Ghost.

✣ 2. King. 20. 21. and 21. 18. 1. Chro. 3. 13. 14. 15.

✣ 2. King. 23. 34. and 24. 1. 6 2. Chro. 36. 4. 9.

d *That is, the captiuitie fell in the daies of Iakim and Iechonias: for Iechonias was borne before their carying away into captiuitie.*

∵ 1. Chro. 3. 16.

✻ 1. Chro. 3. 17. Ezra 3. 2. and 5. 2.

e *All those which are reckened up in this pedegree of Dauids stocke, as they begate one an other orderly in their degrees.*

2 *Christ the true Immanuel, and therfore, Iesus (that is Sauiour) is conceiued in the Virgine by the holy Ghost, as it was foretold by the Prophetes.*

✣ *Luke. 1. 27.*

* *Deut. 24. 1.*

f *Receiue her at her parents and kinsfolkes hands.*

g *Which was promised & made sure to thee to be thy wyfe.*

h *Of the mothers substance, by the holy Ghost.*

21 And she shal bring [3]forth a sonne, and thou shalt ✣call his name IESVS: for he shall ✣ [i]saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which is spoke of the Lord by the Prophet, saying,

23 ∴Behold, a [k] virgine shalbe with childe, and shal beare a sonne, & they shal call his name Emmanuel, which is by interpretation, God with vs.

24 ¶Then Ioseph, being raised from slepe, did as the Angel of the Lord had inioyned him, and tooke his wyfe.

25 But he knewe her not, [l]til she had brought forth her first borne sonne, and he called his name IESVS.

3 Christ is borne of the same virgine which neuer knew man: and is called Iesus of God himself, by the Angel.

✣ *Luke 2. 21.*

✣ *Act. 4. 12.*

i *Deliuer, and this sheweth vs the meaning of this name Iesus.*

∴ *Esai. 7. 14.*

k *There is in the Hebrewe and Greke text, an article added, to point out the woman, and set her forth plainly: as you would say, That Virgine, or a certaine Virgine.* l *This litle word Tyl, in the Hebrew tongue, giueth vs to vnderstād also, that a thing shal not come to passe in time to come: as Michol had no children Till her deaths day, 2 Sam. 6. 23. And in the last chapter of this Euangelist: Behold, I am with you Tyll the end of the world.*

CHAP. II.

The wyse men, who are the first frutes of the Gentiles, worship Christ. 14 Ioseph flieth into Egypt with Iesus and his mother. 16 Herod slayeth the children.

1 WHen ✣ [1]IESVS then was borne at Beth-leem in [a]Iudea, in the dayes of Herod the King, behold, there came [b] Wisemen from the East to Hierusalem,

2 Saying, Where is that King of the Iewes that is borne? for we haue seene his starre in the East, and are come to worship him.

3 When King Herod heard *this*, he was [c]troubled, and al Hierusalem with him.

✣ *Luke 2. 6.*

1 Christ a poore childe, layde downe in a crib, and nothing set by of his owne people, receyueth notwithstanding a noble witnes of his diuinitie from hea

men, and of his Kingly estate, of straungers: which his owne also vnwittingly allowe of, although they do not acknowledge him.

a *For there was an other in the tribe of Zabulon.* b *Wise and learned men: It is a Persian worde which they vse in good part.* c *Was much moued, for he was a straunger and came to the kingdome by force: and the Iewes were troubled: for wickednes is mad and raging.*

4 And

4 And gathering together al the [d]chief Prieſts & [e]Scribes of the people, he aſked of them, where Chriſt ſhould be borne.

5 And they ſaid vnto him, At Beth-leem in Iudea: for ſo it is written by the Prophet,

6 ✣And thou Beth-leem in the lande of Iuda, art not the [f]leſt among the Princes of Iuda: For out of thee ſhall come the gouernour that [g]ſhall feede that my people Iſrael.

7 Then Herod priuily called the Wiſemen, and diligently inquired of them the tyme of the ſtarre that appeared.

8 And ſent them to Beth-leem, ſaying, Go, and ſearche diligently for the babe: and when ye haue founde him, bring me worde againe, that I may come alſo, and worſhip him.

9 ¶ So when they had heard the King, they departed: and lo, the ſtarre which they had ſeene in the Eaſt, went before them, till it came and ſtoode ouer *the place* where the babe was.

10 And when they ſawe the ſtarre, they reioyced with an exceeding great ioye.

11 And went into the houſe, and founde the babe with Marie his mother, and [h]fel down, and worſhipped him, and opened their [i]treaſures, and preſented vnto him giftes, *euen* golde, and frankincenſe, and myrrhe.

12 And after they were [k]warned of God in a dreame, that they ſhoulde not go againe to Herod, they returned into their countrey another way.

13 ¶ [2]After their departure, behold the Angel of the Lord appeareth to Ioſeph in a dreame, ſaying, Ariſe, and take the babe and his mother, and flie into Egypt, & be there till I bring thee word: for Herod will ſeeke the babe, to deſtroye him.

d The chief prieſts that is, ſuche as were of Aarons familie, which were deuided into foure and twentie orders, 1. Chro. 24. 5. & 2. Chro. 36. 14.

e They that expound the Lawe to the people, for the Hebrewes take this worde of an other which ſignifieth as much as to expound and declare.

✣ Mich. 5. 2. Iohn. 7. 42.

f Though thou be a ſmal towne, yet ſhalt thou be very famous and noble through the birth of the Meſsias, who ſhalbe borne in thee

g That ſhall rule and gouerne: for Kings are fitly called feeders and shepheardes of the people.

h A kinde of humble & lowly reuerence.

i The riche and coſtly preſentes, which they broght him.

k God warned and tolde them of it, when as they aſked it not.

2 Chriſt being yet ſcarſe born, beginneth to be crucified for vs, both in him ſelfe, and alſo in his members.

14 So he aroſe and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herod, that that might be fulfilled, which is ſpoken of the Lord by the ✣Prophet, ſaying, Out of Egypt haue I called my Sonne.

16 ¶Then Herod, ſeeing that he was mocked of the Wiſemen, was exceeding wroth, and ſent forth, and ſlew al the male children that were in Beth-leem, & in all the coaſtes thereof, from two yere olde and vnder, according to the time which he had diligently ſearched out of the Wiſemen.

17 Then was that fulfilled which is ſpoké [l] by the Prophet Ieremias, ſaying,

18 ✣In Rhama was [m] a voyce heard, mourning, and weeping, and great howling: [n] Rachel weeping for her children, and would not be comforted, becauſe they were not.

19 [3] And when Herod was dead, beholde, an Angel of the Lord appeareth in a dreame to Ioſeph in Egypt,

20 Saying, Ariſe, and take the babe and his mother, and goe into the lande of Iſrael: for they are dead which ſought the babes life.

21 Then he aroſe vp and tooke the babe and his mother, and came into the land of Iſrael.

22 But whé he heard that Archelaus did reigne in Iudea in ſteade of his Father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aſide into the partes of Galile.

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was ſpoké by the Prophetes, *which was,* That he ſhoulde be called a Nazarite.

✣ *Hoſe.11.1:*

l For God ſpeaketh by the mouth of the Prophetes.

✣ *Iere.31.15.*

m A voyce of lamenting, weeping, and howling.

n That is to ſay, All that compaſſe about Bethlehem: for Rachel Iacobs wyfe, who died in childebed, was buryed in the way that leadeth to this towne, which is alſo called Ephrata, becauſe of the fruitfulnes of the ſoyle, and plentie of corne.

3 Chriſt is brought vp in Nazareth, after the death of the tyrant, by Gods prouidence: that by the very name of the place, it might playnly appeare to the worlde, that he is the Lordes true Nazarite.

CHAP. III.

1 Iohn preacheth. 4 His apparell and meate. 5 He baptizeth.

8 The fruites of repentance. 10 The axe at the roote of the tree. 12 The fanne and the chaffe. 13 Christ is baptized.

1 ✣Nd in [a] thoſe dayes, [1] Iohn the Baptiſt came and preached in the [b] wildernes of Iudea.

2 And ſaid, [c] Repent: for the [d] kingdome of heauen is at hand.

3 For this is he of whom it is ſpoken by the Prophet Eſaias, ſaying, ✣ The voyce of him that cryeth in the wildernes, Prepare ye the way of the Lord: [e] make his pathes ſtraight.

4 ∴ And this Iohn had his garment of camels heare, and a girdle of a ſkin about his loynes: his meate was alſo [f] locuſtes and wilde hony.

5 ✱ Then went out to him [g] Hieruſalem and all Iudea, and all the region round about Iordan.

6 And they were baptized of him in Iordan, [h] confeſſing their ſinnes.

7 [2] Now whē he ſawe many of the Phariſes, & of the Sadduces come to his baptiſme, he ſaid vnto them, ⁂ O generations of vipers, who hath forewarned you to flye from the anger to come?

8 [3] Bring forth therefore fruite worthy amendement of lyfe.

✣ *Marke.1.4. Luke.3.3.*

a Not when Ioſeph went to dwel at Nazareth, but a great while after, about the ſpace of 25. yeres: for in the 30. yere of his age was Ieſus baptized of Iohn: therefore by thoſe dayes, is ment, at that time that Ieſus remayned as yet an inhabitant of the towne of Nazareth.

1 Iohn, who through his ſingular holynes and rare auſterenes of life, cauſed all men to caſt their eyes vpon him, prepareth the way, for Chriſt folowing faſt on at his heeles, as the Prophet Eſai foretolde, and deliuereth the ſumme of the Goſpell, which in ſhort ſpace after ſhould be deliuered more fully.

b In an hillie countrie, which was notwithſtanding inhabited, for Zacharie dwelt there: Luke 1.40. and there was Ioabs houſe, 1. King 2.34. and beſides theſe, Iehoshuah maketh mention of ſixe townes that were in this wildernes, cap. 15. 61. c The word in the Greke tongue, ſignifieth a chaunging of our mindes and heartes from euil to better. d The kingdome of Meſſias, whoſe gouernement ſhalbe heauenly, and nothing but heauenly. ✣ Eſai. 40.3. Mark.1.3. Luke.3.4. Iohn.1.23. e Make him a plaine and ſmothe way. ∵ Mar.1.6. f Locuſtes were a kinde of meate, which certaine of the East people vſe, whiche were therefore called deuourers of locuſtes, Euſt. in Od.9. ✱ Marke.1.5. Luke.3.7. g The people of Hieruſalem. h Acknowledging that they were ſaued only by free remiſſion and forgiuenes of their ſinnes.

2 There is nothing that ſtoppeth vp the way of mercie and ſaluation againſt vs ſo much as the opinion of our owne righteouſnes doeth.

⁂ *Chap.12.34.*

3 True repētance, is an inward thing which hath it ſeate in the mind and heart.

9 ✣ And

9 ✣ And [i] thinke not to say [k] with your selues, ✣ we haue Abraham to *our* father: for I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the roote of the trees: ✣ therefore euery tree which bringeth not forth good fruite, is hewen downe, and caste into the fyre.

11 ∴ [5] In dede I baptize you with water to [l] amendement of life, but he that cõmeth after me, is mightier then I, whose shoes I am not worthy to beare: he wil baptize you with the holy ghost, and with fire.

12 [6] Which hath his fan in his hand, and will [m] make cleane his floore, and gather his wheate into his garner, but will burne vp the chaf with vnquencheable fier.

13 ¶ ⁂ [7] Then came Iesus frõ Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue nede to be baptized of thee, and commest thou to me?

15 Then Iesus answering, sayd to him, Let be now: for thus it becommeth vs to fulfill [n] all righteousnes. So he suffred him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heaues were opened vnto [o] him, & *Iohn* sawe the Spirit of God descending like a doue, and lighting vpon him.

4 The faith of the fathers, auayleth the vnbeleeuing children nothing at all: and yet for all that, God plaieth not the lier, nor dealeth vnfaythfully in his league, which he made with the holy fathers.

i Thinke not that you haue any cause to be proude of Abraham.

k In your hearts.

✣ *Iohn 8.39. Act.13.26.*

✣ *Chap.7.19.*

∴ *Mark.1,8. luk.3 16. Iohn.1.26. Act. 1.5. and 2.4. and 8. 17. and 19.4.*

5 We may neyther dwell vpon the signes which God hath ordeyned as meanes to leade vs vnto our saluation, neyther vpon them that minister them: but we must clime vp to the matter it self, that is to say, to Christe, who inwardly worketh that effectually, which is outwardly signified vnto vs.

l The outward signe putteth vs in minde of this, that we must chaunge our liues and become better, assuring vs as by a seale, that we are ingraffed into Christ, whereby our old man dieth, and the new man riseth vp, Rom.6.6.

6 The triumphes of the wicked shal end in euerlasting torment.

m VVil cleanse it throughly, and make a ful riddance. ⁂ *Marke.1.9. Luke.3.21.*

7 Christ sanctifieth our baptisme in him selfe.

n Al such things as he hath appointed vs to keepe. *o To Iohn.*

8 Christs full consecration & authorising to the office of the mediatourship, is shewed by the fathers owne voyce, and a visible signe of the holy Ghost.

17 [8] And lo, a voyce *came* from heauen, saying, ✣ This is my beloued Sonne, in whom I am [p] well pleased. ✣ *Colos. 1.13. 2.Pet.1.17.*

p The Greke word, betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father saith, that Christ only is the man, whome when he beholdeth, looke what opinion he had conceiued of vs, he layeth it cleane aside.

CHAP. IIII.

1 Christ is tempted. 4 He vanquisheth the Deuil with Scripture. 11 The Angels minister vnto him. 12 He preacheth repentance, and that him selfe is come. 18 The calling of Peter, Andrew, 21 Iames and Iohn. 23 He preacheth the Gospell and healeth the diseased.

✣ *Marke.1.12. Luke.4.1.*

1 Christ was tempted al maner of wayes, and still ouercõmeth, that we also through his vertue, may ouercome.

1 THen ✣ was [1] Iesus led aside of the Spirite into the wildernes, to be tempted of the deuill.

2 And whẽ he had fasted [a] fortie dayes, & fortie nights, he was afterward hungrie.

3 Then came to him the tempter, and said, if thou be the sonne of God, commande that these stones be made bread.

4 But he answering, said, It is written, ∵ Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holy Citie, and set him on a [b] pinacle of the temple,

6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it written, ✻ that he will giue his Angels charge ouer thee, & with their hands they shal lift thee vp, lest at any time thou shouldest dash thy foote against a stone.

7 Iesus saide vnto him, It is written agayne, ✻ Thou shalt not [c] tempt the Lord thy God.

8 Againe the deuil tooke him into an exceeding hie mountaine, and shewed him al the kingdomes of the world, and the glorie of them.

9 And

a Full fortie dayes.

∵ *Deut.8.3.*

b The battlement wherewith the flat roofe of the temple was compassed about, that no man might fall downe: as was appointed by the Lawe, Deu.22.8.

✻ *Psal 91.11.*

✻ *Deut.6.16.*

c Word for worde, Thou shalt not go on still in tempting.

9 And ſaid to him, All theſe will I giue thee, if thou wilt fall downe, and worſhip me.

10 Then ſaid Ieſus vnto him, Auoide Satã: for it is written, ✣ Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.

11 ✣ Then the deuil left him: and behold, the Angels came, and miniſtred vnto him.

12 ¶ ∴ [2] And when Ieſus had heard that Iohn was cõmitted to priſon, he returned into Galile.

13 And leauing Nazareth, went and dwelt in Capernaum which is nere the ſea in the borders of Zabulon and Nephthalim.

14 That it might be fulfilled which was ſpokẽ by Eſaias the Prophet, ſaying,

15 *The land of Zabulon, & the land of Nephthalim *by* the way of the [e] ſea, beyõd Iordan, [f] Galile of the Gentiles:

16 The people which ſate in darkenes, ſawe great light: and to them which ſate in the region, and ſhadowe of death, light is riſen vp.

17 ✣ From that time Ieſus began to preach, & to ſay, Amend your liues: for the kingdom of heauen is at [g] hand.

18 ¶ [3] And Ieſus walking by the ſea of Galile, ſawe two brethren, Simon, which was called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers.)

19 *And he ſaid vnto them, Folow me, & I wil make you fiſhers of men.

20 And they ſtraight way leauing the nets, fo-

✣ *Deut.6.13. and 10.20.*

✣ *Mar.1.13. Luk.4.13.*

∴ *Mar.1.14. Luk.4.14. Iohn.4.43.*

2 When the Heraultes mouth is ſtopped, the Lord reueileth him ſelfe and bringeth full light into the darkenes of this worlde, preaching free forgiuenes of ſinnes to them that repent.

d VVhich was a towne a great deale more famous then Nazareth was.

*Eſai.9.1.

e Of Tiberias, or becauſe that countrie bẽded toward Tyrus, which ſtandeth vpon the ſea that cutteth the midſt of the world.

f So called, becauſe it bordered vpon Tyrus and Sidon, and becauſe Solomon gaue the King of Tyrus twentie cities in that quarter, 1. King. 9.11. ✣ *Mar.1.15.* g Is come to you.

Chriſt thinking by time, that he ſhould at length depart from vs, euen the beginning of his preaching, getteth him diſciples after an heauenly ſort, men in deede poore, and vtterly vnlearned, and therfore ſuch as might leſt ſuſpected witneſſes of the trueth of thoſe things which they heard and ſawe. * *Mar.1.16. 1.Cor.1.27.*

lowed

lowed him.

21 And when he was gone forth from thence he ſaw other two brethrē, Iames *the ſonne* of Zebedeus, and Iohn his brother in a ſhip with Zebedeus their father, mēding their nets, & he called them.

22 And they without tarying, leauing the ſhip, and their father, folowed him.

23 So [4] Ieſus wēt about all Galile, teaching in [h] their [i] Synagogues, and preaching the Goſpel of the [k] kingdome, and healing [l] euery ſickneſſe and euery [m] diſeaſe among the people.

24 And his fame ſpred abroad through al Syria: & they brought vnto him al ſicke people, that were taken with diuers diſeaſes and [n] tormentes, and them that were poſſeſſed with deuils, and thoſe which were [o] lunatike, and thoſe that had the [p] palſey: and he healed them.

25 And there folowed him great multitudes out of Galile, and Decapolis, & Hieruſalem, and Iudea, and from beyond Iordan.

4 Chriſt aſſureth the hearts of the beleuers of his ſpiritual and ſauing vertue, by healing the diſeaſes of the bodie.

h Their, that is, the Galileans.

i Synagogues, that is, the Iewes Churches.

k Of Meſſias.

l Diſeaſes of all kindes, but not euery one: that is, as we ſay, ſome of euery one.

m The word ſignifieth properly, the weakenes of the ſtomake: but here it is taken for thoſe diſeaſes which make men faint and weare away, that haue them. *n The word ſignifieth properly the ſtone wherewith gold is tried: and by a borowed kind of ſpeach is applied to all kinde of examination by torture, when as by rough dealing & torment we go about to drawe out the trueth, of men which otherwiſe they would not confeſſe: and in this place it is taken for thoſe diſeaſes, which put ſicke men to great woe.* *o VVhich at euery full Moone, or other changes of the Moone, are shrewdly troubled and diſeaſed.* *p VVeake and feeble men, who haue the partes of their bodie looſed, and ſo weakened, that they are neither able to gather them vp together, nor put them on as they would.*

CHAP. V.

1 VVho are bleſſed. 13 The Apoſtles are the ſalt and light of the world. 14 The citie ſet on an hill. 15 The candel. 16 Good workes. 19 The fulfilling of Chriſtes commaundements. 21 VVhat killing is. 23 Reconciliation is ſet before ſacrifice. 27 Adulterie. 29 The plucking out of the eye. 30 Cutting of of the hand. 31 The bill of diuorcement. 33 Not to ſweare. 43 To loue our enimies. 48 Perfitnes.

1 AN

1 AND when he ſawe the multitude, he went vp into a mountaine: and when he was ſet, his diſciples came to him.

2 ¹ And he opened his mouth and taught them, ſaying,

3 ✣ Bleſſed *are* the [a]poore in [b] ſpirit, for theirs is the kingdome of heauen.

4 ✣ Bleſſed *are* they that mourne: for they ſhal be comforted.

5 ∵ Bleſſed *are* the meeke: for they ſhall inherite the earth.

6 ✻ Bleſſed *are* they which hunger and thirſt for righteouſnes: for they ſhal be filled.

7 Bleſſed *are* the mercifull: for they ſhall obtaine mercy.

8 Bleſſed *are* the✣ [c] pure in heart: for they ſhal ſee God.

9 Bleſſed *are* the peace makers: for they ſhalbe called the children of God.

10 Bleſſed *are* they * which ſuffer perſecution for righteouſnes ſake: for theirs is the kingdome of heauen.

11 ✣ Bleſſed ſhal ye be when men reuile you, and perſecute *you*, and ſay al maner of euil againſt you for my ſake, falſely.

12 Reioyce and be glad, for great is your reward in heauen: for ſo perſecuted they the Prophets which were before you.

13 ✣ Ye [2] are the ſalte of the [d] earth: but if the ſalt

1 Chriſt teacheth, that the greateſt ioye & felicitie is not in the commodities & pleaſures of this life, but is laid vp in heauen for them ỳ willingly reſt in the good will & pleaſure of God and endeuour to profite all men, although they be cruelly vexed and troubled of ỹ worldlings, becauſe they will not faſhiō them ſelues to their maners.

✣ *Luk.6.20.*

a Under the name of powertie are all ſuch miſeries ment, as are ioyned with powertie.

b Whoſe mindes and ſpirites are brought vnder and tamed, & obey God

✣ *Eſai.61.2.3. Luk.6.21.*

∵ *Pſal.37.11.*

✻ *Eſai.65.13.*

✣ *Pſal.24.4.*

c Fitly is this word, Pure, ioyned with the heart, for as a bright and shining reſemblance or image may be ſeene plainly in a clere and pure looking glaſſe, euen ſo doth the face (as it were) of the euerlaſting God, ſhine forth and clerely appeare in a pure heart. 1. Cor.14.33. 1. Pet.3.14. ✣ Act.5.41. 1. Pet.4.14. ✣ Mar.9.50. Luk.14.34.

The miniſters of the worde eſpecially (vnleſſe they will be the moſt caitifes of all) muſt needes leade other both by worde and deede to this greateſt ioye and felicitie.

Your doctrine muſt be very ſound and good, for if it be not ſo, it ſhalbe nought ſet by, and caſt away as a thing vnſauerie and vaine.

salt haue lost his sauour, wherewith shall it be [e]salted? It is thence forth good for nothing, but to be cast out, and to be troden vnder foote of men.

14 Ye are the [f]light of the world. A citie that is set on an hill, can not be hid.

15 ✣ Neither do men light a candel, and put it vnder a bushel, but on a candelstick, and it giueth light vnto all that are in the house.

16 ✣ Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

17 [3] Thinke not that I am come to destroy the Law, or the Prophets. I am not come to destroy them, but to [g]fulfill them.

18 ∵ For truely I say vnto you, Til heauen and earth perish, one iote, or one title of the Law shall not scape, till all things be fulfilled.

19 ✱ [4] Whosoeuer therefore shall breake one of these least commandements, and teache men so, he shalbe called the [h]least in the kingdome of heauen: but whosoeuer shall obserue and teache *them*, the same shall be called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnes ✣ exceede the *righteousnes* of the Scribes and Pharises, ye shall not enter into the kingdome of heauen.

21 [5] Ye haue heard that it was said vnto them of the old time, * Thou shalt not kill: for whosoeuer killeth shalbe culpable of iudgement.

22 But I say vnto you, whosoeuer is angrie with

e What shall you haue to salt with al? And so are fools in the latin tongue called saltlesse, as you would say, men that haue no salt, or sauour and tast in them.

f You shine & giue light, by being made partakers of the true light.

✣ *Marke. 4. 21. Luk. 8. 16. & 11. 33*

✣ *1. Pet. 2. 12.*

3 Christ came not to bring any new way of righteousnes and saluation into the world, but to fulfill ỹ in deede which was shadowed by the figures of ỹ lawe, by deliuering men through grace from the curse of the law: and moreouer to teach ỹ true vse of obedience which the lawe appointeth, and to graue in our hearts the force of obedience.

g That the prophecies may be accomplished. ∵ *Luke. 16. 17.* ✱ *Iam. 2. 10.*

4 He beginneth with the true expounding of the law, and setteth it against the old (but yet false) gloses of the Scribes: So farre is he from abolishing the least commandement of his Father.

h He shall haue no place in the Church. ✣ *Luke 11. 39.*

5 The true meaning of the sixt commandement.

✱ *Exod. 20. 13. Deut. 5. 17.*

his brother vnaduisedly, shalbe [i] culpable [k] of iudgement. And whosoeuer saieth vnto his brother, Raca, shalbe worthy to be punished by the [l] Coūcil. And whosoeuer shall say, Foole, shalbe worthie to be punished with [m] hel [n] fyre.

23 [o] If then thou bring thy gift to the [o] altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offring before the altar, and go thy waye: first be reconciled to thy brother, and then come and offer thy gift.

25 ✣ [p] Agree with thine aduersarie quickely, whiles thou art in the way with him, lest thine aduersarie deliuer thee to the iudge, & the iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thēce, til thou hast [q] paied ỹ vtmost farthing.

i He speaketh of the iudgements of God, and of the difference of sinnes, & therfore applieth his wordes to the forme of ciuil iudgements, which were then vsed.

k Of that iudgement which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes.

l By that iudgemēt which stode of 23 iudges, who had the hearing & deciding of weightie affaires, and matters of life and death: as the highest iudges of al were, to the nūber of 71. which had the hearing of most waightie affaires, as the matter of a whole tribe, or of an high Priest, or of a false Prophet. m Where as we reade here, Hel, it is in the text it selfe, Gehenna, which is an Hebrew word made of two, and is as much to say, as the valley of Hinnon, which otherwise the Hebrewes called Topheth: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was takē for a place appointed to torment the reprobates in, Ierem. 7. 31. n The Iewes vsed sure kindes of punishmentes, before their gouernement was taken away by Herod, hanging, beheading, stoning, and burning: this u it that Christ shot at, because burning was the greatest punishment, therefore in that he maketh mention of a iudgement, a counsill, and a fyre, he sheweth that some sinnes are worse then other some, but yet they are all such that we must giue an accompt for them, and shalbe punished for them.

5 The couetous Pharises taught that God was appeased by the sacrifices appointed in the lawe, which they them selues deuoured. But Christ on the contrarie side denieth that God accepteth any mans offring, vnlesse he maketh satisfaction to his brother whom he hath offended: and saith moreouer, that these stubborne and stifnecked despisers of their brethren, shall neuer escape the wrath and curse of God, before they haue made ful satisfaction to their brethren.

o He applieth all this speache, to the state of his time, when as there was an altar standing in Hierusalem: and therfore they are very foolish, that gather hereupon, that we must builde altars, and vse sacrifices: but they are more fooles, which drawe that to purgatorie, which is spoken of peace making and atonement one with an other.

✣ Luk. 12. 58. p Cut of all cause of enimytie. q Thou shalt be dealt withall, to the vtmost extremitie.

7 He is take for an adulterer before god whatsoeuer he be ỹ coueteth a woman: & therfore we muſt keepe our eies chaſt, & al ỹ members we haue, yea & we muſt eſchew all occaſions which might moue vs to euill, howe deare ſoeuer it coſt vs.

✣ *Exod.20.14. Rom.13.9.*

‡ *Chap.18.8.9. Mar.9.47.*

r *He nameth the right eye and the right hād, becauſe the partes of the right ſide of our body are the chiefeſt, & redieſt to cōmit any wickednes.*

ſ *VVord for word do cauſe thee to offende: for ſinnes are ſtumbling blocks, as it were, that is to ſay, rockes which we are caſt vpon.*

·ſ *Chap.19.7. Deut.24.1. Mark.10.4. Luk.16.18. 1.Cor.7.10.*

27 ¶ [7]Ye haue heard that it was ſaid to them of old time, ✣ Thou ſhalt not commit adulterie.

28 But I ſay vnto you, that whoſoeuer looketh on a woman to luſt after her, hath committed adulterie with her already in his heart.

29 ‡ Wherefore if thy [r]right eye cauſe thee [f]to offend, plucke it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole bodie ſhould be caſt into hell.

30 Alſo if thy right hand make thee to offend, cut it of, and caſt it from thee: for better it is for thee that one of thy members periſhe, then that thy whole bodie ſhould be caſt into hell.

31 It hath bene ſayd alſo, · Whoſoeuer ſhall put away his wife, let him giue her a bill of diuorcement.

32 But I ſay vnto you, whoſoeuer ſhal put away his wife (except it be for fornication) cauſeth her to cōmit adultery: and whoſoeuer ſhal marie her that is diuorced, committeth adulterie.

33 [8] Againe, ye haue heard that it was ſaid to them of old time, * Thou ſhalt not forſweare thy ſelf, but ſhalt performe thine othes to the Lord.

34 But I ſaye vnto you, Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his foote ſtoole: neither by Hieruſalem: for it is the citie of the great King.

36 Neither ſhalt thou ſweare by thine head, becauſe thou canſt not make one heare white or blacke.

37 ✣ But let your communication be [t]Yea

7 He is take for an adulterer before god whatſoeuer he be ỹ coueteth a woman: & therfore we muſt keepe our eies chaſt, & al ỹ members we haue, yea & we muſt eſchew all occaſions which might moue vs to euill, howe deare ſoeuer it coſt vs.

8 The meaning of the third commaundement, againſt the froward opinion and iudgement of the Scribes, which excuſed byothes or indirect formes of ſwearing.

✣ *Exod.20.7. Leuit.19.12. Deut.5.11.* ✣ *Iam.5.12.*

t *VVhatſoeuer you vouche, vouch it barely, and whatſoeuer you denie, denie it barely without any mo wordes.*

ye

a: Nay,nay. For whatsoeuer *is* more thē these,
mmeth of [u] euill.

38 ¶ Ye haue heard that it hath bene sayd,
✣ eye for an eye,and a tooth for a tooth.

39 But I say vnto you, ✣ Resist not euill: but
hosoeuer shall smite thee on thy right cheeke,
rne to him the other also.

40 And if any man will sue thee at the lawe, &
ke away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee *to goe* a
le,goe with him twaine.

42 ✣ Giue to him that asketh, and from him
at would borow of thee,turne not away.

43 Ye haue heard that it hath ben said,✣Thou
lt loue thy neighbour, and hate thine enimie.

44 But I say vnto you,✣ Loue your enimies :
esse them that curse you: do good to them that
e you,* and pray for them which hurt you, &
rsecute you,

45 [p] ✣ That ye may be the children of your
ther that is in heauen:for he maketh his sunne
arise on the euill, and the good, and sendeth
ne on the iust,and vniust.

46 For if ye loue them, which loue you, what
ward shall you haue? Do not the Publicanes
n the same?

47 And if ye be friendly to your brethrē one-
what singular thing doe ye? do not euen the
ublicanes likewise?

48 Ye shall therefore be perfit,as your Father
ich is in heauen,is perfite.

[u] *From an euill conscience, or from the deuill.*

[p] He sheweth cleane contrarie to the doctrine of the Scribes, that the summe of the second table must be so vnderstood,that we may in no wise render euil for euil,but rather suffer doble iniurie,and doe well to them that are our deadly enemies.

✣ *Exod.21.24. Leuit.24.20. Deut.19.21.*

✣ *Luk.6.29. Rom.12.17. 1.Cor.6.7.*

✣ *Deut.15.8.*

✣ *Leuit.19.18.*

✣ *Luk.6.27.*

* *Luk.23.34. Act.7.60. 1.Cor.4.13.*

10 A double reason: the one is taken of relatiues, The childrē must be like their father: the other is taken of comparisons, The children of God must be better, then the childrē of this worlde.

✣ *Luk.6.35.*

They that were the tolle masters,and had the ouersight of tributes and customes: a kinde of men that the Iewes hated to death, both because they serued the Romanes in those offices (whose yoke full bondage they could hardly away withal) and also because such tollemasters are for the most part giuen to couetousnes.

CHAP.

CHAP. VI.

1 Almes. 5 Prayer. 14 Forgiuing our brother. 16 Fast. 19 Our treasure. 20 We must succour the poore. 24 God and riches. 25 Carefull seeking for meate and drinke, and parell, forbidden. 33 The kingdome of God and his righteous

1 Ambition maketh almes vain.

1 TAke heede that ye giue not your [1] alms before men, to be seene of them, or else shall haue no [a] reward of your Father which in heauen.

a This worde, Reward, is alwayes taken in the Scriptures for a free recompece, and therfore the schoolemen doe fondly set it to be answerable to a deserning, which they call, Merite. ✣ Rom. 12. 8.

2 ✣ Therefore when thou giuest thine alms thou shalt not make a trumpet to be blowē before thee, as the [b] hypocrites do in the Synagogues in the streetes, to be praised of men. Verely I vnto you, they haue their rewarde.

b Counterfettes, for Hypocrites were players that plaied a part in a playe.

3 But when thou doest thine almes, let thy left hand knowe what thy right hand doe

4 That thine almes may be in secret, and thy Father that seeth in secret, he will rewarde thee openly.

2 He reprehendeth two fowle faultes in prayer ambition, and vaine babling.

5 [2] And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in Synagogues, and in the corners of the streetes because they would be seene of men. Verely I vnto you, they haue their rewarde.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy dore, pray vnto thy Father which is in secret, & thy Father which seeth in secret, shall rewarde thee openly.

c Long prayers are not cōdemned, but vaine, nedelesse, & superstitious.

7 Also when ye pray, vse no [c] vayne repetition as the Heathen: for they thinke to be heard for their much babling.

8 Be ye not like them therfore: For your Father knoweth whereof ye haue neede, before ye aske of him.

3 A true summe and forme of all Christiā praiers. ✣ *Luke. 11. 2.*

9 [3] After this maner therfore pray ye, ✣ Our Father which art in heauē, halowed be thy Name.

10 Thy kingdome come. Thy wil be done in earth

n earth, as *it is* in heauen.
11 Giue vs this day our [d] daily bread.
12 And forgiue vs our dettes, as we alſo for-giue our detters.
13 And leade vs not into tentatiõ, but deliuer s ✣ from [e] euill: for thine is the kingdome, and he power, and the glorie for euer. Amen.
14 ✣[4] For if ye do forgiue men their treſpaces, our heauenly Father will alſo forgiue you.
15 But if ye doe not forgiue men their treſpaces, no more will your father forgiue *you* your reſpaces.
16 [5] Moreouer, when ye faſt, looke not ſowre s the hypocrites: for they [f] disfigure their faces, hat they might ſeeme vnto men to faſt. Verely I y vnto you, that they haue their rewarde.
17 But when thou faſteſt, anoint thine head, nd waſh thy face,
18 That thou ſeme not vnto mẽ to faſt, but vnto thy Father which is in ſecret: and thy Father hich ſeeth in ſecret, will reward thee openly.
19 ¶ [6] Lay not vp treaſures for your ſelues vpõ he earth, where the mothe and canker corrupt, nd where theeues digge through and ſteale.
20 ∴ But lay vp treaſures for your ſelues in hea-en, where neither the moth nor canker corrupteth, and where theeues neither digge through, nor ſteale.
21 For where your treaſure is, there will your eart be alſo.
22 ¶ ⁂[7] The light of the body is the eye: if thẽ hine [g] eie be ſingle, thy whole body ſhalbe light.

d That, that is meete for our nature for our daily foode, or ſuch as may ſuffice our nature, & complexiõ.
✣ Chap. 13. 19.
e From the Deuil, or from all aduerſitie.
✣ Mar. 11. 25.
4 They that forgiue wrongs, to them ſinnes are forgiuen, but reuenge is prepared for them that reuenge.
5 Againſt ſuch as hunt after a name of holines by faſting.
f They ſuffer not their first hewe to be ſeene, that is to ſay, they marre the naturall colour of their faces, that they may ſeeme leane and pale faced.
6 Thoſe mens labours are ſhewed to be vaine, which paſſe not for the aſſured treaſure of euerlaſting life, but ſpend their liues in ſcraping together fraile and

aine riches. ∴ *Luk. 12. 33. 1. Tim. 6. 19.* ⁂ *Luk. 11. 34.*
Men do maliciouſly and wickedly put out euen the litle light of nature hat is in them.
The iudgement of the minde, that as the body is with the eyes, ſo our whole life may e ruled with right reaſon, that is to ſay, with the Spirit of God wherewith we are ghtned.

23 But if thine eye be wicked, then all thy bo
die ſhalbe darke. Wherefore if the light tha
is in thee, be darkenes, how great is that dark
nes?

24 ✣ [8] No man can ſerue [h] two maſters: for ei
ther he ſhal hate the one, and loue the other, o
els he ſhall leane to the one, and deſpiſe the o
ther. Ye can not ſerue God and [i] riches.

25 ✣ [9] Therfore I ſay vnto you, be not care
full for your life, what ye ſhal eat, or what ye ſhal
drinke: nor yet for your bodie, what ye ſhall pu
on. Is not the life more worth then meat? and th
bodie then raiment?

26 Behold the foules of the [k] heauen: for the
ſowe not, neither reape, nor cary into the barne
yet your heauenly Father feedeth them. Are y
not much better then they?

27 Which of you by [l] taking care is able to a
one cubit vnto his ſtature?

28 And why care ye for raiment? Learne, ho
the lilies of the field doe growe: they [m] are no
wearied, neither ſpinne:

29 Yet I ſay vnto you, that euen Solomon in
his glorie was not araied like one of theſe.

30 Wherefore if God ſo clothe the graſſe
the field which is to day, and to morowe is c
into the ouen, ſhall he not *doe* much more vn
you, O ye of litle faith?

31 Therefore take no thought, ſaying, Wh
ſhal we eat? or what ſhal we drinke? or wherewi
ſhal we be clothed?

32 (For after all theſe things ſeeke the Ge
tiles) for your heauenly Father knoweth, that
haue neede of all theſe things.

33 But ſeeke ye firſt the kingdome of God,
his righteouſnes, and al theſe things ſhabe mi
ſtred vnto you.

34 C

✣ *Luk. 16. 13.*

8 God wilbe worſhipped of the whole man.

h VVhich be at iarre together, for if two agree, they are as one.

i This word is a Syrian word, and ſignifieth all things that belog to mony.

✣ *Luk. 12. 22. phi. 4. 6. 1. Tim. 6. 8. 1. pet. 5. 7. pſa. 55. 23*

9 The froward carping carefulnes for things of this life, is corrected in the children of God by an earneſt thinking vpon the prouidence of God.

k Of the ayre, or that liue in the aire: for in al tongues almoſt, this word Heauen, is taken for the aire.

l He ſpeaketh of care which is ioyned with thought of mind, and hath for the moſt part diſtruſt yoked with it.

m By labour.

34 Care not then for the morow: for the morowe ſhall care for it ſelfe. the day hath ynough with his owne griefe.

CHAP. VII.

1 VVe may not giue iudgement of our neighbour, 6 Nor caſt that which is holy to dogges. 13 The broade and ſtraite waye. 15 Falſe prophetes. 18 The tree and fruite. 24 The houſe built on a rocke, 26 and on the ſande.

1 IVdge [1] not, that ye be not iudged.
2 For with what ✣ iudgemẽt ye iudge, ye ſhalbe iudged, & with what ✣ meaſure ye meate, it ſhalbe meaſured to you againe.
3 And why ſeeſt thou the mote, that is in thy brothers eye, and perceiueſt not the beame that is in thine owne eye?
4 ∴ Or how ſayeſt thou to thy brother, Suffer me to caſt out the mote out of thine eye, and behold a beame is in thine owne eye.
5 Hypocrite, firſt caſt out that beame out of thine owne eye, and then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eye.
6 ¶ [2] Giue ye not that which is holy, to dogs, neither caſt ye your [a] pearles before ſwine, leſt they treade them vnder their feete, and turning againe, all to rent you.
7 ¶ ✱ [3] Aſke, and it ſhalbe giuen you: ſeeke, & ye ſhal finde: knock, & it ſhalbe opened vnto you.
8 For whoſoeuer aſketh, receiueth: and he, that ſeeketh, findeth: and to him that knocketh, it ſhalbe opened.
9 For what man is there among you, which if his ſõne aſke him bread, would giue him a ſtone?
10 Or if he aſke fiſh, wil ye giue him a ſerpẽt?

1 We ought to finde faulte one with an other, but we muſt beware we doe it not without cauſe, or toſeme holier then they or in hatred of them.
✣ *Luk.6.37.38. Rom.2.1. 1.Cor.4.3.*
✣ *Mar.4.24. Luk.6.38.*
∴ *Luk.6.41.*
2 The ſtifnecked and ſtubborne enemies of the Goſpell, are vnworthy to haue it preached vnto them.
a A pearle hath his name among the Grecians for the orient brightnes that is in it: & a pearle was in auncient time in great eſtimation amõg the Latines: for a pearle that Cleopatra had, was valued at two hundred & fifty thouſand crownes: and the worde is now borowed from that, to ſignifie the moſt precious heauenly doctrine.
✱ *Chap.21.22. Mar.11.24. Luk.11.9. Iohn.14.13. and.16.23. Iam.1.5.*
Prayers are a ſure refuge in all myſeries.

11 If ye then, which are euill, can giue to your children good giftes, how much more ſhall your Father which is in heauen, giue good thinges to them that aſke him?

12 ✣[4] Therefore whatſoeuer ye would that men ſhould do to you, euen ſo doe ye to them: for this is the [b] Lawe and the Prophets.

13 ¶ ✣[5] Enter in at the ſtreight gate: for it is the wide gate, and broad way that leadeth to deſtruction: and many there be which go in thereat.

14 Becauſe [c] the gate is ſtreight, and the way narowe that leadeth vnto life, and fewe there be that finde it.

15 ¶[6] Beware of falſe prophets, which come to you, in ſhepes clothing, but inwardly they are rauening wolues.

16 Ye ſhall know them by their fruites. ∴ Do men gather grapes of thornes? or figges of thyſtles?

17 So euery good tree bringeth forth good fruite, & a corrupt tree bringeth forth euil fruite.

18 A good tree can not bring forth euil fruite, neither cā a corrupt tree bring forth good fruite.

19 * Euery tree that bringeth not forth good fruite, is hewen downe, and caſt into the fire.

20 Therefore by their fruites ye ſhall know them.

21 ¶[7] Not euery one that ſaith vnto me, Lord, Lord, ſhal enter into the kingdō of heauen, * but he that doth my Fathers will which is in heauen.

22 * Many will ſay to me in that daye, Lord, Lord, haue we not by thy [d] Name propheciedꝰ by thy name caſt out deuils? and by thy name done many [e] great workes?

✣ *Luk.6.31. Tob.4.16.*

4 A reherſall of the meaning of the ſecond table.

b That is to ſay, The doctrine of the Law & Prophets.

✣ *Luk.13.24.*

5 Example of life muſt not be taken from a multitude.

c The waye is ſtreight and narrowe: we muſt paſſe through this rough way, and ſuffer, and endure, and be thronged, & ſo enter into life.

6 Falſe teachers muſt be taken heede of: and they are knowē by falſe doctrine and euill liuing.

∴ *Luk.6.44.*

* *Chap.3.10.*

7 Euen the beſt giftes that are, are nothing without godlines.

✣ *Rom.2.13.*

* *Iam.1.22.*

d By Name here, is ment that mightie working power of God, which euerie man witneſſeth that calleth vpon him.

e Properly, Powers: Nowe theſe excellent workes wrought, are called Powers, for occaſion of thoſe thinges which they bring to paſſe, for by them we vnderſtand, how mightie the power of God is.

23 And then wil I profesſe to them, ✣ [f] I neuer knew you: ✣ depart from me, [g] ye that worke iniquitie.

24 [g] Whoſoeuer then heareth of me theſe wordes, ∵ and doeth the ſame, I will liken him to a wiſe man, which hath buylded his houſe on a rocke:

25 And the raine fel, and the floods came and the windes blew, and beat vpon that houſe, and it fell not: for it was grounded on a rocke.

26 But whoſoeuer heareth theſe my words, & doeth them not, ſhalbe likened vnto a fooliſh mā, which hath builded his houſe vpon the ſand:

27 And the raine fell, and the floods came, & the windes blewe, and beat vpon that houſe, & it fell, and the fall therof was great.

28 ¶ ✣ And it came to paſſe, when Ieſus had ended theſe wordes, the people were aſtonied at his doctrine.

29 For he taught them as one hauing authoritie, and not as the Scribes.

✣ *Luk. 13.27.*

f This is not of ignorance, but becauſe he will caſt them away.

✣ *Pſalm. 6. 8.*

g You that are giuen to all kinde of wickednes, and ſeeme to make an arte of ſinne.

8 True godlines reſteth only vpon Chriſt, & therfore always remayneth inuincible.

∵ *Luk. 6. 47.*

✣ *Mar. 1. 22. Luk. 4. 32.*

CHAP. VIII.

1 The Leper clenſed. 5 The Centurions faith. 11 The calling of the Gentiles, 12 and caſting out of the Iewes. 14 Peters mother in lawe healed. 19 A Scribe deſirous to folowe Chriſt. 23 The tempeſt on the ſea. 28 Two poſſeſſed with deuils cured. 32 The deuils go into Swine.

1 NOw when he was come downe from the mountaine, great multitudes folowed him.

✣ *Mar. 1. 40. Luk. 5. 12.*

1 Chriſt in healing the leprous with the touching of his hād ſheweth that he abhorreth no ſinners ẏ come vnto him, be they neuer ſo vncleane.

2 ✣ [1] And lo, there came a Leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane.

3 And Ieſus putting forth his hand, touched him, ſaying, I wil, be thou cleane: and immediatly his leproſie was clenſed.

4 Then Ieſus ſayd vnto him, See thou tell n
man, but go, *and* ſhewe thy ſelfe vnto the Prieſt,
offer the gift that ✣ Moſes commaunded, for
witnes to them.

✣ *Leu.14.3.4.*
✝ *Luk.7.1.*

2 Chriſt by ſetting before them the example of the vncircumciſed Centurion, and yet of an excellēt faith, prouoketh the Iewes to emulatiō and togither forewarneth thē of their caſting of, and the calling of the Gentiles.

5 ¶ ✝[2] When Ieſus was entred into Capernaū
there came vnto him a Centuriō, beſeching him
6 And ſaid, Maſter, my ſeruant lieth ſicke
home of the palſie, and is grieuouſly payned.
7 And Ieſus ſaid vnto him, I wil come & heal
him.
8 But the Centuriō anſwered, ſaying, Maſter
I am not worthy that thou ſhouldeſt come vnde
my roofe: but ſpeake the word only, and my ſer-
uant ſhalbe healed.
9 For I am a man alſo vnder the authoritie
an other, and haue ſouldiers vnder me: & I ſay t
one, Go, & he goeth: and to another, Come, an
he commeth: and to my ſeruant, Do this, and h
doeth it.
10 Whē Ieſus heard *that*, he marueiled & ſai
to them that folowed *him*, Verely, I ſay vnto you,
haue not founde ſo great faith, euen in Iſrael.
11 But I ſay vnto you, that many ſhall come
from the Eaſt and Weaſt, and ſhal[a] ſit down with
Abraham, and Iſaac, and Iacob, in the kingdome
of heauen.
12 And the children of the kingdome ſhalbe
caſt out into[b] vtter ∴ darkenes: there ſhalbe we-
ping and gnaſhing of teeth.
13 Then Ieſus ſaid vnto the Centuriō, Go thy
way, and as thou haſt beleeued, ſo be it vnto thee.
And his ſeruant was healed the ſame houre.
14 ¶ ✱[3] And whē Ieſus came to Peters houſe,
he ſawe his wiues mother laied downe, and ſicke
of a feuer.
15 And he touched her hand, & the feuer lef
her: ſo ſhe aroſe, and miniſtred vnto them.
16 ✣ When

a Ametaphore taken of banquets, for they that ſit downe together are felowes in the banquet.
b Which are without the kingdō: For in the kingdome is light, and without the kingdome darkenes.
∴ *Chap.22.13.*

✱ *Mar.1.29. Luk.4.38.*
3 Chriſt in healing diuers diſeaſes, ſheweth ỹ he was ſent of his Father, that in him onely we ſhould ſeeke remedie in all our miſeries.

16 ✣ When the euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with *his* word, and healed [c] all that were sicke,

17 That it might be fulfilled, which was spoken by ✣ Esaias the Prophet, saying, He tooke our infirmities, and bare *our* sicknesses.

18 ¶ ∴ And when Iesus sawe great multitudes of people about him, he commaunded them to go [d] ouer *the water*.

19 ✣ Then came there a certaine Scribe, and said vnto him, Master, I will folowe thee whithersoeuer thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birds of the heauen haue [e] nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ ✣ And an other of his disciples said vnto him, Master, suffer me first to goe, and burie my father.

22 But Iesus said vnto him, Folow me, and let the dead burie their dead.

23 ¶ ✣ And whē he was entred into the ship, his disciples folowed him.

24 And behold, there arose a great tempest in the sea, so that the ship was couered with waues: but he was a sleepe.

25 Then his disciples came, & awoke him, saying, Master, saue vs: we perish.

29 And he said vnto thē, Why are ye fearful, O ye of litle faith? Then he arose, and rebuked the windes & the sea: and *so* there was a great calme.

27 And the mē marueiled, saying, What mā is this, that both the windes and the sea obey him!

28 ¶ ✣ And whē he was come to ỹ other side into the countrey of the Gergesenes, there met

✣ *Mar.1.32. Luk.4.40.*

[c] *Of all sortes.*

✣ *Esay.53.4. 1.Pet.2.24.*

∴ *Luk.9.57.58.*

[d] *For Capernaum was situate vpon the Lake of Tiberias.*

4 The true disciples of Christ must prepare thē selues to all kinde of miseries

[e] *VVorde for worde, shades made with bowghes.*

5 When God requireth our labour we must leaue of al dutie to men.

✣ *Mar.4.37. Luk.8.23.*

6 Although Christ seemeth oftētimes to neglect his, euen in most extreme dangers, yet in time conuenient he asswageth all tempestes, and bringeth them to the hauen.

✣ *Mar.5.1.2. Luk.8.26.27.*

7 Christ came to deliuer men from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and lest of their commodities.

him two possessed with deuils, which came out of the graues very fierce, so that no man might go by that waye.

29 And beholde, they cryed out, saying, Iesu the sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time?

30 Nowe there was, [f] a farre of from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to go into the heard of swine.

32 And he said vnto thē, Go. So they went out and departed into the heard of swine: & behold, the whole heard of swine ran headlong into the sea, and died in the water.

33 Then the heardmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the deuils.

34 And behold, all the citie came out to meete Iesus: and when they sawe him, they besought him to [g] depart out of their coastes.

f On an hill, as Marke and Luke witnesse: Now Gedara as Iosephus recordeth Book. 17 chap. 13. lined after the order of the Grecians, & therfore we may not marueile if there were swine there.

g Where men liue as swine, there doth not Christ tarie, but Deuils.

CHAP. IX.

1 One sicke of the palsie is healed. 5 Remission of sinnes. 9 Matthewe called. 10 Sinners. 17 Newe wine. 18 The ruler's daughter raysed. 20 A woman healed of a bloudie issue. 27 Two blynd men by faith receiue sight. 32 A domme man possessed is healed. 37 The harueste and workemen.

1 Sinnes are the causes of our afflictions, and Christ only forgiueth them if we beleeue.

1 THen he [t] entred into a ship, and passed ouer, and came into his [a] owne citie.

2 And ✣ lo, they brought to him a man sicke of the palsie, laid on a bed. And Iesus [b] seing their

a Into Capernaū, for as Theoph. saith, Bethleem brought him forth, Nazareth brought him vp, and Capernaum was his dwelling place. ✣ Mar. 2. 3. Luk. 5. 18.

t Knowing by a manifest signe.

faith,

with, ſaid to the ſicke of the palſie, Sonne, be of good comfort: thy ſinnes are forgiuen thee.

3 And beholde, certaine of the Scribes ſaide with them ſelues, This man [c] blaſphemeth.

4 But when Ieſus ſawe their thoughts, he ſaid, Wherefore thinke ye euill things in your hearts?

5 For whether is it eaſier to ſaye, Thy ſinnes are forgiuen thee, or to ſay, Ariſe, and walke?

6 And that ye may knowe that the Sonne of man hath authoritie in earth to forgiue ſinnes, (then ſaid he vnto the ſicke of the palſie,) Ariſe, take vp thy bed, and goe to thine houſe.

7 And he aroſe, & departed to his own houſe.

8 So when the multitude ſawe it, they marueiled, and glorified God, which had giuen ſuch authoritie to men.

9 ¶ ✣ [2] And as Ieſus paſſed forth from thence, he ſawe a man ſitting at the [d] cuſtome, named Matthewe, and ſaid to him, Followe me. And he aroſe, and followed him.

10 And it came to paſſe, as Ieſus ſate at meate in *his* houſe, beholde, many Publicanes and [e] ſinners, that came *thither*, ſate downe at the table with Ieſus and his diſciples.

11 And when the Phariſes ſawe that, they ſaid to his diſciples, why eateth your maſter with Publicanes and ſinners?

12 Now when Ieſus heard it, he ſaid vnto them, The whole neede not a Phiſition, but they that are ſicke.

13 But goe ye and learne what this is, ✣ I will haue mercy, and not ſacrifice: for I am not come to call the righteous, but the ∴ ſinners to repentance.

14 ¶ ⁎ [3] Then came the diſciples of Iohn to him, ſaying, Why do we and the Phariſes faſt oft, and thy diſciples faſt not?

15 And

c To blaſpheme, ſignifieth amongſt the diuines, to ſpeake wickedly: and amongeſt the more eloquent Grecians, to ſlaunder.

✣ *Marke.2.14. Luke.5.27.*

2 Chriſt calleth the humble ſinners vnto him, but he contemneth the proude hypocrites.

d At the cuſtomers table, where it was receyued.

e The cuſtomers fellowes which were placed by the Romanes, after that Iudea was brought into the forme of a prouince, to gather the cuſtomes, and therfore of the reſt of the Iewes, they were called ſinners, that is to ſay, very vile men.

✣ *Hoſe.6.6. Chap.12.7.*

∴ *1.Timoth.1.15.*

⁎ *Marke.2.18. Luke.5.33.*

3 Againſt naughtie emulation in matters indifferent.

15 And Ieſus ſaid vnto them, Can the f children of the mariage chamber mourne as long the bridegrome is with them? But the dayes come when the bridegrome ſhalbe taken fr them, and then ſhal they faſt.

16 Moreouer no man pieceth an old garm with a piece of g newe cloth: for that that ſho fil it vp, taketh away from the garment, and breache is worſe.

17 Neither do they put newe wine into o veſſels: for then the veſſels would breake, & wine would be ſpilt, & the veſſels ſhould peri but they put newe wine into newe veſſels, an are both preſerued.

18 ¶ ♣4 While he thus ſpake vnto them, hold there came a certaine ruler, and worſhip him, ſaying, My daughter is nowe deceaſed, come & lay thine hand on her, and ſhe ſhall l

19 And Ieſus aroſe and folowed him with diſciples.

20 (And behold a woman which was diſe with an yſſue of bloud twelue yeres, came beh him, and touched the hemme of his garment.

21 For ſhe ſaid in her ſelfe, If I may touche his garment onely, I ſhalbe whole.

22 Then Ieſus turned him about, & ſeing h did ſay, Daughter, be of good comfort: thy f hath made thee whole. And the womā was m whole at that ſame moment.)

23 [5] Nowe when Ieſus came into the Ru houſe, and ſawe the [h] minſtrels and the multit making noyſe,

24 He ſaid vnto them, Get you hence: for maide is not dead, but ſlepeth. And they laugh him to ſcorne.

25 And when the multitude were put fo he went in and tooke her by the hande, and ma

f An Hebrewe kind of ſpeache, for they that are admitted into the mariage chamber, are as the neareſt about the bridegrome.

g Rawe, which was neuer put to the fuller.

♣ *Mar. 5. 22. Luke. 8. 41.*

4 There is no euill ſo old, and incurable, which Chriſt can not heale by and by, if he be touched with true faith but lightly as it were with the hand.

5 Euen death it ſelfe giueth place to the power of Chriſt.

h It appeareth that they vſed minſtrels at their mourning.

haide aroſe.

26 And this bruit went throughout all that nde.

27 [6] And as Ieſus departed thence, two blind en followed him, crying, and ſaying, O ſonne of auid, haue mercy vpon vs.

28 And when he was come into the houſe, the linde came to him, and Ieſus ſaid vnto them, beeue ye that I am able to do this? And they ſaid nto him, Yea, Lord.

29 Then touched he their eyes, ſaying, Accoring to your faith be it vnto you.

30 And their eyes were opened, and Ieſus aue them great charge, ſaying, See that no man nowe it.

31 But when they were departed, they ſpread broad his fame throughout all that land.

32 ¶ ✣ [7] And as they went out, beholde, they brought to him a dõme mã poſſeſſed with a deuil

33 And when the deuil was caſt out, the dõme ake: then the multitude marueiled, ſaying, The ke was neuer ſeene in Iſrael.

34 But the Phariſes ſaid, ✣ He caſteth out deils, through the prince of deuils.

35 ¶ And ∴ Ieſus went about all cities & towes, teaching in their Synagogues, and preaching e Goſpell of the kingdome, and healing euery kenes and euery diſeaſe among the people.

36 [8] But ⁎ when he ſawe the multitude, he had paſſion vpon them, becauſe they were diſperd, and ſcattered abroad, as ſheepe hauing no hepheard.

37 Then ſaid he to his diſciples, ⁎ Surely the rueſt *is* great, but the labourers *are* fewe.

38 Wherefore praye the Lorde of the harueſt at he would [i] ſende forth labourers into his rueſt.

6 By healing theſe two blind, Chriſt ſheweth that he is ỹ light of the worlde.

✣ *Luke.11. 14.*

7 An example of that power, that Chriſt hath ouer the deuill.

✣ *Chap.12.24. Marke.3.22. Luke.11. 15.*

∴ *Marke.6.6. Luke.13.22.*

8 Although the ordinarie paſtors ceaſe, yet Chriſt hathe not caſt of the care of his Church.

⁎ *Marke.6. 34.*

⁎ *Luke.10. 2. Iohn.4.35.36.*

i *VVord for worde, caſt them out: for men are very ſlowe, in ſo holy a wörke.*

CHAP.

CHAP. X.

1 The gift of healing giuen to the Apoſtles. 5 They are ſent to preache the Goſpell. 13 Peace. 14 Shaking of the duſt. Affliction. 22 Continuance vnto the ende. 23 Flying fro perſecution. 28 Feare. 29 Two ſparowes. 30 Heares of the head. 32 To acknowledge Chriſt. 34 Peace and the ſword. 35 Variance. 37 Loue of parents. 38 The croſſe. 39 To lo the life. 40 To receyue a preacher.

1 The Apoſtles are ſent to preach the goſpel in Iſrael.
✣ *Mark.3.13. 14.15. Luke.9.1.2.*
a Theophilact ſaith, that Peter and Andrew are called the firſt, becauſe they were firſt called.
b A man of Kerioth. Nowe Kerioth was in the tribe of Iudah, Ioſh.15.25.
✣ *Act.13.46.*
∴ *Luke.10.9.11.*
2 The ſumme of the goſpel, or preaching of the Apoſtles.
3 Miracles are dependances of the worde.
✠ *Marke.6.8.9. Luk.9.3.and 22.35*
4 The miniſters of ỹ worde muſt caſt away all cares ỹ might hinder them the leaſt wiſe that might be.

1 AND [1] ✣ he called his twelue diſciples vn to him, and gaue them power againſt vn cleane ſpirits, to caſt them out, and to heale eu rie ſickenes, and euery diſeaſe.

2 Now the names of the twelue Apoſtles a theſe. The [a] firſt *is* Simon, called Peter, and An drewe his brother: Iames *the ſonne* of Zebedee and Iohn his brother.

3 Philippe and Bartlemewe: Thomas, an Matthewe that Publicane: Iames *the ſonne* of Al pheus, & Lebbeus whoſe ſurname was Thadde

4 Simon the Cananite, and Iudas [b] Iſcario who alſo betrayed him.

5 Theſe twelue did Ieſus ſend forth, and co manded them, ſaying, Go not into the way of t Gentiles, and into the cities of the Samarita enter ye not:

6 But goe rather ✣ to the loſt ſheepe of t houſe of Iſrael.

7 ∴ [2] And as ye goe, preache, ſaying, The kin dome of heauen is at hand.

8 [3] Heale the ſicke: cleanſe the lepers: raiſe the dead: caſt out the deuils. Freely ye haue ceiued, freely giue.

9 ✠ [4] Poſſeſſe [c] not golde, nor ſiluer, nor m ney in your girdels,

10 Nor a ſcrippe for the iourney, neither t

c For this iourney, to wit, both that nothing might hinder them, and alſo t they might feele ſome taſt of Gods prouidence: for at their returne backe, the Lord keth of them, whether they lacked any thing by the way, Luke.22.35.

coat

oates, neither ſhoes, nor a ſtaffe: ✣for the work-
man is worthie of his [d] meate.

11 [5] And into ✣ whatſoeuer citie or towne ye
ſhal come, enquire who is worthie in it, and there
abide till ye go thence.

12 And when ye come into an houſe, ſalute
the ſame.

13 And if the houſe be worthie, let your [e] peace
come vpon it: but if it be not worthie, let your
peace returne to you.

14 ∴And whoſoeuer ſhal not receiue you, nor
heare your wordes, when ye departe out of that
houſe, or that city, ⁎ſhake of the duſt of your fete.

15 Truely I ſay vnto you, it ſhalbe eaſier for
them of the land of Sodom and Gomorrha in
the day of iudgement, then for that citie.

16 ¶ ⁎ [6] Behold, I ſend you as [f] ſheepe in the
middes of the wolues: be ye therfore wiſe as ſer-
pentes, and [g] innocent as doues.

17 But beware of [h] men, for they will deliuer
you vp to the Councils, and will ſcourge you in
their Synagogues.

18 And ye ſhall be brought to the gouernors
and Kings for my ſake, in witnes to them, and to
the Gentiles.

19 * But when they deliuer you vp, take no
thought how or what ye ſhal ſpeake: for it ſhalbe
giuen you in that houre, what ye ſhal ſay.

20 For it is not ye that ſpeake, but the ſpirit of
your Father which ſpeaketh in you.

21 And the ✣ brother ſhal betray the brother
to death, and the father the ſonne, and the chil-
dren ſhal riſe againſt *their* parents, and ſhal cauſe
them to dye.

22 And ye ſhalbe hated of all men for my
Name: ✣but he that endureth to the end, he ſhal

* *Mark.13.11. Luke.12.11.* ✣ *Luke.21.16.* ✣ *Marke.13.13.*

be

✣ *1.Tim.5.18.*
d God will prouide you meate.
5 Happie are they that receiue the preaching of the goſpel: and vnhappy are they, that refuſe it.
✣ *Luke.10.8.*
e It is a maner of ſpeache taken from the Hebrewes, whereby they meant all kinde of happines.
∴ *Marke.6.11. Luke.9.5.*
⁎ *Act.13.51.*
✣ *Luke.10.3.*
6 Chriſt ſheweth, how the miniſters muſt behaue thē ſelues vnder the croſſe.
f You ſhalbe in great danger.
g You ſhal not ſo much as reuenge an iniurie: and by the mixing of theſe two ſiſtes natures togither, he wil not haue our wiſedome to be malicious, nor our ſimplicitie mad, but a certeine forme of good nature as exquiſitely framed of both thē, as may be.
h For in the cauſe of religion men are wolues one to an other.

be ſaued.

23 And when they perſecute you in this ci
flie into another: for verely I ſaye vnto you,
ſhall not [i] goe ouer *all* the cities of Iſrael, till
Sonne of man be come.

24 ✣ The diſciple is not aboue his maſter, n
the ſeruant aboue his Lord.

25 It is ynough for the diſciple to be as h
maſter *is*, and the ſeruant as his Lorde. ✣ If th
haue called the maſter of the houſe [k] Beelzebu
howe much more them of his houſholde?

26 [l] Feare them not therefore: ∵ for there
nothing couered, that ſhall not be diſcloſed, n
hid, that ſhal not be knowen.

27 What I tel you in darkenes, that ſpeake
in light: & what ye heare in the eare, that prea
ye on the [m] houſes.

28 And [n] feare ye not thē which kil the bod
but are not able to kill the ſoule: but rather fea
him, which is able to deſtroy both ſoule and bo
in hell.

29 Are not two ſparowes ſold for a [o] farthin
and one of them ſhal not fal on the ground with
out your Father?

30 ✱ Yea, and all the heares of your head a
nombred.

31 Feare ye not therefore, ye are of more va
lue then many ſparowes.

32 [7] ✱ Whoſoeuer therefore ſhall confeſſe m
before men, him will I confeſſe alſo before m
Father which is in heauen.

33 But whoſoeuer ſhal denie me before men
him wil I alſo denie before my Father which is i
heauen.

34 ✱ [8] Thinke not that I am come to ſend
peace into the earth: I came not to ſende peac
but the ſworde.

35 Fo

i Bring to an end, that is, you shal not haue gone through all the cities of Israel, and preached in them.
✣ *Luke.6.40. Ioh.13.16.& 15.20*
✣ *Chap.12.24.*
k It was the Idol of the Acaronites, which we may cal the god of flyes.
l Trueth shal not alwayes be hid.
∵ *Marke.4.22. Luke.8.17.& 12.2.*
m Openly, and in the highest places. For the toppes of their houses were so made, that they might walke vpon them, Act.10.9.
n Though tyrants be neuer so raging and cruel, yet we may not feare thē.
o The fourth part of an ounce.
✱ *1. Sam.14.45. 2 Sam.14.11. Act.27.34.*
7 The necessitie and rewarde of open confessing Christ.
✱ *Marke.8.38. Luke.9.26.& 12.8 2. Tim 2.12.*
✱ *Luke.12.51.*
8 Ciuil dissensions followe the preaching of the Gospell.

35 For I am come to set a man at variance a-
inst his father, and the daughter against her
other, and the daughter in law against her mo-
er in law.

36 ✣ And a mans enemies *shalbe* they of his
wne housholde.

37 ✝ [9] He that loueth father or mother more
en me, is not worthie of me. And he that lo-
eth sonne, or daughter more then me, is not
orthie of me.

38 * And he that taketh not his crosse, & fol-
weth after me, is not worthie of me.

39 * He that will [p] finde his life, shall lose it. &
e that loseth his life for my sake, shal finde it.

40 [10] He that receiueth you, receiueth me: and
e that receiueth mee, receiueth him that hath
nt me.

41 * [11] He that receiueth a Prophet in [q] the
me of a Prophet, shall receiue a Prophetes re-
arde: and he that receiueth a righteous man, in
e name of a righteous man, shal receiue the re-
arde of a righteous man.

42 * And whosoeuer shal giue vnto one of these
itle ones to drinke a cup of colde water only, in
e name of a disciple, verely I say vnto you, he
al not lose his rewarde.

✣ *Mich.7.6.*
✝ *Luke.14.26.*
9 Nothing without exception is to be preferred before our duetie to God.
* *Chap.16.24. Marke.8.34. Luke.9.23. and 14.27.*
* *Iohn.12.25.*
p *They are said to finde their life, which deliuer it out of danger: and this is spoken after the opinion of the people whiche thinke them cleane lost that die, because they thinke not of the life to come.*
10 God is both Author and reuenger of his holy Ministerie.
Luke.10.16. Iohn.13.20. 11 We shall lose nothing that we bestowe
on Christ.
As a Prophet. * *Marke 9.41.* q *Which in the sight of the worlde are vile and abiect.*

CHAP. XI.

Iohn sendeth his Disciples to Christ. 7 Christs testimonie of Iohn. 13 The Lawe and the Prophetes. 18 Christ and Iohn. 21 Chorazin, Bethsaida. 25 The Gospell reuealed to children. 28 They that are wearie and laden.

1 And

1 AND [1] it came to passe that when Iesus h
made an end of [a] commanding his twe
disciples, he departed thence to teache and
preache in [b] their cities.

2 ¶ ✣ And when Iohn heard in the prison t
workes of Christ, he sent two of his disciples, a
sayd vnto him.

3 Art thou he that should come, or shall
looke for another?

4 And Iesus answering, said vnto them, G
and shewe Iohn, what things ye heare, and see.

5 The blinde receyue sight, and the halt d
walke: the lepers are cleansed, and the de
heare: the dead are raised vp, ✣ and the poo
receyue the Gospell.

6 And blessed is he that shall not be offend
in me.

7 [2] And as they departed, Iesus began
speake vnto the multitude, of Iohn, What went
out into the wildernes to see? A reede shak
with the winde?

8 But what went ye out to see? A mā cloth
in soft raiment? Behold, they that weare soft c
thing, are in Kings houses.

9 But what went ye out to see? A Prophe
Yea, I say vnto you, and more then a Prophet.

10 For this is he of whom it is written, ⁘ B
hold, I send my messenger before thy face, wh
shal prepare thy way before thee.

11 Verely I say vnto you, among them wh
are begotten of women, arose there not a grea
then Iohn Baptist: notwithstanding, he that is
least in the [c] kingdome of heauen, is greater th
he.

12 And from ✣ the time of Iohn Baptist hith
to, the kingdome of heauen suffereth violen
and the violent take it by force.

13 F

a Christ sheweth by his workes, that he is the promised Messias.

a Of instructing thē with precepts.

b The Disciples cities, that is to say, in Galile, where many of them were born, act. 2. 7.

✣ *Luke. 7. 18.*

† *Esai. 61. 1. Luke. 4. 18.*

2 What agreement, and what difference is betwixt the ministerie of the prophetes, the preaching of Iohn, & the ful light of the Gospel, which Christ hath brought.

⁘ *Malach. 3. 1. Luke. 7. 28.*

c In the newe state of the Church where the true glorie of God shineth: the persons are not compared togither, but the kindes of doctrines, the preaching of Iohn with the Law and the Prophetes: and againe, the moste cleare preaching of the Gospell with Iohns.

✣ *Luke. 16. 16.*

13 For al the Prophets and the Lawe [d] pro-
pheſied vnto Iohn.

14 And if ye wil receiue it, this is ✣ that Elias,
which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 ✣ [3] But whereunto ſhal I liken this genera-
tion? [e] It is like vnto litle children which ſit in
the markets, and cal vnto their fellowes,

17 And ſay, We haue piped vnto you, and ye
haue not daunced, we haue mourned vnto you,
and ye haue not lamented.

18 For Iohn came neither eating nor drin-
king, and they ſay, He hath a deuil.

19 The Sonne of man came eating and drin-
king, and they ſay, Beholde a glutton & a drinker
of wine, a friend vnto Publicanes & ſinners: [4] but
wiſedome is iuſtified of her children.

20 ¶ [5] ∴ Then began he to vpbraide the cities,
wherein moſt of his great workes were done, be-
cauſe they repented not.

21 Wo *be* to thee, Chorazin: Wo *be* to thee,
Bethſaida: for if the great workes, which were
done in you, had bene done in Tyrus and Sidon,
they had repented long agone in ſackecloth and
aſhes.

22 But I ſay to you, It ſhalbe eaſier for Tyrus
and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp
vnto heauen, ſhalt be brought downe to hel: for
if the great workes, which haue bene done in
thee, had bene done among them of Sodom, thei
had remained to this day.

24 But I ſay vnto you, that it ſhalbe eaſier for
them of the land of Sodom in the day of iudge-
ment, then for thee.

25 * At that time Ieſus anſwered, and ſaid, I
giue thee thankes, O Father, Lord of heauen and

C earth,

d They propheſied of things to come, which are nowe preſent, and clerely and plainely ſene.

✣ *Malac. 4. 5.*

✣ *Luke. 7. 31.*

3 There are none more ſtout and ſtubburne enemies of the Goſpell, then they to whom it ought to be moſt acceptable.

e He blameth the frowardnes of this age, by a prouerbe, in that they coulde be moued neither with rough, nor gentle dealing.

4 That which the moſt part refuſe, the elect and choſen embrace.

f Wiſe men do acknowledge the wiſedome of the Goſpel, when they receiue it.

5 The proude reiect the Goſpel offred vnto them, to their great hurt and ſmart, which turneth to the ſaluation of the ſimple.

∴ *Luke. 10. 13.*

* *Luke. 10. 21.*

earth, becauſe thou haſt hid theſe things from the wiſe and men of vnderſtanding, and haſt ᵍ opened them vnto babes.

26 It is ʰ ſo, O Father, becauſe thy ⁱ good pleaſure was ſuch.

27 ✣ ⁶ Al things are giuen vnto me of my Father: and ✣ no man knoweth the Sonne, but the Father: neither knoweth anie man the Father, but the Sonne, and he to whome the Sonne will reueile *him*.

28 Come vnto me, al ye that are wearie and laden, and I will eaſe you.

29 Take my yoke on you, and learne of me that I am meeke and lowlie in heart: and ye ſhall finde ∴ reſt vnto your ſoules.

30 ✻ For my yoke is ᵏ eaſie, and my burden light.

g *Through the miniſterie of Chriſt, who onely sheweth the trueth of al things perteining to God.*

h *This word sheweth, that he contenteth himſelf in his Fathers counſel.*

i *Gods wil is the only rule of righteouſnes.*

✣ *Iohn. 3. 35.*

6 There is no true knowledge of God, nor quietnes of minde, but onely in Chriſt alone.

✣ *Iohn. 6. 46.* ∴ *Iere. 6. 16.* ✻ *1. Iohn 5. 3.* k *May eaſilie be borne. For his cõmandements are not grieuous, for al that is borne of God ouercommeth the world, 1. Iohn. 5. 4.*

CHAP. XII.

1 The diſciples plucke the eares of corne. 6 Mercie, ſacrifice. 10 The withered hand is healed. 12 We muſt do good on the Sabbath. 22 The poſſeſſed is holpen. 25 A kingdome deuided. 31 Sinne, blaſphemie. 33 The good or euill tree. 34 Vipers. 41 The Niniuites. 42 The Queene of Saba. 48 The true mother and brethren of Chriſt.

1 Of the true ſanctifying of the Sabbath, & the abrogating of it.

1 AT ✣ that time Ieſus went on a Sabbath day through the corne, and his diſciples were an hungred, and began to plucke the eares of corne and to eate.

✣ *Marke. 2. 23. Luke. 6. 1.*

2 And when the Phariſes ſaw it, they ſaid vnto him, Beholde, thy diſciples do that ✣ which is not lawful to do vpon the Sabbath.

✣ *Deut. 23. 25.*

3 But he ſaid vnto them, ∴ Haue ye not read what Dauid did when he was an hungred, and they that were with him?

∴ *1. Sam. 21. 6.*

4 How he entred into the houſe of God, &c

eate the [a] shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the ✣ Priests?

5 Or haue ye not read in the Law, howe that on the Sabbath dayes the Priests in the Temple [b] breake the Sabbath, and are blameles?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, ∴ I will haue mercie, and not sacrifice, ye would not haue condemned the innocents.

8 For the Sonne of man is Lord, *euen* of the Sabbath.

9 ✕ [2] And he departed thence, and went into their Synagogue:

10 And beholde, there was a man which had *his* hand dried vp And they asked him, saying, Is it lawful to heale vpō a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shall there be among you, that hath a sheepe, and if it fall on a Sabbath day into a pit, doth not take it and lift it out?

12 How much more then is a man better then a shepe? therefore, it is lawful to do wel on a Sabbath day.

13 Then said he to the mā, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 [3] Then the Pharises went out, and consulted against him, how they might destroy him.

15 But when Iesus knew it, he departed thēce and great multitudes followed him, and he healed them all,

16 And charged them in threatning wise, that they should not make him knowen,

17 That it might be fulfilled, which was spokē

a The Hebrues call it bread of faces, because it stode before the Lorde all the weeke vpon the golden table appointed to that seruice, Leuit. 24. 6 ✣ Exod. 29. 33. Leuit. 8. 31. and 24. 9.

✣ Nom. 28. 9.

b When the Priests do Gods seruice vpon the Sabbath day, yet they breake not the Lawe, much lesse doeth the Lorde of the Sabbath breake the Sabbath.

∴ Hose. 6. 7. Chap. 9. 13.

✕ Mar. 3. 1. Luke. 6. 6.

2 The ceremonies of ỹ Lawe, are not against the loue of our neighbour.

3 How farre, and in what respect, we may giue place to the vnbrideled rage of the wicked.

by Esaias the Prophet, saying,

18 ✣ Beholde my seruant whom I haue chosen, my beloued in whome my soule deliteth: I wil put my Spirit on him, & he shal shewe [c] iudgement to the Gentiles.

19 He shal not striue, nor crie, neither shall anie man heare his voyce in the stretes.

20 A bruised reed shal he not breake, and smoking flaxe shall he not quenche, tyll he [d] bring forth iudgement vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ ✣ [4] Then was brought to him one, possessed with a deuil, *both* blinde, and domme, and he healed him, so that he *which was* blinde and domme, both spake and sawe.

23 And al the people were amased, & said, Is not this that sonne of Dauid?

24 But when the Pharises heard it, they sayd: ∵ This man casteth the deuils no otherwise out but through Beelzebub the prince of deuils.

25 [5] But Iesus knewe their thoughtes, and said to them, Euery kingdome deuided against it selfe, is brought to naught: and euerie citie or house, deuided against it selfe, shall not stand.

26 So if Satan cast out Satan, he is deuided against him selfe: how shall then his kingdom endure?

27 Also if I through Beelzebub cast out deuils, by whom do your children cast them out? Therefore they shalbe your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a mā enter into a strong mans house and spoile his goods, except he first binde the strong man, and then spoyle his house.

30 He that is not with me, is against me:

✣ *Esai. 42. 1.*

c *By iudgement is ment a setled state, because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing whereſoeuer it is done, the Lord is said to reigne and iudge there, that is to say, to gouerne and rule matters.*

d *He shall pronounce sentence and iudgement, maugre the worlde and Satan, and shewe him selfe conquerour ouer all his enemies.*

✣ *Luke. 11. 14.*

4 A trueth, be it neuer so manifest, is subiect to the slaunder of the wicked: yet notwithstanding it ought to be auouched stoutely.

∵ *Chap. 9. 34. Mar. 3. 22. Luke. 11. 15.*

5 The kingdome of Christ and the kingdōe of the Deuill cannot consist together.

he that gathereth not with me, ſcattereth.

31 ✣ Wherefore I ſay vnto you, euerie ſinne and blaſphemie ſhalbe forgiuen vnto men: but the blaſphemie *againſt* the holy Ghoſt ſhal not be forgiuen vnto men.

✣ *Mar.3.28.29. Luke.12.10. 1.Iohn.5.6.*

32 And whoſoeuer ſhal ſpeake a word againſt the Sonne of man, it ſhalbe forgiuen him: [6] but whoſoeuer ſhall ſpeake againſt the holy Ghoſt, it ſhal not be forgiuen him, neither in this worlde nor in the world to come.

6 Of blaſphemie againſt the holie Ghoſt.

33 Either make the tree good, and his fruite good: or els make the tree euil, and his fruite euil: for the tree is knowen by the fruite.

7 Hypocrites at the length bewray themſelues euen by their owne mouth.

34 [7] O generations of vipers, howe can you ſpeake good things, when ye are euil? For of the ✣ abundance of the heart the mouth ſpeaketh.

✣ *Luke.6.45.*

35 A good man out of the good treaſure of his heart bringeth forth good things: and an euil man out of an euill treaſure, bringeth forth euill things.

e *Vaine and vnprofitable trifles, which the moſt part of men ſpend their liues in.*

36 But I ſay vnto you, that of euery [e] idle word that men ſhal ſpeake, thei ſhal giue account thereof at the day of iudgement.

8 Againſt froward deſirers of miracles.

37 For by thy wordes thou ſhalt be iuſtified, and by thy wordes thou ſhalt be condemned.

✣ *Chap.16.1. Luke.11.29. 1.Cor.1.22.*

38 ¶ [8] Then anſwered certaine of the Scribes and of the Phariſes, ſaying, Maſter, we would ſee a ſigne of thee.

f *Baſtard, which fell from Abrahams faith, or forſooke the true worſhip of God.*

39 But he anſwered and ſaid to them, An euil and [f] adulterous generation ſeeketh a ſigne, but no ſigne ſhal be giuen vnto it, ſaue that ſigne of the Prophet Ionas.

✣ *Ionas.1.17.*

9 Chriſt teacheth by the ſorowfull example of the Iewes, that there are none more miſerable then they which put out the light of ỹ Goſpel, which was kindled in them.

40 ✣ For as Ionas was three daies, and three nights in the whales bellie: ſo ſhall the Sonne of mā be three dayes and three nights in the heart of the earth.

41 [9] The men of Nineue ſhall riſe in iudge-

ment with this generation, and condemne it: for they ✣ repented at the preaching of Ionas: and beholde, a greater then Ionas *is* here.

42 ✝ The Queene of the g South shall rise in iudgement with this generation, and shall condemne it: for she came from the h vtmost parte of the earth to heare the wisedome of Solomon: and beholde a greater then Solomon *is* here.

43 ¶ ∵ Now when the vncleane spirit is gone out of a man, he walketh throughout drie places seeking rest, and findeth none.

44 Thē he saith, I will returne into mine house from whence I came: and when he is come, he findeth it emptie, swept and garnished.

45 ¶ Then he goeth, and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwel there: ⁎ and the ende of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 ¶ [10] ✻ While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother? and who are my brethren?

49 [11] And he stretched foorth his hand toward his disciples, and said, Beholde my mother and my brethren.

50 For whosoeuer shal do my fathers wil which is in heauen, the same is my brother & sister and mother.

✣ *Iohn.3.5.*
✝ *1.King.10.1. 2.Chron.9.1.*
g *He meaneth the Queene of Saba: whose countrey is South in respect of the land of Israel, 1.King.10.*
h *For Saba is situate in the vtmost coast of happie Arabia, vpon the mouth of the Arabian sea.*
∵ *Luk.11.24.*
⁎ *Hebr.6.4. and 10.26. 2.Pet.2.20.*
10 Christ teacheth by his owne example, how ỳ al thinges ought to be set apart, in respect of Gods glorie.
✻ *Mar.3.31. Luk.8.20.*
11 None are more nere vnto vs, then they ỳ are of the housholde of faith.

CHAP. XIII.

1 The parable of the Sower. 11 and 34 Why Christ spake parables. 18 The exposition of the parable. 24 The par-

ble of the tares. 31 Of the mustard seede. 33 Of the leauen. 44 Of the hidden treasure. 45 Of the Pearle. 47 Of the drawe net cast into the sea. 53 Christ is not receyued of his countreymen the Nazarites.

1 THe ✣same day went Iesus out of the house, and sate by the sea side.

✣ *Marke.4.1. Luke.8.4.5.*

2 [1] And great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stode on the shore.

1 Christ sheweth in putting forth this parable of ỹ sower, that the seede of life which is sowen in the worlde, cõmeth not on so well in one as in another, and the reason is, for that men for ỹ most part, either do not receiue it, or suffer it not to ripen.

3 Then he spake manie thinges to them in parables, saying, Beholde, a sower went forth to sowe.

4 And as he sowed, some fel by the way side, and the foules came and deuoured them vp.

5 And some fell vpon stonie ground, where they had not much earth, and anon they sprong vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting, withered away.

7 And some fel among thornes, & the thornes sprong vp, and choked them.

8 Some againe fell in good grounde, and brought forth fruite, one *corne* an hũdreth folde, some sixtie folde, and another thirtie folde.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and saide to him, Why speakest thou to them in parables?

11 [2] And he answered and saide vnto them, Because it is giuen vnto you, to know the secrets of the kingdome of heauen, but to them it is not giuen.

2 The gift of vnderstanding and of faith is proper to the elect, and al ỹ rest are blinded through ỹ iust iudgement of God.

12 ✣ For whosoeuer hath, to him shalbe giuen, and he shal haue abundance: but whosoeuer hath not, from him shalbe taken away, euen that he hath.

✣ *Chap.25.29.*

13 Therfore ſpeake I to them in parables, becauſe they ſeeing, do not ſee: and hearing, they heare not, neither vnderſtand.

14 So in them is fulfilled the propheſie of Eſaias, which *propheſie* ſaith, ✣ By hearing, ye ſhall heare, and ſhal not vnderſtand, and ſeeing ye ſhal ſee, and ſhall not perceiue.

15 For this peoples heart is waxed fatte, and their eares are dul of hearing, & with their eyes they haue winked, leſt they ſhould ſee with their eyes, and heare with their eares, and ſhould vnderſtand with their hearts, and ſhould returne, that I might heale them.

16 [3] But bleſſed *are* your eyes, for they ſee: and your eares, for they heare.

17 ✣ For verely I ſay vnto you, that many Prophets, and righteous men haue deſired to ſee thoſe things which ye ſee, and haue not ſene *thē*, and to heare thoſe things which ye heare, and haue not heard *them*.

18 ¶ ⁘ Heare ye therefore the parable of the ſower.

19 Whenſoeuer any man heareth the worde of that kingdome, and vnderſtandeth it not, that euil one commeth, and catcheth away that which was ſowen in his [a] heart: & this is he which hath receiued the ſeede by the way ſide.

20 And he that receiued ſeede in the ſtonie ground, is he which heareth the word, and incontinently with ioye receiueth it,

21 Yet hath he no roote in him ſelfe, and dureth but a ſeaſon: for aſſone as tribulation or perſecution commeth becauſe of the word, by and by he is offended.

22 And he that receiued the ſede amōg thornes is he that heareth the word: but the care of this worlde, and the deceitfulnes of riches choke the word,

✣ *Eſai.6.9. Marke.4.12. Luke.8.10. Iohn.12.40. Act.28.26. Rom.11.8.*

3 The condition of ỹ Church vnder and ſince Chriſt, is better then it was in ỹ time of ỹ fathers vnder the Lawe.

✣ *Luke.10.24*

⁘ *Marke.4.15. Luke.8.11.*

a *Though there be mencion made of the heart, yet this ſowing is referred to hearing without vnderſtanding. For whether the ſeede be receiued in the heart or no, yet he that ſoweth, ſoweth to the heart.*

worde, and he is made vnfruitefull.

23 But he that receiued the ſeede in the good ground, is he that heareth the word, and vnderſtandeth it, which alſo beareth fruite, & bringeth forth, ſome an hundreth folde, ſome ſixtie folde, and ſome thirtie folde.

24 ¶[4] Another parable put he forth vnto them ſaying, The kingdome of heauen is like vnto a man which ſowed good ſeede in his field.

4 Chriſt ſheweth in an other parable of the euill ſeede mixt with the good, that the Churche ſhall neuer be free and quit from offences, both in doctrine and maners, vntill the day appointed for the reſtoring of all thinges doe come, and therfore the faithful haue to arme them ſelues with pacience & conſtancie.

25 But while men ſlept, there came his enemie, & ſowed tares among the wheat, and went his way.

26 And when the blade was ſprong vp, and brought forth fruite, thē appeared the tares alſo.

27 Then came the ſeruants of the houſeholder, and ſaid vnto him, Maſter, ſowedſt not thou good ſeede in thy field? from whence then hath it tares?

28 And he ſaid to them, Some enuious man hath done this. Then the ſeruants ſaid vnto him, Wilt thou then that we goe and gather them vp?

29 But he ſaid, Nay, leſt while ye goe about to gather the tares, ye plucke vp alſo with them the wheate.

30 Let both growe together vntil the harueſt, and in time of harueſt I wil ſay to the reapers, Gather ye firſt the tares, and binde them in ſheaues to burn thē: but gather the wheat into my barne.

✣ *Mar.4.30. Luk.13.19.*

5 God beginneth his kingdome with very ſmal beginnings to the end that by the growing on of it beſide ỹ expectation and hope of all men, his mightie power & working, may be the more ſet forth.

31 ¶✣[5] Another parable he put forth vnto them, ſaying, The kingdome of heauen is like vnto a graine of muſtard ſeede, which a man taketh and ſoweth in his field:

32 Which in deede is the leaſt of all ſeedes: but when it is growen, it is the greateſt among herbes, and it is a tree, ſo that the birdes of heauen come and builde in the branches thereof.

33 ¶✣ Another parable ſpake he to them, The king-

✣ *Luk.13.21.*

kingdome of heauen is like vnto leauen, which
woman taketh and hideth in three peckes
meale, till all be leauened.

✣ *Mar.4.33.34.*

34 ¶ ✣ All these things spake Iesus vnto th
multitude in parables, & without parables spa
he not to them,

35 That it might be fulfilled, which was spok
✣ *Psal.78.2.* by the Prophet, saying, ✣ I wil open my mouth i
parables, & wil vtter the things which haue be
kept secret from the fundation of the world.

36 Then sent Iesus the multitude away, a
went into the house. And his disciples came vn
him, saying, Declare vnto vs the parable of t
tares of that fielde.

6 He expoundeth the former parable of the good and euill seede.

37 [6] Then answered he, and said to them, H
that soweth the good seede, is the Sonne of m

38 And the field is the world, and the goo
seede are the children of the kingdome, and t
tares are the children of that wicked one.

39 And the enemie that soweth them, is t
deuil, ❦ and the harueſt is the end of the world
❦ Ioel 3.13. Reuel.14.15. and the reapers be the Angels.

40 As then the tares are gathered and bu
ned in the fyre, so shall it be in the end of t
worlde.

41 The sonne of man shal send forth his A
gels, and they shall gather out of his kingdom
✻ Dan.12.3. things that offend, and them which do iniqui

42 And shall cast them into a furnais of fy
There shalbe wailing and gnashing of teeth.

43 ✻ Then shal the iust men shine as the sun
in the kingdome of their Father. He that h
eares to heare, let him heare.

7 Fewe men vnderstand how great the riches of the kingdome of heauen are, and no man can be partaker of them, but he that redemeth them with the losse of all his goodes.

44 ¶ [7] Againe the kingdome of heauen is l
vnto a treasure hid in the fielde, which whe
man hath found, he hideth it, and for ioye the
of departeth and selleth all that he hath,
by

byeth that field.

45 ¶ Againe the kingdome of heauen is like to a marchant man, that seeketh good pearles,

46 Who hauing found a pearle of great price, went and sold all that he had, and bought it.

47 ¶ [8] Againe, the kingdom of heauen is like vnto a draw net cast into the sea, that gathereth of all kindes *of things*.

48 Which, when it is full, men draw to lande, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe forth, and seuer the bad from among the iust.

50 And shall cast them into a furnais of fire: there shalbe wayling, and gnashing of teeth.

51 ¶ [9] Iesus said vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then said he vnto them, Therefore euerie Scribe whiche is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth forth out of his treasure things both newe and olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 ✣ [10] And came into his owne countrey, & taught them in their Synagogue, so that they were astonied, & said, Whence cōmeth this wisdome and great workes vnto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, ✣ and his brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters al with vs? Whence then hath he all these things?

57 And they were offended with him. Thē Iesus said to thē, ∴ A prophet is not without honour saue in his owne countrey, & in his owne house.

58 And

8 There are many in the Church, which notwithstanding are not of the Church, and therefore at length shalbe cast out: but the full and perfect clensing of them is deferred to the last day.

9 They ought to be diligent, which haue not only to be wise for them selues, but to dispense the wisdome of God to other.

✣ *Mar.6.1. Luk.4.16.*

10 Men doe not only sinne of ignorance, but also wittingly & willingly lay stōbling blocks in their owne ways, that when God calleth thē they may not obey, and so most plainly destroy, and cast away them selues.

✣ *Iohn.6.42.*
∴ *Mar.6.4. Luk.4.24. Iohn.4.44.*

58 And he did not many great workes there for their vnbeliefes ſake.

CHAP. XIIII.

1 Herods iudgement of Chriſt. 3 Wherefore Iohn was bound 10 and beheaded. 13 Ieſus departeth. 18 Of the fiue loaues, &c. 23 Chriſt prayeth. 24 The Apoſtles toſſed with the waues. 27 Faith. 30 Peter in ieopardie. 36 The hemme of Chriſts garment.

1 AT ✣ [1] that time Herod the Tetrarch heard of the fame of Ieſus.

✣ *Mar.6.14. Luk.9.7.*

2 And ſayd vnto his ſeruantes, This is the Iohn Baptiſt, he is riſen againe from the dead, therfore great [a] workes are wrought by him.

1 Here is in Iohn an example of an inuincible courage, which all faithfull miniſters of Gods worde ought to folowe: in Herod, an example of tyrannous vanitie, pryde, and crueltie, and to be ſhort, of a courtly conſcience, and of their miſerable ſlauerie, which haue once giuen thē ſelues ouer to pleaſures: in Herodias & hir daughter, an example of whorelike wātonnes, and womanly crueltie.

3 ✣ For Herod had taken Iohn, and bound him, and put him in priſon for Herodias ſake, his brother Philips wife.

4 For Iohn ſaid vnto him, It is not ∴ laweful for thee to haue her.

5 And when he would haue put him to death, he feared the multitude, becauſe they counted him as a ✱ Prophet.

6 But when Herods birth day was kept, the daughter of Herodias daunced before them, and pleaſed [b] Herod.

7 Wherefore he promiſed with an othe, that he would giue her whatſoeuer ſhe would aske.

8 And ſhe being before inſtructed of her mother, ſaid, Giue me here Iohn Baptiſts head in a platter.

9 And the King was ſory: neuertheles becauſe

a By workes, he meaneth that force and power, whereby workes are wrought, and the workes, as is ſeene oft before. ✣ Mar.6.17. Luk.3.19. ∴ Leui.18.16. & 20.21. Deu. 25.26. b There were three Herods: the firſt of them was Antipaters ſonne, who alſo called Aſcalonius, in whoſe reigne Chriſt was borne, and he it was that cauſed the children to be ſlayne. The ſecond was called Antipas, Magnus his ſonne, whoſe other name was Malthace or Martaca, and thu was called Tetrarche, by reaſon of enlarging his dominion when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephewe, by Ariſtobulus, and he it was that ſlewe Iames.

of the

of the othe, and them that ſate with him at the table, he commaunded it to be giuen *her*,

10 And ſent, & beheaded Iohn in the priſon.

11 And his head was brought in a platter, and giuen to the maide, and ſhe brought it vnto her mother.

12 And his diſciples came, and tooke vp the body, and buried it, and went, and tolde Ieſus.

13 ✣ And when Ieſus heard it, he departed thence by ſhip into a deſert place apart. And when the multitude had heard it, they followed him on foote out of the cities.

✣ *Mar.6.32. Luk.9.10.*

14 [2] And Ieſus went forth & ſawe a great multitude, and was moued with compaſſion towarde them, and he healed their ſicke.

2 Chriſt refreſheth a great multitude with fiue loaues and two litle fiſhes, ſhewing thereby that they ſhall want nothing, which lay all things aſide, & ſeeke the kingdome of heauē.

15 ¶ And when euen was come, ✣ his diſciples came to him, ſaying, This is a deſert place, and the time is already paſt: let the multitude departe, that they may go into the townes, and bye them vitayles.

16 But Ieſus ſaid to them, They haue no nede to go away: giue ye them to eat.

17 Then ſaid they vnto him, We haue here but fiue loaues, and two fiſhes.

✣ *Mar.6.35. Luk.9.12. Iohn.6.5.*

18 And he ſaid, Bring them hither to me.

19 And he commaunded the multitude to ſit downe on the graſſe, and tooke the fiue loaues & the two fiſhes, and looked vp to heauen and bleſſed, and brake, and gaue the loaues to his diſciples, and the diſciples to the multitude.

20 And they did all eat, and were ſufficed, & they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thouſand men, beſide women and litle children.

22 ¶ And ſtraight way Ieſus compelled his diſciples to enter into a ſhip, and to go ouer before him,

him, while he sent the multitude away.

23 And assone as he had sent the multitude away, he went vp into a mountaine alone to pray: ✣ and when the euening was come, he was there alone.

24 [3] And the ship was nowe in the middes of the sea, and was tossed with waues: for it was a contrarie winde.

25 And in the [c] fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when his disciples sawe him walking on the sea, they were troubled, saying, It is a [d] spirit, and cried out for feare.

27 But straight waye Iesus spake vnto them, saying, Be of good comfort, It is I: be not afrayd.

28 [4] Then Peter answered him, and said, Master, if it be thou, byd me come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he sawe a mightie winde, he was afraid: & as he began to sinke he cried, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and said to him, O thou of litle faith, wherefore dideſt thou dout?

32 And assone as they were come into the ship, the wynde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 ¶ ✣ And when they were come ouer, they came into the land of [e] Gennezaret.

35 [5] And

✣ *Mar.6.45. 46.47. Iohn.6.16.17.18.*

3 We must saile euen through mightie tempests, & Christ will neuer forsake vs, so that we goe whither he hath commaunded vs.

c By the fourth watch ment the time nere to day breaking: for in old time they deuided the night into foure watches in which they scowted.

d A spirit, as it is here taken, is that which a man imagineth to him self vainly in his mynd, perswading him self that he seeth some thing and seeth nothing.

4 By faith we treade vnder our feete euen the tempestes them selues, but yet by the vertue of Christ, which helpeth that vertue, which he of his mercie hath giuen.

✣ *Mark.6.54.*

e This Gennezaret was a lake nigh to Capernaum, which is also called the sea of Galile and Tiberias, so that the countrie it self grewe to be called by that name.

35 [5] And when the men of that place knewe him, they ſent out into all that countrey rounde about, and brought vnto him all that were ſicke,

36 And beſought him, that they might touche the hemme of his garment onely: and as many as touched it, were made whole.

5 In that that Chriſt healeth the ſicke, we are giuen to vnderſtand, that we muſt ſeeke remedie for ſpirituall diſeaſes at his handes: and that we are bound not onely to runne our ſelues, but alſo to bring others to him.

CHAP. XV.

3 The commaundements and traditions of men. 12 Offence. 13 The plant which is rooted vp. 14 Blinde leading the blinde. 18 The heart. 22 The womā of Chanane. 26 The childrēs bread: whelps. 28 Faith. 32 4000. men fed. 36 Thanksgiuing.

1 THen [1] came to Ieſus the Scribes and Phariſes, which were of Hieruſalem, ſaying,

2 ✣ Why doe thy diſciples tranſgreſſe the tradition of the Elders? for they [a] waſhe not their hands when they eat bread.

3 [2] But he anſwered and ſayd vnto them, Why doe ye alſo tranſgreſſe the commaundement of God by your tradition?

4 ✣ For God hath commaunded, ſaying, [b] Honour thy father and mother: ∴ and he that curſeth father or mother, let him die the death.

5 But ye ſay, [c] Whoſoeuer ſhall ſay to father or mother, By the gift that is *offred* by me, thou mayeſt haue profite,

6 Though he honour not his father, or his mother, *ſhalbe free*: thus haue ye made the commaundement of God of no [d] authoritie by your

1 None commonly are more bolde contemners of God, thē they whome God appointed kepers of his Lāwe.

✣ *Mar. 7. 1.*

a VVhich they receiued of their auncetters from hand to hand, or their elders allowed, which were the gouernours of the Church.

2 Their wicked boldnes in corrupting the commaundements of God, and that vpon pretēce of

godlines, & vſurping authoritie to make lawes, is here reproued. ✣ *Exod. 20. 12. Deut. 5. 16. Epheſ. 6. 2. b By honour is ment all kinde of dewtie which children owe to their parentes. ∴ Exod. 21. 17. Leu. 20. 9. Prou. 20. 20. c The meaning is this: whatſoeuer I beſtowe vpon the temple, is to thy profit, for it is as good as if I gaue it thee, for (as the Phariſes of our time ſaye) it ſhalbe meritorious for thee, for vnder this colour of religion, they raked all to them ſelues, as though that he that had giuē any thing to the temple, had done the dewtie of a childe. d You made it of no power and authoritie as much as lay in you: for otherwyſe the cōmaundements of God ſtand faſt in the Church of God, in deſpite of the worlde and Satan.*

tradition.

tradition.

7 [3] O hypocrites, Eſaias prophecied well of you, ſaying,

8 ✣ This people draweth nere vnto me with their mouth, & honoureth me with the lippes, but their heart is farre of from me.

9 But in vaine they worſhip me, teaching *for* doctrines, mens precepts.

10 [4] Then he called the multitude vnto him, and ſaid to them, Heare and vnderſtand.

11 ✣ That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his diſciples, and ſaid vnto him, Perceiueſt thou not, that the Phariſes are offended in hearing *this* ſaying?

13 But he anſwered and ſayd, ∴ Euery plant which mine heauenly Father hath not planted, ſhalbe rooted vp.

14 Let thē alone, they be the ⁎ blinde leaders of the blinde: and if the blinde leade the blinde, both ſhall fall into the ditche.

15 ¶ ⁎ Then anſwered Peter, and ſaid to him, Declare vnto vs this parable.

16 Then ſaid Ieſus, Are ye yet without vnderſtanding?

17 Perceiue ye not yet, that whatſoeuer entreth into the mouth, goeth into the bellie, and is caſt out into the draught?

18 But thoſe things which procede out of the mouth, come frō the heart, & they defile the man.

19 For out of the hart* come euill thoughtes, murders, adulteries, fornications, theſts, falſe teſtimonies, ſlanders.

20 Theſe are the thinges, which defile the man: but to eat with vnwaſhen handes, defileth not the man.

21 ✣ And

3 The ſame mē are condemned for hypocriſie and ſuperſtition, becauſe they make the kingdome of God to ſtād in outward things.

✣ *Eſay.29.13.*

4 Chriſt teacheth vs that hypocriſie of falſe teachers which deceiue our ſoules, is not to be borne withall, no not in indifferent matters, & there is no reaſon why their ordinarie vocation ſhould blinde our eyes: otherwyſe we are like to periſh with them.

✣ *Mar.7.18.*

∴ *Iohn.15.2.*

⁎ *Luk.6.39.*

✣ *Mar.7.17.*

* *Gen.6.5.& 8.21. Mar.7.21.*

21 ✣And Ieſus went thence, and departed into the [e] coaſtes of Tyrus and Sidon.

22 And beholde, a woman a [f] Cananite came out of the ſame coaſts, & cried, ſaying vnto him, Haue mercy on me, O Lord, the ſonne of Dauid: my daughter is miſerably vexed with a deuil.

23 [5] But he anſwered her not a worde. Then came to him his diſciples, and beſought him, ſaying, Send her away, for ſhe cryeth after vs.

24 But he anſwered, and ſaid, I am not ſent, but vnto the ✣ loſt ſheepe of the [g] houſe of Iſrael.

25 Yet ſhe came, and worſhipped him, ſaying, Lord, helpe me.

26 And he anſwered, & ſaid, It is not good to take the childrens bread, & to caſt it to whelpes.

27 But ſhe ſayd, Trueth, Lord: yet in deede the whelpes eat of the crommes, which fall from their maſters table.

28 Then Ieſus anſwered, and ſaid vnto her, O woman, great is thy faith: be it to thee, as thou deſireſt. And her daughter was made whole at that houre.

29 ¶ [6] So Ieſus ∴ went away from thence, and came nere vnto the ſea of Galile, and went vp into a mountaine and ſate downe there.

30 And great multitudes came vnto him, ✱hauing with them, halt, blinde, domme, [h] maymed, and many other, and caſt them downe at Ieſus feete, and he healed them:

31 In ſo much that the multitude wondered, to ſee the domme ſpeake, the maymed whole, the halt to goe, and the blinde to ſee: and they glorified the God of Iſrael.

✣ *Mar.7.24.25.*

e Coaſtes which were next to Tyre and Sidon, that is, in that quarter where Paleſtina bendeth toward Phenice, and the ſea of Syria.

f Of the ſtoeke of the Canaanites, which dwelled in Phanicia.

5 In that that Chriſt doeth ſometimes as it were ſtop his eares againſt the prayers of his ſainctes, he doth it for his glorie, and our profite.

✣ *Chap.10.6.*

g Of the people of Iſrael, which people was diuided into tribes, but all thoſe tribes came of one houſe.

6 Chriſt ceaſeth not to be beneficiall euen there where he is contemned, & in the middeſt of wolues he gathereth, togither and foſtereth his flocke.

∴ *Mar.7.31.*

✱ *Eſay.35.5.*

h Whoſe membersweare weakened with the palſie, or by nature, for afterward it is ſaid, he healed thē. Now Chriſt was wont to worke in this wyſe, that ſuch members as were weake, he reſtored to health, and yet he could eaſely if he had would, haue giuen them hands & feete and other members which wanted them.

✣ *Mar.8.1.*

7 By doing a-gaine this miracle, Christ sheweth that he wil neuer be wanting to the that followe him, no not in the wildernes.

32 ✣[7] The Iesus called his disciples vnto him, & said, I haue compassion on this multitude, because they haue [i] cõtinued with me already three dayes, and haue nothing to eat: and I will not let them depart fasting, lest they faint in the way,

33 And his disciples said vnto him, Whence should we get so much bread in the wildernes, as should suffice so great a multitude!

34 And Iesus said vnto them, How many loaues haue ye? And they said, Seuen, and a fewe litle fishes.

35 Then he commaunded the multitude to [k] sit downe on the grounde,

36 And took the seuen loaues, and the fishes, and gaue thankes, and brake *them*, and gaue to his disciples, and the disciples to the multitude.

37 And they did al eat, and were sufficed: and they tooke vp of the fragmentes that remained, seuen [l] baskets full.

38 And they that had eaten, were foure thousand men, beside women, and litle children.

39 Then *Iesus* sent awaye the multitude, and tooke ship, and came into the partes of Magdala.

i Go not from my side.

k VVorde for worde, to lye down backward, as rowers do whē in rowing they draw their owars to them.

l A kinde of vessel wrought with twigs

CHAP. XVI.

4 The signe of Ionas. 6 The leauen of the Pharises, 12 for their doctrine. 13 The peoples opinion of Christ. 17 Faith commeth of God. 18 The Rock. 19 The keyes. 21 Christ foresheweth his death. 24 The forsaking of ones selfe, and the crosse. 25 To lose the life.

1 The wicked which otherwise are at defiance one with an other, agree well together against Christ, but doe what they can, Christ beareth away the victorie, and triumpheth ouer them.

1 THen [1] ✣ came the Pharises and Sadducees, and did [a] tempt *him*, desiring him to shew

✣ *Chap.12.38. Mar.8.11.* a *To trie whether he could doe that which they desired, but their purpose was naught, for they thought to finde some thing in him by the meanes, whereupon they might haue iust occasion to reprehend him: or els distrust and curiositie moued them so to doe, for by such meanes also is God saied to be tẽpted, that is to say, prouoked to anger, as though men would striue with him.*

them

them a signe from heauen.

2 But he answered, and sayde vnto them, When it is euening, ye say, Faire wether: for the skye is red.

3 ✣ And in the morning *ye say*, To day *shalbe* a tempest: for the skie is red and lowring. O hypocrites, ye can discerne the [b] face of the skye, and can ye not *discerne* the signes of the times?

4 ✣ The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but [c] that signe of the Prophet ∴ Ionas: so he left them, and departed.

5 ¶ [3] And when his disciples were come to the other side, they had ✱forgotten to take bread *with them.*

6 Then Iesus said vnto them, Take hede and beware of the leauē of the Pharises & Sadduces.

7 And they reasoned among them selues, saying, *It is* because we haue brought no bread.

8 But Iesus [d] knowing it, said vnto them, O ye of litle faith, why reason you *thus* among your selues, because ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the [e] fiue loaues, when there were ✱fiue thousand *men*, and how many baskets tooke ye vp?

10 Neither the seuen loaues whē there were * foure thousand *men*, & how many baskets tooke ye vp?

11 Why [f] perceiue ye not that I [g] said not vnto you concerning bread, that ye should beware of the leauen of the Pharises and Sadduces?

12 Then vnderstode they that he had not said that they shoulde beware of the leauen of bread, but of the doctrine of the Pharises, & Sadduces.

13 ¶✣ [3] Now whē Iesus came into the coastes

✣ *Luk.12.54.*

b The outward shewe and countenance as it were of all things, is called in the Hebrewe tongue, a face.

✣ *Chap 12.39.*

c The article sheweth the notablenes of the deede.

∴ *Ionas.1.17.*

2 False teachers must be taken heede of.

✱ *Mar.8.14. Luk.12.1.*

d Not by others, but by vertue of his diuinitie.

e That fiue thousand men were filled with so many loaues?

✱ *Chap.14.17. Iohn.6.9.*

* *Chap.15.34.*

f A demaunde or question, ioyned with admiration.

g Said, for Commaunded.

✣ *Mar.8.27. Luk.9.18.*

3 There are diuers iudgements and opinions of Christ, notwithstanding he is knowen of his alone.

of [h] Cesarea Philippi, he asked his disciples, saying, Whom do mẽ say that I, the Sõne of mã am?

14 And they said, Some *say* [i] Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He said vnto thẽ, But whõ say ye that I am?

16 Then Simõ Peter answered, & said, ✣ Thou art that Christ, the Sonne of the liuing God.

17 [4] And Iesus answered, & said to him, Blessed art thou, Simon, the sonne of Ionas: for [k] flesh and bloud hath not reueiled it vnto thee, but my Father which is in heauen.

18 [5] And I say also vnto thee, that thou art ✣ [l] Peter, and vpon this rocke I will builde my Church: & the [m] gates of hel shal not ouercome it.

19 [6] And I [n] will giue vnto thee the [n] keyes of the kingdome of heauẽ, & whatsoeuer thou shalt [o] binde vpon earth, shalbe bound in heauen: and whatsoeuer thou shalt loose on earth, shalbe loosed in heauen.

h There were two Cesareas, the one called Stratonis vpõ the sea Mediterranie, which Herod built sumptuously in the honour of Octauius, Ioseph. book. 15. the other was Cesarea Philippi, which Herod the Great the Tetrarches sonne by Cleopatra built in the honour of Tiberius at the foote of Libanon, Ioseph. booke. 15.

i As Herod thought.

✣ Iohn. 6. 69.

4 Faith is of grace, not of nature.

k By this kinde of speache is ment mans natural procreation vpon the earth, the creature not being destroyed which was made, but deformed through sinne: So then this is the meaning: this was not reuealed to thee by any vnderstãding of man, but God shewed it thee frõ heauen.

5 That is true faith, which confesseth Christ, the vertue wherof is inuincible. *✣ Iohn. 1. 42. l Christ spake in the Syrian tõgue, & therefore vsed not this deskanting betwixt Petros which signifieth Peter, and Petra which signifieth a rocke, but in both places vsed this word Cepha: but he minde was that wrote in Greke, by the diuers termination to make a difference betweene Peter who is a piece of the buylding, and Christ the Petra, that is the rocke and foundation: or els he gaue his name Peter because of the confession of his faith, which is the Churches as well as his, as the olde fathers wytnes, for so saith Theoph. That confession which thou hast made, shalbe the foundation of the beleeuers. m The enemies of the Churche are compared to a strong kingdome, and therefore by Gates, are ment cities which are made strong with counsell and fortresses, and this is the meaning, whatsoeuer Satan can do by counsel or strength. So doth Paul 2. Cor. 10. 4. call thẽ strong holdes.* 6 The authoritie of the church is from God. *n Iohn. 20. 21. n A metaphore taken of stewards which carie the keyes, & here is set forth the power of the ministers of the word, as Esa. 22. 22. & that power is common to all ministers, as Chap. 18. 18, and therefore the ministerie of the Gospel may right ly be called the keye of the kingdome of heauen. o They are bound, whose sinnes are reteined, heauen is shut against them, because they receiue not Christ by faith: on the other side, how happie are they, to whom heauen is open, which imbrace Christ, and are deliuered by him, and become felow heires with him.*

20 7 The

20 [7] Then he charged his disciples, that they should tell no man that he was Iesus that Christ.

21 ¶ [8] From that time forth Iesus began to shewe vnto his disciples, that he must goe vnto Hierusalem, & suffer many things of the [p] Elders, and of the hie Priests, and Scribes, and be slaine, and be raised againe the third day.

22 Then Peter [q] tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee.

23 [9] Then he turned backe, and said vnto Peter, Get thee behinde me, [r] Satan: thou art an offence vnto me, because thou [r] vnderstandest not the things that are of God, but the thinges that are of men.

24 [10] Iesus then said to his disciples, ✣ If any man will follow me, let him forsake him selfe: and take vp his crosse, and followe me.

25 For ✣ Whosoeuer will saue his life, shal lose it: and whosoeuer shall lose his life for my sake, shall [t] finde it.

26 ∴ For what shall it profite a man though he should wynne the whole worlde, if he lose his owne soule? or what shall a man giue for recompense of his soule?

27 For the Sõne of mã shal come [u] in the glorie of his Father with his Angels, and * then shal he giue to euery man according to his deedes.

28 * Verely I say vnto you, there be some of them that stand here, which shall not taste of

7 Men must first learne, and then teache.

8 The mindes of mẽ are in time to be prepared & made ready against the stombling blocke of persecution.

p *It was a name of dignitie and not of age: and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrim.*

q *Tooke him by the hãd & led him aside, as they vse to do, which meane to talke familiarly with one.*

9 Against a preposterous zeale.

r *The Hebrewes cal him Satan, that is to say, an aduersarie, whom the Greciãs cal diabolos, that is to say, slanderer, or tempter: but it is spoken of thẽ that either of malice, as Iudas, Iohn. 6. 70. or of lightnes & pryde resist the will of God.* s *By this word we are taught that Peter sinned, through a false persuasion of him selfe.* 10 No men do worse prouide for them selues, then they that loue them selues more then God. ✣ *Chap. 10. 38. Mar. 8. 34. Luk. 9. 23. & 14. 27.* ✣ *Chap. 19. 39. Mar. 8. 35. 36. Luk. 9. 24. 25. 26. & 17. 33.* t *Shall gaine him self: And this is his meaning, they that denie Christ to saue thẽ selues, do not enly not gaine that which they looke for: but also lose the thing they would haue kept, that is, them selues, which losse is the greatest of all: but as for them that doubt not to die for Christ, it fareth farre otherwise with them.* ∴ *Iohn. 12. 25.*

u *Like a King, as Chap. 6. 29.* ✣ *Psal. 62. 12. Rom. 2. 6.* * *Mar. 9. 1. Luk. 9. 27.*

death, till they haue ſeene the Sonne of man come in his [x] kingdome.

x By his kingdome is vnderſtoode the glorie of his aſcenſion, and what followeth thereof, Ephe. 4.10. or the preaching of the Goſpel, Mar. 9.1.

CHAP. XVII.

2 The transfiguration of Chriſt. 5 Chriſt ought to be heard. 11 Elias. 13 Iohn Baptiſt. 17 The vnbeliefe of the Apoſtles. 20 The power of faith. 21 Prayer and faſting. 22 Chriſt foretelleth his Paſſion. 24 He payeth tribute.

1 AND ✣ [a] after ſix dayes, Ieſus tooke Peter, and Iames, and Iohn his brother, and brought them vp into an hie mountaine aparte,

2 And was [b] transfigured before them: and his face did ſhine as the Sunne, and his clothes were as white as the light.

3 And beholde, there appeared vnto them Moſes, and Elias, talking with him.

4 Then anſwered Peter, and ſaid to Ieſus, Maſter, it is good for vs to be here: if thou wilt, let vs make here thre tabernacles, one for thee, and one for Moſes, and one for Elias.

5 While he yet ſpake, behold, a bright cloude ſhadowed them: and behold, there *came* a voyce out of the cloude, ſaying, ✣ This is [c] that my beloued Sonne, in whom I am wel pleaſed: heare him.

6 And when the diſciples heard that, they [d] fell on their faces, and were ſore afrayed.

7 Then Ieſus came and touched them, and ſaid, Ariſe, and be not afraid.

8 And when they lifted vp their eyes, they ſawe no man, ſaue Ieſus onely.

9 ¶ And as they came down from the mountaine, Ieſus charged them, ſaying, Shewe the [e] viſion to no man, vntill the Sonne of man riſe againe from the dead.

✣ Mar. 9.2. Luk. 9.28.

1 Chriſt is in ſuch ſort humble in the Goſpel; that in the meane ſeaſon he is Lord both of heauen & earth.

a Luke rekoneth eight dayes, comprehending in that number, the firſt & the laſt, & Matthewe ſpeaketh but of the that were betwixt them.

b Changed into another hewe.

✣ Chap. 3 17. 2. Pet. 1.17.

c The article or the worde, That, ſeuereth Chriſt frō other children. For he is Gods naturall ſonne, we by adoption, therfore he is called the firſt begotten among the brethren, becauſe that although he be of right the only ſonne, yet is he chief among many, in that he is the fountaine and head of the adoption.

d Fell down flat on their faces and worshipped him, as Chap. 2. 11.

e Which they ſawe, otherwiſe the worde vſed in this place is properly ſpoken of that which is ſeene in a dreame.

10 ✣ And

10 ✣And his disciples asked him, saying, Why then say the Scribes that ✣ Elias must first come?

11 And Iesus answered, & said vnto thē, Certeinly Elias must first come, & restore all things.

12 But I say vnto you, that Elias is come already, and they knewe him not, but haue done vnto him whatsoeuer they would: likewyse shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 ¶ ∴ [2] And whē they were come to the multitude, there came to him a certaine man, and [f] fell downe at his feete,

15 And said, Master, haue pity on my sōne: for he is [g] lunatike, and is sore vexed: for oft times he falleth into the fyre, & oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and said, O generation faithles, & crooked, how long now shal I be with you! how long now shall I suffer you! bring him hither to me.

18 And Iesus rebuked the deuil: & he wēt out of him: and the childe was healed at that houre.

19 [3] Then came the disciples to Iesus aparte, and sayd, Why could not we cast him out?

20 And Iesus said vnto them, because of your vnbeliefe: for ✣ verely I say vnto you, if ye haue faith *as much* as *is* a grain of mustard seede, ye shal say vnto this mountaine, Remoue hence to yonder place, and it shal remoue: and nothing shalbe vnpossible vnto you.

21 [4] How be it this kinde goeth not out, but by [h] prayer and fasting.

22 ¶ [5] And they ✣ being in Galile, Iesus said

✣ *Mar.9.11.12.* ✣ *Malac.4.5. Chap.11.14.*

∴ *Mar.9.14. Luk.9.38.*

2 Men are vnworthie of Christ his goodnes, yet notwithstanding he regardeth them.

f As men that make supplications vse to doe.

g They that at certaine times of the moone, are troubled with the falling sickenes, or any other kinde of disease: but in this place, we must so take it, that besides the naturall disease, he had a deuelish phrenesie.

3 Incredulitie ¶ and distrust, hinder and breake the course of Gods benefites.

✣ *Luk.17.6.*

4 The remedie against distrust.

h To giue vs to vnderstād the watchfulnes and diligence of earnest prayer, which can not be without sobrietie.

5 Our mindes must be prepared more and more against the offence of the crosse. ✣ *Chap.20.17. Mar.9.31. Luk.9.44. & 7.24.*

vnto them, The Sonne of man shalbe deliuered into the hands of men,

23 And they shall kil him, but the third daye, shal he rise againe, and they were very sory.

24 ¶ [6] And when they were come to Capernaum, they that receiued polle money, came to Peter, & said, Doeth [i] not your Master [k] pay [l] polle money?

25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou Simon? Of whom do the Kings of the earth take tribute, or polle money? of their [m] children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.

27 Neuertheles, lest we should offende them: go to the sea, and cast in an angle, and take the first fishe that commeth vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twentie pence: that take, and giue it vnto them for me and thee.

6 In that that Christ doeth willingly obey Cesars edictes, he sheweth that ciuile policie is not taken away by the Gospel.

i He denieth not, but he asketh.

k Ought he not to pay?

l They that were from twentie yeres of age to fiftie, payed half a sicle of the Sanctuarie, Exod. 30. 13. This was an Attick didrachme which the Romanes exacted after they had subdued Iudaa.

m By children we must not vnderstand subiects which pay tribute, but naturall children.

n The worde here vsed, is stater, which is in value foure didrachmes, euery drachme is about fiue pence.

CHAP. XVIII.

1 The greatest in the kingdome of God. 5 To receiue a litle child. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The lost sheepe. 15 The telling of one his fault. 17 Excommunication. 21 We must alwayes pardon the brother that repenteth. 23 The parable of the King that taketh an account of his seruantes.

1 THe ✣ same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?

2 [1] And Iesus called a [a] litle childe vnto hym, and set him in the middes of them,

3 And said, Verely I say vnto you, except ye be

✣ *Mar. 9. 34. Luk. 9. 46.*

1 Humblenes of minde, is the right way to preeminence.

a A childe in yeres.

be ✣ [b] conuerted, & become as litle children, ye shal not enter into the kingdome of heauen.

4 Whosoeuer therefore shal humble him self as this litle childe, the same is the greatest in the kingdome of heauen.

5 And whosoeuer shall receiue one such litle childe in my Name, receiueth me.

6 ✣ [2] But whosoeuer shal offende one of these litle ones which beleue in me, it were better for him, that a milstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 [3] Wo *be* vnto the world because of offentes: for it must nedes be that [c] offences shal come, but wo *be* to that man, by whom the offence commeth.

8 ∴ Wherfore, if thine hand or thy foote cause thee to [d] offende, cut them of, and cast *them* from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feete, to be cast into euerlasting fire.

9 And if thyne eye cause thee to offend, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hel fire.

10 [4] See that ye despise not one of these litle ones: for I say vnto you, that in heauen their * Angels alwayes beholde the face of my Father which is in heauen.

11 For ✣ the Sonne of man is come to saue that which was lost.

12 How thinke ye? * If a man haue an hundreth shepe, & one of them be gone astray, doeth he not leaue ninetie and nine, and go into the mountaines, and seeke that which is gone astray?

13 And if so be that he find it, verely I say vnto you, he reioyceth more of that shepe then of the

✣ *Chap. 19. 14. 1. Cor. 14. 20.*

b A kind of speach taken from the Hebrues, and it is as much as, repent.

✣ *Mar. 9. 42. Luke. 17. 2.*

2 We ought to haue great respect to our brethren be they neuer so base: & he that doeth otherwyse, shal be sharpely punished.

3 A good man can not but go through the middes of offences, yet he must cut of all occasiõ of offences.

c Lets and hinderances which stop the course of good workes. The Greke word importeth thus much, things which we stumble at.

∴ *Chap. 5. 29. 30. Mar. 9. 45.*

d Looke afore, chap. 5. 29.

4 The weaker that a man is, the greater care we ought to haue of his saluation, as God teacheth vs by his owne example.

* *Psal. 34. 8.*

✣ *Luke 19. 10.*

* *Luke. 15. 4.*

the ninetie and nine which went not astray:

14 So is it not the wil of your Father which is in heauen, that one of these litle ones should perish.

15 ¶ ✣ [5] Moreouer, if thy brother trespace against [e] thee, go and tell him his faute betwene thee and him alone: if he heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the ✣ [f] mouth of two or three witnesses euerie worde may be [g] confirmed.

17 [6] And if he [h] refuse to heare them, tell it vnto the [i] Church: and if he refuse to heare the Church also, let him be vnto thee as an [k] heathé man, and a Publicane.

18 Verely I saye vnto you, ∴ Whatsoeuer ye binde on earth, shalbe bounde in heauen: and * whatsoeuer ye loose on earth, shalbe loosed in heauen.

19 Againe, verely I say vnto you, that if two of you shall [l] agree in earth vpon any thing, whatsoeuer they shall desire, it shalbe giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the middes of them.

✣ *Leuit.19.17. Luke.17.3. Iam.5.19.*

5 We must labour for concord, not to reuenge iniuries.

e If his offence be such, that thou only knowest thy brothers offence.

✣ *Deut.19.15. Iohn.8.17. 2. Cor.13.1. Hebre.10.28.*

f That is, by the word and witnes, the mouth is sometime taken for the word or speache, Num.3.16. and also for a stil witnes, to witte, when the matter speaketh of it selfe, as beneath, chap.21.16.

g Sure and certaine.

6 He that contemneth the iudgement of the Church, contemneth God.

h VVord for word, do not vouchsafe to heare, or make as though he did not heare.

i He speaketh not of any kinde of policie, but of an ecclesiasticall assemblie, for he speaketh afterward of the power of loosing and binding, which belonged to the Church, and he hath regard to the order vsed in those dayes, at what time the Elders had the iudgement of Church matters in their handes, Iohn.9.22. and 12.42. and 16.2. and vsed casting out of the Synagogue for a punishement, as we do nowe excommunication.

*k Prophane, and voyde of religion: such men, the Iewes called Gentiles: whose companie they shunned, as they did the Publicanes. ∴ 1. Cor.5.4. 2. Thess.3.14. * Iohn.20.23.*

l This worde is translated from the bodie to the minde, for it belongeth properly to song.

21 [7] Then

21 [7] Then came Peter to him, and said, Master, how oft shal my brother sinne against me, & I shall forgiue him? ✣ vnto seuen times?

22 Iesus said vnto him, I say not to thee, vnto seuen times, but vnto seuẽtie times seuen times.

23 Therfore is the kingdome of heauen likened vnto a certaine King, which would take an account of his seruants.

24 And when he had begonne to recken, one was brought vnto him, which ought him [m] ten thousand talents.

25 And becausse he had nothing to pay, his Lord commanded him to be solde, and his wife, and *his* children, and all that he had, and *the* dette to be payed.

26 The seruant therefore fell downe, and [n] worshipped him, saying, Lorde [o] refraine thine anger toward me, and I will pay thee all.

27 Then that seruants Lord had compassion, and loosed him, and forgaue him the dette.

28 But whẽ the seruant was departed, he foũd one of his fellowe seruants, which ought him an hundred pence, and he laied hands on him, and thratled him, saying, Pay me that thou owest.

29 Then his fellowe seruant fell downe at his feete, and besought him, saying, Refraine thine anger towads me, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, til he should pay the dette.

31 And whẽ his *other* fellow seruãts saw what was done, they were verie sorie, and came, and declared vnto their Lord al that was done.

32 Then his Lorde called him vnto him, and said to him, O euil seruant, I forgaue thee all that dette, becausse thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellow seruãt, euen as I had pitie on thee?

34 So

7 They shal find God seuere and not to be pleased which do not forgiue their brethren although they haue bene diuersly and grieuously iniuried by them.

✣ *Luke.17.4.*

m Here is set downe a verie great summe of threescore hundred thousand crownes, and a small summe of ten crownes, that the difference may be the greater, for there is no proportion betweene them.

n This was a ciuill reuerence which was very vsuall in the East.

o Yeld not to much to thine anger against me: so is God called in the Scripture, slowe to anger, that is to say, gentle, and one that refraineth the storming of his minde, Psal. 86.5. pacient and of great mercie.

34 So his Lord was wroth, and deliuered him to the tormentours, til he ſhould pay al that was due to him.

35 So likewiſe ſhal mine heauenly Father do vnto you, except ye forgiue from your heartes, eche one to his brother their treſpaces.

CHAP. XIX.

2 The ſicke are healed. 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Chriſt. 17 God onely good. The commandements muſt be kept. 21 A perfect man. 23 A riche man. 26 Saluation commeth of God. 27 To leaue all and followe Chriſt.

1 AND ✣ it came to paſſe, that when Ieſus had finiſhed theſe ſayings, [a] he departed from Galile, and came into the coaſtes of Iudea beyond Iordan.

✣ Mar. 10. 1.

a Paſſed ouer the water out of Galile, into the borders of Iudea.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] Then came vnto him the Phariſes tẽpting him, and ſaying to him, Is it lawfull for a man to [b] put away his wife vpon euerie occaſion?

1 The band of mariage ought not to be brokẽ, vnleſſe it be for fornication.

b To ſende her a booke of diuorcemẽt, afore cap. 5. 19.

4 And he anſwered and ſaid vnto them, Haue ye not read, ✝ that he which made *them* at the beginning, made them male and female,

✝ Gene. 1. 27.

5 And ſaid, ∵ For this cauſe, ſhall a man leaue father and mother, and [c] cleaue vnto his wife, & they which were [d] two ſhalbe one fleſh.

∵ Gene. 2. 24. 1. Cor. 6. 16. Ephe. 5. 31.

6 Wherefore they are no more twaine, but one fleſhe. Let not man therefore put aſunder that, which God hath [e] coupled together.

c The Greeke word importeth to be glewed vnto, whereby is ſignified that ſtreight knot, which is betweene man and wife, as though they were glewed together. d They whiche were two, become as it were one: and this word fleſh, is by a figure taken for the whole man, or the bodie after the maner of the Hebrewes. e Hath made them yoke fellowes, as the marriage it ſelfe is by a borowed kinde of ſpeach called a yoke.

7 [2] They ſaid to him, Why did then ✱ Moſes command to giue a bill of diuorcement, and to

2 Becauſe politike Lawes are conſtrained to beare with ſome things, it followeth not by and by that God alloweth them.

✱ *Deut. 24. 1.*

put

put her away?

8 He ſaid vnto them, Moſes, [f] becauſe of the hardnes of your heart, [g] ſuffred you to put away your wiues: but from the beginning it was not ſo.

9 I ſay therefore vnto you, ✣ that whoſoeuer ſhal put away his wife, except *it be* [h] for whordom, and marie another, committeth adulterie: and whoſoeuer marieth her which is diuorced, doeth commit adulterie.

10 *Then* ſaid his diſciples to him, If the [i] matter be ſo betwene man and wife, it is not good to marrie.

11 [ſ] But he ſaid vnto them, Al mē cannot [k] receiue this thing, ſaue they to whom it is giuen.

12 For there are ſome [l] eunuches, which were ſo borne of *their* mothers bellie: & there be ſome eunuches, which be gelded by men: and there be ſome eunuches, which haue [m] gelded them ſelues for the kingdome of heauen. He that is able to receiue *this*, let him receiue it.

13 ¶ [4] ✣ Then were brought to him litle children, that he ſhould put *his* hands on them, and pray: and the diſciples rebuked them.

14 But Ieſus ſaid, Suffer the litle children, & forbid them not to come to me: for of ſuch is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ [5] ∴ And beholde one came, and ſaid vnto him, Good Maſter, what good thing ſhall I do,

f Being occaſioned by reaſon of the hardnes of your heartes.

g By a politike Lawe, not by the morall Lawe: for this lawe is a perpetuall lawe of Gods iuſtice, the other boweth and bendeth as the carpenters Beuell.

✣ Chap. 5. 32. Mar. 10. 11. Luke. 16. 18.

1. Cor. 7. 11.

h Therefore in theſe daies the lawes that were made againſt adulterers, were not regarded: for they ſhould haue neded no diuorcement, if marriage had bene cut aſunder with punishment by death.

i If the matter ſtand ſo betwene man and wife, or in marriage.

3 The gift of continencie is peculiar, & therfore no man can ſet a Lawe to him ſelfe of perpetual continencie.

k Receiue and admit, as by tranſlation we ſay, that a ſtreight and narrowe place, is not able to receiue many things. l The worde Eunuche is a generall worde and hath diuers kindes vnder it, as gelded men and burſten men. m VVhiche abſteine from marriage, and liue continently through the gift of God.

4 Infants and litle children are conteined in the free couenant of God. ✣ *Mar. 10. 13. Luke. 18. 15. Chap. 18. 3.* 5 They neither knowe them ſelues nor the Lawe, that ſeeke to be ſaued by the Law. ∴ *Mar. 10. 17. Luke. 18. 18.*

that

that I may haue eternal life?

17 And he ſaid vnto him, Why calleſt thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandements.

18 He ſaid to him, Which? And Ieſus ſaid, ✣ Theſe, Thou ſhalt not kill: Thou ſhalt not commit adulterie: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witnes.

19 Honour thy father and mother: and thou ſhalt loue thy neighbour as thy ſelfe.

20 The yong man ſaid vnto him, I haue obſerued al theſe things from my youth: what lacke I yet?

21 Ieſus ſaid vnto him, If [n] thou wilt be perfite, go, ſel that thou haſt, & giue it to the poore, and thou ſhalt haue treaſure in heauen, & come, and followe me.

22 And when the yong man heard that ſaying, he went away ſorowful: for he had great poſſeſſions.

23 [6] Then Ieſus ſaid vnto his diſciples, Verely I ſay vnto you, that a riche man ſhal hardlie enter into the kingdome of heauen.

24 And againe I ſay vnto you, It is [o] eaſier for a [p] camel to go through the eye of a nedle, then for a riche man to enter into the kingdome of God.

25 And when his diſciples heard it, they were excedingly amaſed, ſaying, Who then can be ſaued?

26 And Ieſus beheld thē, and ſaid vnto them, With men this is vnpoſſible, but with God all things are poſſible.

27 ¶ ✣ Then anſwered Peter, and ſaid to him, Behold, we haue forſaken all, and followed thee: what therefore ſhal we haue?

28 [7] And

✣ *Exod.20.13. Deut.5.16. Rom.13.9.*

n The yong man did not anſwere truely in ſaying that he had kept al the commandements: and therefore he layeth out an example of true charitie before him to shewe the diſeaſe that lay lurking in his minde.

6 Riche men haue nede of a ſingular gift of God, to eſcape out of ỹ ſnares of Satan.

o VVord for word it is of leſſe labour.

p Theophilact noteth that by this word is meant a cable rope, but Caninius alleageth out of the Thalmudiſts that it is a prouerb, and the word Camel, ſignifieth the beaſt it ſelfe.

✣ *Mark.10.28. Luke.18.28.*

28 [7] And Ieſus ſaid vnto them, Verely I ſay to you, that when the Sonne of man ſhall ſit in the throne of his maieſtie, ye which followed me in the [q] regeneration, ✣ ſhall ſit alſo vpon twelue thrones and iudge the twelue tribes of Iſrael.

29 And whoſoeuer ſhal forſake houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Names ſake, he ſhall receiue an hundreth folde more, and ſhall inherite euerlaſting life.

30 [8] ✣ But many that are firſt, ſhalbe laſt, and the laſt *ſhalbe* firſt.

7 It is not loſt, that is neglected for Gods ſake.

q *The regeneration is taken for that day, wherein the elect ſhall begin to liue a newe life: that is to ſay, when they ſhall enioy the heauenlie inheritance, both in bodie and ſoule.*

✣ *Luke.22.29.*

8 To haue begonne wel and not to continue vnto the end, doeth not only not profite, but alſo hurteth very much. ✣ *Chap.20.16. Mar 10.31. Luk.13.30.*

CHAP. XX.

1 Laborers hyred into the vineyard. 15 The euill eye. 17 Hee foretelleth his paſſion. 20 Zebedeus ſonnes. 22 The cuppe. 28 Chriſt is our miniſter. 30 Two blinde men.

1 FOr the kingdome of heauen is like vnto a certaine [r] houſholder, whiche went out at the dawning of the day to hire laborers into his vineyard.

2 And he [s] agreed with the laborers for a penie a day, and ſent them into his vineyard.

3 And he went out about the third houre, and ſawe other ſtanding idle in the market place,

4 And ſaid vnto thē, Go ye alſo into *my* vineyard, and whatſoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the ſixt & ninth houre, and did likewiſe.

6 And he went about the [b] eleuenth houre, & found other ſtanding idle, and ſaide vnto them, Why ſtand ye here al the day idle?

7 They ſaid vnto him, Becauſe no mā hath hired vs. He ſaid to them, Go ye alſo into *my* vineyard, & whatſoeuer is right, that ſhal ye receiue.

1 God is bound to no man, and therefore he calleth whomſoeuer & whenſoeuer he liſteth: This onely euery mā ought to take heede of, & herevpō beſtow his whole endeuour, that he go forwarde and come to ỹ marke without al ſtopping or ſtaggering, & not curiouſly to examine other mēs doings, or the iudgements of God.

s *VVord for word fell in time, it is a kinde of ſpeache taken from ſong.*

b *The laſt houre: for the day was twelue houres long, and the firſt houre began at the ſunne riſing.*

8 ¶ And

8 ¶ And when euen was come, the maſter of the vineyard ſaid vnto his ſteward, Cal the laborers, and giue them their hire, beginning at the laſt, til *thou come* to the firſt.

9 And they *which were hired* about the eleuēth houre, came and receiued euery man a penie.

10 Now when the firſt came, they ſuppoſed that they ſhould receiue more, but they likewiſe receiued euerie man a penie.

11 And when they had receiued it, they murmured againſt the maſter of the houſe,

12 Saying, Theſe laſt haue wrought but one houre, and thou haſt made them equall vnto vs, which haue borne the burden & heat of the day.

13 And he anſwered one of them, ſaying, Friend, I do thee no wrong: didſt thou not agree with me for a penie?

14 Take that which is thine owne, and go thy way: I wil giue vnto this laſt, as much as to thee.

15 Is it not lawfull for me to do as I will with mine owne? Is thine eie [c] euil becauſe I am good?

16 ✣ So the laſt ſhalbe firſt, and the firſt laſt: for many are called, but fewe choſen.

17 ✣ [2] And Ieſus went vp to Hieruſalem, and tooke the twelue diſciples apart in the way, and ſaid vnto them,

18 [3] Beholde, we go vp to Hieruſalem, and the Sonne of man ſhalbe deliuered vnto the chiefe Prieſts, and vnto the Scribes, and they ſhall condemne him to death,

19 [4] And ∵ ſhall deliuer him to the Gentiles, to mocke, and to ſcourge, and to crucifie *him*, but the third day he ſhal riſe agayne.

[c] *Naught, that is to ſay, doeſt thou enuie at my goodnes towards them? for the Hebrewes by an euill eye, meane enuie, becauſe ſuch diſpoſitions appeare chiefly in the eyes, as aboue Chap. 6. 23. It is ſet to anſwere the worde, ſingle, and it is taken there, for corrupt: for whereas he ſaid there afore verſ. 22 If thine eye be ſingle, he addeth in the. 23 but if thine eye be wicked, or corrupt, the word being the ſame in that place, as it is here.*

✣ *Chap. 19. 30. and 22 14. Mar. 10. 31. Luke. 13. 30.* ✣ *Mar. 10. 32. Luke. 18. 31.*

2 Chriſt goeth to the croſſe neceſſarily, but yet willingly. 3 They that leaſt ought, are the greateſt perſecuters of Chriſt. 4 The ignominie of the croſſe, is the ſure way to the glorie of euerlaſting life. ∵ *Iohn. 18. 32.*

20 ✣ [5] Then

20 ✣ [s]Then came to him the mother of Zebedeus children with her ſonnes, worſhipping *him*, and deſiring a certaine thing of him.

21 And he ſaid vnto her, What wouldeſt thou? She ſaid to him, Graunt that theſe my two ſonnes may ſit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Ieſus anſwered and ſaid, Ye know not what ye aſke. Are ye able to [d] drinke of the cup that I ſhal drinke of, and to be baptized with the [e] baptiſme that I ſhalbe baptized with? They ſaid to him, We are able.

23 And he ſaid vnto them, Ye ſhall drinke in dede of my cup, & ſhalbe baptized with the baptiſme, that I am baptized with, but to ſit at my right hand, and at my left hand, is [f] not mine to giue: but *it ſhalbe giuen* to them for whō it is prepared of my Father.

24 ✣ And when the *other* ten heard this, they diſdained at the two brethen.

25 Therefore Ieſus called them vnto him, and ſaid, Ye know that the lords of the Gentiles haue [g] dominatiō ouer them, and they that are great, exerciſe authoritie ouer them.

26 But it ſhall not be ſo among you: but whoſoeuer will be great among you, let him be your ſeruant.

27 And whoſoeuer will be chiefe among you, let him be your ſeruant.

28 ∴ Euen as the Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.

29 ¶ [6] ⁜ And as they departed from Iericho, a great multitude followed him.

30 And behold, two blinde men ſitting by the way ſide, when they heard that Ieſus paſſed by,

✣ *Marke.10.35.*

5 The maner of the heauenly kingdome is quite contrary to the earthly kingdome.

d This is ſpoken by a figure, taking the cup, for that which is conteyned in the cup. And againe, the Hebrewes vnderſtand by this word Cup, ſometime the maner of punishment which is rendred to ſinne, as Pſal.11.6. Or the ioye that is giuen to the faithful, as Pſal.23.5. and ſometime a lot or condition, as Pſal.16.5.

e This is applied to affections, as Dauid cōmonly vſeth.

f The almightines of Chriſt his diuinitie is not shut out by this, but it sheweth the debaſing of him ſelfe by taking mans nature vpon him.

✣ *Mar.10.41. Luke.22.25.*

g Somewhat sharply & roughly.

∴ *Philip.2.7.*

6 Chriſt by healing theſe blinde men w an onely touche, ſheweth that he is § only light of the world.

⁜ *Mar.10.46. luk.18.35.*

cryed saying, O Lord, the ſonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, becauſe they ſhould holde their peace: but they cryed the more, ſaying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Ieſus ſtoode ſtill, and [h] called them, and ſaid, What will ye that I ſhould doe to you?

h Him ſelf, not by other mens meanes.

33 They ſaid to him, Lorde, that our eies may be opened.

34 And Ieſus moued with cõpaſſion, touched their eyes, and immediatly their eyes receyued ſight, and they followed him.

CHAP. XXI.

1 Chriſt rideth on an aſſe into Hieruſalem. 12 He caſteth out the ſellers. 13 The houſe of prayer. 19 The withered figge tree. 25 Iohns baptiſme. 28 VVho doe the will of God. 30 Publicanes. Harlots. 33 Gods vineyarde. The Iewes. 38 The ſonne killed of the husbandmen. 42 The corner ſtone.

1 AND ✣ [1] when they drewe neere to Hieruſalem, and were come to Bethphage, vnto the mount of the Oliues, then ſent Ieſus two diſciples,

✣ *Marke.11.1. Luke 19.29.*

1 Chriſt by his humilitie triumphing ouer the pride of this world, aſcendeth to true glory by ignominie of the croſſe.

2 Saying to them, Goe into the towne that is ouer againſt you, and anon ye ſhall finde an aſſe bounde, and a colte with her: looſe them, and bring them vnto me.

3 And if any man ſay ought vnto you, ſay ye, that the Lord hath neede of them, and ſtraightway [a] he will let them goe.

a He that ſhall ſay any thing to you, ſhall let them goe, to witte, the aſſe and the colte.

4 All this was done that it might be fulfilled, which was ſpoken by the Prophet, ſaying,

✣ *Eſai.62.11. Zacha 9. 9. Iohn.12.15.*

5 ¶ ✣ Tell ye the [b] daughter of Sion, Behold, thy king commeth vnto thee, meeke and ſitting vpon an aſſe, and a colte, the foale of an aſſe vſed to the yoke.

b The citie of Sion. An Hebrew kinde of ſpeache, cõmon in the lamentations of Ieremie.

6 So the diſciples went, and did as Ieſus had com-

commanded them,

7 And brought the asse and the colte, and put on them their [c] clothes, and set him [d] thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer, the people that went before, and they also that folowed, cryed, saying, [e] Hosanna to the Sonne of Dauid, [f] blessed *be* he that commeth in the Name of the Lorde, Hosanna *thou which art* in the highest *heauens*.

10 ✣ And when he was come into Hierusalem, [g] all the citie was moued, saying, Who is this?

11 And the people said, This is Iesus that Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out al thē ✣ that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues,

13 And said to them, It is written, ∴ My house shalbe called the house of prayer: but ⁎ ye haue made it a denne of theeues.

14 Then the blinde, and the halt came to him in the Temple, and he healed them.

15 [2] But when the chief Priests and Scribes sawe the marueils that he did, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: read ye neuer, ⁎ By the mouth of babes and suckelings thou hast [h] made perfite the prayse?

c *Their vppermost garment.*

d *Vpon their garments, not vpon the asse and the colte.*

e *This was an auncient kinde of crying which they vsed in the feast of Tabernacles, when they caried boughes according as God commaunded, Leuit.23.40. And the word is corruptely made of two, for we should say Hoshiangna, which is as much to say, as Saue I pray thee.*

f *Well be it to him that commeth in the name of the Lord, that is to say, whome the Lorde hath giuen vs for our King.*

✣ *Mar.11.11. Luke.19.45. Iohn.2.13.*

g *That is, all the men of Hierusalem were moued.*

✣ *Deut.14.25.*

∴ *Esai.56.7.*

⁎ *Ierem.7.11. Mar.11.17. Luke.19.46.*

2 Suche as should be masters of godlines, are they that doe most enuie the glorie of Christ: but in vaine. ✣ *Psal.8.2.*

h *Thou hast made mosse perfite. We reade in Dauid, Thou hast established or grounded, and if the matter be considered well, it is all one that the Euangelist saith, for that is stable and sure, which is most perfite.*

17 ¶ [3] So he left them, and went out of the citie vnto Bethania, and lodged there.

18 [4] And ✣ in the morning, as he returned into the citie, he was hungrie,

19 And ſeeing a figge tree in the way, he came to it, and founde nothing thereon, but leaues only, & ſaid to it, Neuer fruite grow on thee henceforwardes. And anon the figge tree withered.

20 And when his diſciples ſawe it, they marueiled, ſaying, Howe ſoone is the figge tree withered?

21 [5] And Ieſus anſwered and ſaid vnto them, ✣ Verely I ſay vnto you, if ye haue faith, & [i] doute not, ye ſhal not onely do that, *which I haue done* to the figge tree, but alſo if ye ſay vnto this moũtaine, Take thy ſelfe away, and caſt thy ſelfe into the ſea, it ſhalbe done.

22 ⁘ And whatſoeuer ye ſhall aſke in prayer, if ye beleeue, ye ſhal receiue it.

23 ¶ ✻ [6] And when he was come into the Tẽple, the chiefe Prieſts, and the Elders of the people came vnto him, as he was teaching, & ſaid, By what [k] authoritie doeſt thou theſe things? & who gaue thee this authoritie?

24 Then Ieſus anſwered and ſaid vnto them, I alſo wil aſke of you [l] a certaine thing, which if ye tell me, I likewiſe will tell you by what authoritie I doe theſe things.

25 The [m] baptiſme of Iohn, whence was it? from [n] heauen, or of men? Then they [o] reaſoned among them ſelues, ſaying, If we ſhal ſay frõ hea-

3 Chriſt doeth ſo forſake ✣ wicked, that yet he hath a conſideration and regarde of his Church.

4 Hypocrites ſhall at length haue their maſkes diſcouered, and their viſards plucked from their faces.

✣ *Mar.11.12.*

5 How great ✣ force of faith is.

✣ *Chap.17.20.*

i *The Greeke word ſignifieth a ſticking or wauering of minde, ſo that we can not tell which way to take.*

✣ *Chap.7.7. Iohn.15.7. 1.Iohn.5.14.*

✻ *Mar.11.27.28. Luke.20.1.2.*

6 Againſt them which ouerſlipping ✣ doctrine, binde the calling and vocation to an ordinarie ſucceſſion, going about by that falſe pretext, to ſtoppe Chriſtes mouth.

k Or, by what power? l One worde, that is to ſaye, I will aſke you in one worde. m Iohn his preaching, is called by a figure, Baptiſme, becauſe he preached the baptiſme of repentance, &c. Mar.1.4. Act.19.3. n From God, and ſo it is plainely ſeene, howe theſe are ſet one againſt an other. o Beate their heades about it, and muſed, or laied their heades together.

uen,

uen, he will say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we feare the multitude, ✣ for al holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We cā not tel. And he said vnto them, Neither tell I you by what authoritie I do these things.

28 ¶ [7] But what thinke ye? A *certaine* man had two sonnes, and came to the elder, and said, Sōne, go and worke to day in my vineyarde.

29 But he answered, and said, I wil not: yet afterward he repented him selfe, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will, syr: yet he went not.

31 Whether of them twaine did the wil of the father? They said vnto him, The first. Iesus said vnto them, Verely I say vnto you, that the Publicanes, and the harlots [p] goe before you into the kingdome of God.

32 For Iohn came vnto you in the [q] way of righteousnes, and ye beleeued him not: but the Publicanes, and the harlots beleeued him, & ye, though ye sawe it, were not moued with repentance afterward, that ye might beleeue him.

33 ¶ [8] Heare another parable, There was a certaine housholder, ✣ which planted a vineyarde, and hedged it rounde about, and made a winepresse therein, and [r] built a tower, and let it out to husbandmen, and went into a straunge countrey.

34 And when the time of the fruite drewe nere, he sent his seruants to the husbandmen to receiue the fruites thereof.

35 And the husbandmen tooke his seruants and beat one, and killed another, and stoned another.

✣ *Chap. 14. 5. Mar. 6. 20.*

7 It is no newe thing to see thē to be the worst of all mē, which ought to shewe the way of godlines to others.

p They make hast to the kingdome of God, and you slacke: so that at least wise you should haue followed their example. Marke then, that this worde, Goe before, is improperly taken in this place, whereas no man followeth.

q Liuing vprightly, being of a good and honest conuersation: For the Hebrewes vse this worde, Way, for life and maners.

8 Those mē oftentimes are the cruellest enimies of the Church, to whose fidelitie it is committed: But the vocatiō of God, is neyther tyed to time, place, nor person.

✣ *Esa. 5. 1. Ier. 2. 21. Mar. 12. 1. Iu. 20. 9.*

r Made the place strong: For a tower is the strongest place of a wall.

36 Againe he ſent other ſeruants, mo then the firſt: and they did the like vnto them.

37 But laſt of all he ſent vnto them his owne ſonne, ſaying, They will reuerence my ſonne.

38 But when the huſbandmen ſaw the ſonne, they ſaid among them ſelues, ✣ This is the heire: come, let vs kill him, and let vs [f] take his inheritance.

39 So they tooke him, and caſt him out of the vineyarde, and ſlewe him.

40 When therefore the Lorde of the vineyarde ſhall come, what will he doe to thoſe huſbandmen?

41 They ſaide vnto him, He will [t] cruelly deſtroy thoſe wicked men, and will let out his vineyarde vnto other huſbandmē, which ſhal deliuer him the fruites in their ſeaſons.

42 Ieſus ſaid vnto them, Read ye neuer in the Scriptures, ✣ The ſtone which the [u] builders refuſed, the ſame is [x] made the [y] head of the corner? [z] This was the Lords dooing, and it is marueilous in our eyes.

43 Therefore ſay I vnto you, the kingdome of God ſhalbe taken from you, and ſhalbe giuen to a natiō, which ſhal bring forth the [a] fruites thereof.

44 ∵ And whoſoeuer ſhal fall on this ſtone, he ſhalbe broken: but on whomſoeuer it ſhal fall, it will [b] daſhe him a pieces.

45 And when the chief Prieſts and Phariſes had hearde his parables, they perceyued that he ſpake of them.

46 [8] And they ſeeking to lay handes on him, feared the people, becauſe they tooke him as a Prophet.

✣ *Chap. 26. 3. 4. and 27. 1. Iohn. 11. 53.*

[f] *VVord for worde, let vs holde it faſt.*

[t] *A kinde of prouerbe, shewing what ende the wicked are worthie of.*

✣ *Pſal. 118. 22. Act. 4. 11. Rom. 9. 33.*

[u] *Maſter builders, which are chiefe builders of the houſe, that is, of the Church.*

[x] *Began to be.*

[y] *The chiefeſt ſtone in the corner is called the head of the corner: which beareth vp the couplings or ioyntes of the whole building.*

[z] *That matter (in that the ſtone which was caſte away, is made the head) is the Lords doing, which we beholde and greatly marueile at.*

[a] *They bring forth the fruites of the kingdome of God, which bring forth the fruites of the Spirit, and not of the flesh, Gal. 5.*

∵ *Eſai. 8. 14.*

[b] *As chaffe vſeth to be ſcattered with the winde, for he vſeth a word which ſignifieth properly, to ſeparate the chaffe frō the corne w̄ winowing, & to ſcatter it abroad.*

8 The wicked can doe nothing, but what God will.

CHAP.

CHAP. XXII.

1 The parable of the mariage. 9 The calling of the Gentiles. 11 The wedding garment, saith. 16 Of Cesars tribute. 23 They question with Christ touching the resurrection. 32 God is of the liuing. 36 The greatest commaundement. 37 To loue God. 39 To loue our neighbour. 42 Iesus reasoneth with the Pharises touching the Messias.

1 THen ✣ [1] Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which maried his sonne,

3 And sent forth his seruants, to call them that were bid to the wedding, but they would not come.

4 Againe he sent forth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are [a] killed, and all things are readie: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his marchandise.

6 And the remnant tooke his seruants, and intreated them sharpely, and slewe them.

7 [2] But when the King heard it, he was wroth, and sent forth his warriers, and destroyed those murtherers, and burnt vp their citie.

8 Then sayde he to his seruants, Truely the [b] wedding is prepared: but they which were bidden, were not worthie.

9 [3] Go ye therefore out into the high wayes, & as manie as ye finde, bid them to the mariage.

10 So those seruants went out into the *hie* wayes, and gathered together all that euer they

✣ *Luke.14.16. Reuel.19.9.*

1 Not all the whole company of them that are called by the voyce of the Gospel, are the true Church before God: for the most part of them had rather followe the commodities of this life: and some do most cruelly persecute those ỹ call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom ỹ world despiseth.

a The worde here vsed is commonly vsed in sacrifices, and is by translation vsed for other feastes also: For feastes and banquets were wont to be begonne with sacrifices.

2 A dreadfull destruction of them that contemne Christ.

b The mariage feast.

3 God doeth first call vs, when we thinke nothing of it.

found, both good and [c]bad: ſo the wedding was furniſhed with gheſtes.

11 [4]Then the King came in, to ſee the gheſts, and ſawe there a man which had not on a wedding garment.

12 And he ſaid vnto him, Friend, how cameſt thou in hither, and haſte not on a wedding garment? And he was [d]ſpeacheles.

13 Then ſaid the King to the [e]ſeruants, Binde him hand and foote: take him away, and caſt him into vtter darkenes: ✣ there ſhal be weeping and gnaſhing of teeth.

14 ✣ For manie are called, but fewe choſen.

15 ¶ ∵ Then went the Phariſes and toke counſel how they might [f]tangle him in talke.

16 And they ſent vnto him their diſciples with the [g]Herodians, ſaying, Maſter, we knowe that thou art true, and teacheſt the way of God [h]truely, neither careſt for anie man: for thou conſidereſt not the [i]perſone of men.

17 [5]Tel vs therefore, how thinkeſt thou? Is it lawfull to giue [k]tribute vnto Ceſar, or not?

18 But Ieſus perceiued their wickednes, and ſaid, Why tempt ye me, ye hypocrites?

19 Shewe me the tribute money. And they brought him a [l]penie.

c The general calling, offereth the Goſpell to al men: but their life is examined that enter in.

4 In the ſmall nombre which come at the calling, there are ſome caſtawaies which doe not confirme their faith with newnes of life.

d Worde for word, haultered, that is to ſay, he held his peace, as though he had had a bridle or an haulter about hu necke.

e To them that ſerued the gheſtes.

✣ Chap. 8. 12. & 13 42. and 25. 30.

✣ Chap. 20. 16.

∵ Mar. 12. 13. Luke. 20 20.

f Snare him in his wordes or talke. The Greke word is deriued of ſnares which hunters lay.

g They which with Herod made a newe religion, patched together of the heathenish and of the Iewes religion.

h Truely and ſyncerely.

i Thou art not moued with any appearance and outwarde shewe.

5 The Chriſtians muſt obey their Magiſtrates, although they be wicked and extortioners, but ſo far forth as the authoritie that God hath ouer vs may remaine ſafe vnto him, and his honour be not diminiſhed.

k The word that is vſed here ſignifieth a valewing and rating of mens ſubſtance, according to the proportion whereof they paied tribute in thoſe prouinces, whiche were ſubiect to tribute, and it is here taken for the tribute it ſelf.

l Before chap. 17 24. there is mention made of a didrachme, and here, of a peny, wheras a didrachme is more by the ſeuenth part then a penny: ſo that there ſeemeth to be a iarre in theſe two places: but they may eaſely be accorded thus: The peny was paied to the Romans for tribute, according to the proportiō they were rated at, the drachme was paied of euery one to the Temple, which alſo the Romans toke to thēſelues when they had ſubdued Iudea.

20 And he ſaid vnto thē, Whoſe is this image and ſuperſcription?

21 They ſaid vnto him, Ceſars. Then ſaid he vnto them, ✣ Giue therfore to Ceſar, the thinges which are Ceſars, & giue vnto God, thoſe things which are Gods.

22 And when they heard it, they marueiled, & left him, and went their way.

23 ¶ [6] ✣ The ſame day the Sadduces came to him (which ſay that there is no reſurrection) and asked him,

24 Saying, Maſter, ∴ Moſes ſaid, If a man dye, hauing no [m] children, his brother ſhall marie his wife by the right of alliance, & raiſe vp ſeede vnto his brother.

25 Now there were with vs ſeuen brethren, & the firſt maried a wife, and deceaſed: and hauing none yſſue, left his wife vnto his brother.

26 Likewiſe alſo the ſecōd, and the third, vnto the ſeuenth.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeuen? for all had her.

29 Then Ieſus anſwered, and ſaid vnto them, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the reſurrection they neither marie wiues, nor wiues are beſtowed in mariage, but are as the [n] Angels of God in heauen.

31 And cōcerning the reſurrectiō of the dead haue ye not read what is ſpokē vnto you of God, ſaying,

32 ✱ I am the God of Abraham, and the God of Iſaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And whē the multitude heard it, they were aſtonied at his doctrine.

34 ¶ ✣ [7]

✣ *Mar.12.17. Luk.20.25. Rom.13.7.*

6 Chriſt voucheth the reſurrection of ỹ fleſh againſt the Sadduces.

✣ *Mar.12.18. Luk.20.27. Act.23.8.*

∴ *Deut.25.5.*

m *Vnder which name are daughters alſo comprehended, but yet as touching the family and name of a man, becauſe he that left daughters was in no better caſe, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sōnes vnderſtoode.*

n *He ſaieth not that they ſhalbe without bodies, for then they ſhould not be mē any more but they ſhalbe as Angels, for they ſhall neither marie nor be maried.*

✱ *Exod.3.6. Mar.12.27.*

34 ¶ † But when the Phariſes had heard, that he had put the Sadduces to ſilence, they aſſembled together.

35 And ° one of them, *which was* an expounder of the Law, asked him a queſtion, tempting him, and ſaying,

36 Maſter, which is the great cõmaundement in the Law?

37 Ieſus ſaid to him, ‡ Thou ſhalt loue the Lord thy God with all thine heart, with all thy ᵖ ſoule, and with all thy minde.

38 This is the firſt & the great cõmaundemẽt.

39 And the ſeconde is like vnto this, ∵ Thou ſhalt loue thy ᑫ neighbour as thy ſelfe.

40 On theſe two cõmaundemẽts hangeth the whole Law, and the Prophets.

41 ¶ [8] * While the Phariſes were gathered together, Ieſus asked them,

42 Saying, what thinke ye of Chriſt? ʳ whoſe ſonne is he? They ſaid vnto him, Dauids.

43 He ſaid vnto them, how then doeth Dauid in ſpirit call him Lord, ſaying,

44 * The Lord ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footeſtoole?

45 If then Dauid call him Lord, how is he his ſonne?

46 And none could anſwer him a worde, neither durſt any from that day forth aske him any mo queſtions.

† *Mar.12.28.*

7 The Goſpell doth not aboliſh the precepts of the Lawe, but doth rather cõfirme them.

° *A Scribe, ſo ſaith Mar.12.28. now what a Scribe is, looke chap.2.4.*

‡ *Deut.6.5. Mar.12.30. Luk.10.27.*

ᵖ *The Hebrew text readeth Deut.6.5. with thine heart, ſoule, & ſtrength: and in Mar.12.30. and Luk.10.27. we reade, with ſoule, heart, ſtrength, and thought.*

∵ *Mar.12.31. Rom.13.9. Gal.5.14. Iam.2.8.*

ᑫ *An other man.*

8 Chriſt proueth manifeſtly that he is Dauids ſonne according to the fleſh, but otherwiſe, Dauids Lord, & very God.

* *Mar.12.35. Luk.20.41.*

ʳ *Of whoſe ſtocke or familie, for the Hebrewes call a mans poſteritie, ſonnes.*

‡ *Pſalm.110.1.*

CHAP. XXIII.

2 How the Scribes teaching the people the Law of Moſes behaue themſelues. 5 Their Phylacteries, & Frindges. 7 Greetings. 8 We are brethren. 9 The Father. 10 The ſeruant. 13 To ſhut the kingdome of heauen. 14 To deuour widowes houſes.

15 A Pro-

15 A Proselyte. 16 To sweare by the Temple. 23 To tithe mynt. 25 To clense the outside of the Cuppe. 27 Painted sepulchres. 33 Serpentes, vipers. 37 The Henne.

1 THen spake Iesus to the multitude, and to his disciples,

2 [1] Saying, The ✣ Scribes and the Pharises [a] sit in Moses seat.

3 [b] All therefore whatsoeuer they bid you obserue, that obserue and do: but after their workes do not: for they say, and do not.

4 ✣ [2] For they binde heauy burdens, & grieuous to be borne, and laye them on mens shoulders, but they them selues will not moue them with *one* of their fingers.

5 [3] All their workes they do for to be seene of men: for they make their [c] phylacteries broad, & make long [d] the ∴ frindges of their garments,

6 ✣ And loue the chief place at feastes, and to haue the chief seates in the [e] assemblies,

7 And greetings in the markets, & to be called of men, Rabbi, [f] Rabbi.

1 We ought to heare whatsoeuer any wicked teachers teache vs purely out of the worde of God, yet so that we eschew their euill maners.

✣ *Nehem. 8. 4.*

a Because God appointed the order, therfore the Lord would haue his word to be heard euen from the mouth of hypocrites & hirelings.

b Prouided alwayes, that they deliuer Moses his doctrine which they professe,

which thing the metaphore of the seate sheweth, which they occupied as teachers of Moses his learning. ✣ *Luk. 11. 46. Act. 15. 10.*

2 Hypocrites for the most part are most seuere exactors of those things, which they them selues chiefly neglecte. 3 Hypocrites are ambitious.

c It was a thread, or ribband of blewe silke in the frindge of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was it called a phylacterie, as you would say, a keeper, Num. 15. 38. Deut. 6. 8. which order the Iewes afterwarde abused, as they do nowe a dayes, which hang saint Iohns Gospels about their neckes: a thing condemned many yeres ago in the councill of Antioche. d *VVorde for worde, Twisted tassels of thread which hanged at the nethermost hemmes of their garmentes.* ∴ *Numb. 15. 38. Deut. 22. 12. Mar. 12. 38.* ✣ *Luk. 11. 43. and. 20. 46.*

e VVhen assemblies and councils are gathered together. f *This worde Rab, signifieth one that is aboue his felowes, and is as good as a nomber of them: and we may see by the repeating of it, howe proude a title it was. Nowe they were called Rabbi, which by laying on of handes were vttered and declared to the worlde to be wise men.*

8 ✣ [4] But

✣ Iam.3.1.

4 Modeſtie is a ſingular ornament of Gods miniſters.

8 ✣[4] But be not ye [g] called, Rabbi: for [h] one is your doctor, *to wit*, Chriſt, and all ye are brethren.

9 And ✣ call no man your [i] father vpon the earth: for there is but one, your Father which is in heauen.

10 Be not called [k] doctors: for one is your doctor, *euen* Chriſt.

11 But he that is greateſt among you, let him be your ſeruant.

12 ∴ For whoſoeuer [l] will exalt him ſelf, ſhalbe brought low: & whoſoeuer wil humble him ſelfe, ſhalbe exalted.

13 ¶[5] Wo therfore *be* vnto you Scribes & Phariſes, [m] hypocrites, becauſe ye ſhut vp the kingdome of heauen before men: for ye your ſelues go not in, neither ſuffer ye them that would [n] enter, to come in.

14 ✱[6] Wo *be* vnto you Scribes & Phariſes, hypocrites: for ye deuoure widdowes houſes, euen [o] vnder a colour of long prayers: wherefore ye ſhall receiue the greater damnation.

15 Wo *be* vnto you, Scribes and Phariſes, hypocrites: for ye compaſſe ſea and [p] land to make one of your profeſſion: and when he is made, ye make him two fold more the childe of hell, then you your ſelues.

16 Wo *be* vnto you blinde guides, which ſay, Whoſoeuer ſweareth by the Tẽple, it is nothing:

g Seeke not ambitiouſly after it: for our Lord doeth not forbid vs to giue the Magiſtrate & our Maſters the honour that is dewe to them. Auguſt. De ſermone verbi Domini ex Math. cap.11.

h He ſeemeth to allude to a place of Eſai. chap.54.13. & Ierem.31.34.

✣ *Mala.1.6.*

i He ſhoteth at a fashion which the Iewes vſed, for they called the Rabbins our fathers.

k It ſeemeth that the Scribes did very gredily hunt after ſuch titles, whome verſ.16 he calleth blinde guydes.

∴ *Luk.14.11. and 18.14.*

l He ſeemeth to allude to the name of the Rabbins, for Rab, ſignifieth one that is aloft.

5 Hypocrites can abide none to be better then themſelues.

m Chriſt when he reprooueth any man sharpely, vſeth this word, to giue vs to vnderſtand that there is nothing more deteſtable then hypocriſie and falshoode in religion.

n VVhich are euen at the dore. ✱ *Mar.12.40. Luk.20.47.*

6 It is a common thing amongſt hypocrites, to abuſe the pretence of zeale to couetouſnes and extortion.

o VVord for word, vnder a colour of long praying. And this word, Euen, noteth a double naughtines in them: the one, that they deuoured widowes goodes: the other, that they did it vnder a colour of godlines. *p The drie part: now that part of the earth is called drie, which the Lord hath giuen vs to dwell vpon.*

but

but whoſoeuer ſweareth by the gold of the Temple, he [q] offendeth.

17 Ye fooles & blinde, whether is greater, the golde, or the Temple that [r] ſanctifieth the golde?

18 And whoſoeuer ſweareth by the altar, it is nothing: but whoſoeuer ſweareth by the offring *that is* vpon it, offendeth.

19 Ye fooles & blinde, whether is greater, the offring, or the altar which ſanctifieth the offring?

20 Whoſoeuer therfore ſweareth by the altar, ſweareth by it, and by all things theron.

21 ✣ And whoſoeuer ſweareth by the Tẽple, ſweareth by it, and by him that dwelleth therein.

22 ✣ And he that ſweareth by heauẽ ſweareth by the [ſ] throne of God, and by him that ſitteth thereon.

23 ¶ [7] ∴ Wo *be* to you, Scribes & Phariſes, hypocrites: for ye tythe mynt, and annyſe, and commyn, and leaue the weightier matters of the Law, *as* iudgement, & mercie, and [t] fidelitie. Theſe ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which ſtraine out a gnat, and ſwallowe a camell.

25 ¶ [8] Wo *be* to you, ✕ Scribes and Phariſes, hypocrites: for ye make cleane the vtter ſide of the cup, and of the platter: but within they are ful of briberie and exceſſe.

26 Thou blinde Phariſe, clenſe firſt the inſide of the cup and platter, that the outſide of them may be cleane alſo.

27 Wo *be* to you, Scribes and Phariſes, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and of all filthines.

28 So are ye alſo: for outwarde ye appeare righteous vnto men, but within ye are full of hypocriſie

q Is a deiter. Sinnes are called in the Syrian tongue, Debtes, & it is certaine that Chriſt ſpake in the Syrian tongue.

r Cauſeth the golde, to be counted holy, which is dedicate to an holy vſe.

✣ *1. King. 8. 13. 2. Chro. 6. 2.*

✣ *Chap. 5. 34.*

ſ If heauen be Gods throne, then is he no doubt aboue al this world.

7 Hypocrites are carefull in trifles, and neglect the greateſt things of purpoſe.

∴ *Luk. 11. 42.*

t Faithfulnes in keping of promiſes.

8 Hypocrites are to much carefull of outward things, & the inward they vtterly conteᷣne.

✕ *Luk. 11. 38.*

9 Hypocrites when they goe moſt about to couer their wickednes, then doe they by the iuſt iudgement of God, ſhame thē ſelues.

pocriſie and iniquitie.

29 ¶ [9] Wo *be* vnto you, Scribes and Phariſes, hypocrites: for ye builde the tombes of the Prophets, & garniſh the ſepulchres of the righteous,

30 And ſay, if we had bene in the daies of our fathers, we would not haue bene parteners with them in the bloud of the Prophets.

31 So then ye be witneſſes vnto your ſelues, that ye are the children of them that murthered the Prophets.

m A prouerbe vſed of the Iewes, which hath this meaning, Go ye on alſo and folowe your anceſtours, that at lēgth your wickednes may come to ỹ full.

32 [m] Fulfil ye alſo the meaſure of your fathers.

33 O ſerpents, the generation of vipers, howe ſhould ye eſcape the damnation [x] of hell!

x Looke chap. 5. verſ. 22.

10 Hypocrites be cruell.

34 [10] Wherefore behold, I ſende vnto you Prophets, and wiſe men, and Scribes, and of them ye ſhal kil and crucifie: and of them ſhal ye ſcourge in your Synagogues, and perſecute from citie to citie,

11 The ende of them which perſequute the Goſpell, vnder the pretēce of zeale.

35 [11] That vpō you may come al the righteous bloud that was ſhed vpon the earth, ✣ from the bloud of Abel the righteous, vnto the bloud of Zacharias the ſonne of [y] Barachias, ✣ whom ye ſlewe betwene the Temple and the altar.

✣ *Gen. 4. 8.*

y Of Ioiada, who was alſo called Barach-Iah, that is, bleſſed of the Lord.

✣ *2. Chro. 24. 22.*

36 Verely I ſay vnto you, al theſe thinges ſhall come vpon this generation.

12 Where the mercy of God was greateſt, there was greateſt wickednes and rebellion, & at length ỹ moſt ſharpe iudgements of God.

37 [12] ∴ Hieruſalē, Hieruſalē, which killeſt the Prophets, and ſtoneſt thē which are ſent to thee, how often would I haue [z] gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not!

∴ *Luk. 13. 34.*

z He ſpeaketh of the outward miniſterie, and as he was promiſed for the ſauing of this people, ſo was he alſo carefull for it, euen from the time that the promiſe was made to Abraham.

38 Beholde, your habitation ſhalbe left vnto you deſolate,

39 For I ſaye vnto you, ye ſhall not ſee me henceforth til that ye ſaye, Bleſſed *is* he that cōmeth in the Name of the Lord.

CHAP.

CHAP. XXIIII.

2 The destruction of the Temple. 4 The signes of Christes comming. 12 Iniquitie. 23 False Christes. 29 The signes of the ende of the worlde. 31 The Angels. 32 The fig tree. 37 The dayes of Noe. 42 VVe must watch. 45 The seruant.

1 AND ✣ Iesus went out, and departed from the Tẽple, and his disciples came to him, to shewe him the buylding of the Temple.

✣ *Mar.13.1. Luk.21.5.6.*

1 The destruction of the citie and especially of the Temple is foretolde.

2 [1] And Iesus sayd vnto them, See ye not all these things? Verely I say vnto you, ✣ there shall not be here left a stone vpon a stone, that shal not be cast downe.

✣ *Luk.19.44.*

3 And as he sate vpon the mount of Oliues, his disciples came vnto him aparte, saying, Tell vs when these thinges shalbe, and what signe *shalbe* of thy comming, and of the ende of the world.

2 The Church shall haue a continuall conflicte with infinite miseries and offences, and ẏ more is, with false prophets, vntil the day of victorie and triumphe commeth.

4 [2] And Iesus answered, and said vnto them, ∵ Take hede that no man deceiue you.

∵ *Ephes.5.6. Colos.2.18.*

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumors of warres: see that ye be not troubled: for all these things must come to passe, but the [a] end is not yet.

7 For natiõ shal rise against nacion, & realme against realme, and there shalbe famine, and pestilence, and earthquakes in [b] diuers places.

8 All these are but the beginning of [c] sorowes.

9 ✳ Then shall they deliuer you vp to be afflicted, and shall kill you, and ye shalbe hated of all nations for my Names sake.

10 And then shall many be offended, and shal betray one another, and shall hate one another.

11 And many false prophets shal arise, & shall deceiue many.

12 And because iniquitie shalbe increased, the loue of many shalbe colde.

a That is, when those things are ful filled, yet the ende shall not come.

b Euery where.

c VVord for word, of great torments, like vnto women in trauaile.

✳ *Chap.10.17. Luk.21.12. Iohn.15.20.& 16.2*

13 ✣ [3] But

✤ 2.Thess.3.13. 2.Tim.2.5.
3 The Gospell shalbe spred a broade, rage the world and the deuill neuer so much: and they which do constantly beleeue, shalbe saued.
d Ioyfull tidings of the kingdome of heauen.
e Through al that part yͤ is dwelt in.
4 The kingdom of Christ shall not be abolished when the citie of Hierusalem is vtterly destroyed, but shalbe stretched out euen to the end of the world.
✤ Mar.13.14. Luk.21.20.
f The abomination of desolation, that is to say, which all men detest and can not abide, by reason of the foule & shameful filthines of it: and he speaketh of the Idols that were set vp in the temple, or as other thinke, he meant the marring of the doctrine in the Church ⁘ Dan.9.27. g This betokeneth the great feare that shalbe. ✱ Act.1.12. h It was not lawfull to take a iourney on the Sabbath day. Ioseph.booke.13. i Those things which befell the people of the Iewes in the 34.yeres, when as the whole land was wasted, and at length the citie of Hierusalē taken, and both it and their temple destroied, are mixed with those which shal come to passe before the last comming of our Lord. k The whole nation should vtterly be destroyed: and this word Flesh, is by a figure taken for mā, as the Hebrewes vse to speake. ✱ Mar.13.21. Lu.17.23. l Shal openly lay forth great signes for men to beholde.

13 ✤ [3] But he that endureth to the ende, he shalbe saued.

14 And this [d] Gospel of the kingdome shalbe preached through the whole [e] world for a witnes vnto all nations, and then shall the end come.

15 ¶ [4] When ye ✤ therfore shall see the [f] abomination of desolation spoken of by ⁘ Daniel the Prophet, set in the holy place, (let him that readeth consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him returne back to fetch his [g] clothes.

19 And wo *shalbe* to thē that are with childe, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the ✱ [h] Sabbath *day*.

21 For then shalbe great tribulation, such as was not from the beginning of the world to this time, nor shalbe.

22 And except [i] those daies should be shortened, there should no [k] flesh be saued: but for the electes sake those dayes shalbe shortened.

23 ✱ Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christes, & false prophets, and [l] shal shew great signes & wonders, so that if it were possible, they should deceiue the very elect.

25 Behold,

25 Behold, I haue told you before.

26 Wherefore if they ſhall ſay vnto you, Beholde, he is in the deſert, go not forth: Beholde, he is in the ſecret places, beleeue it not.

27 For as the lightning commeth out of the Eaſt, and is ſeene into the Weſt, ſo ſhal alſo the comming of the Sonne of man be.

28 ✣ [5] For whereſoeuer a dead [m] carkeis is, thither will the Egles be gathered together.

29 ✣ [6] And immediatly after the tribulations of thoſe daies, ſhal the ſunne be darkened, & the moone ſhall not giue her light, & the ſtarres ſhal fall from heauen, and the powers of heauen ſhal be ſhaken.

30 And then ſhall appeare the [n] ſigne of the Sonne of man in heauen: and then ſhall all the [o] kinreds of the earth [p] mourne, ∴ and they ſhall ſee the Sonne of man [q] come in the cloudes of heauen with power and great glorie.

31 ✻ And he ſhal ſend his Angels with a great ſound of a trumpet, & they ſhal gather together his elect, from the [r] foure windes, *and* from the one end of the heauens vnto the other.

32 [7] Now learne the parable of the figge tree: when her bough is yet [ſ] tender, and it putteth forth leaues, ye know that ſommer *is* neere.

33 So likewiſe ye, when ye ſee all theſe things, know that *the kingdome of God* is nere, *euen*

✣ *Luk.17.37.*

5 The onely remedie againſt the furious rage of the world, is to be gathered and ioyned to Chriſt

m Chriſt, who will come with ſpede, and his preſence wilbe with a maieſtie, to whom al ſhall flocke euen as Egles.

✣ *Mar.13.24. Luk.21.25. Eſai.13.10. Ezech.32.7. Ioel.2.31. and 3.15.*

6 Euerlaſting damnation ſhall be the ende of ſecuritie of the wicked, and euerlaſting bliſſe, of the miſeries of the godlie.

n The exceeding glorie & maieſtie, which ſhall beare witnes, that Chriſt the Lord of heauen and earth draweth nere to iudge the world.

o All nations, and he alludeth to the diſperſion which we read of, Gen.10. and 11. or to the deuiding of the people of Iſrael. p They ſhalbe in ſuch ſorowe, that they ſhall ſtrike them ſelues: and it is transferred to the mourning. ∴ Reuel.1.7. Dan.7.13. q Sitting vpon the cloudes, as he was taken vp into heauen. ✻ 1.Cor.15.52. 1.Theſſ.4.16. r From the foure quarters of the worlde.

7 If God hath preſcribed a certaine order to nature, much more hath he done ſo to his eternal iudgements, but the wicked vnderſtand it not, or rather make a mocke at it: but the godlie do marke it, and waite for it.

ſ When his tendernes sheweth that the ſappe which is the life of the tree, is come from the roote into the barke.

at the doores.

34 Verely I say vnto you, this [t] generation shal not passe, till all these things be done.

35 ✤ [8] Heauen and earth shall passe away: but my wordes shall not passe away.

36 [9] But of that day & houre knoweth no man, no not the Angels of heauē, but my Father only.

37 But as the daies of Noe *were*, so likewise shall the comming of the Sonne of man be.

38 ✤ For as in the daies *before* the flood, they did [x] eat and drinke, marrie, & giue in marriage, vnto the day that Noe entred into the Arke,

39 And knew nothing, til the flood came, and tooke them al away, so shal also the comming of the Sonne of man be.

40 [10] ∴ Then two shalbe in the fields, the one shalbe receiued, and the other shalbe refused.

41 [x] Two womē shalbe grinding at the mil: the one shalbe receiued, & the other shalbe refused.

42 [11] ✻ Watch therefore: for ye knowe not what houre your master will come.

43 Of ✻ this be sure, that if the good man of the house knewe at what watch the thief would come, he would surely watch, and not suffer his house to be digged through.

44 Therfore be ye also ready: for in the houre that ye thinke not, wil the Sonne of man come.

45 * Who then is a faithfull seruant and wise,

t *This age, this word Generation or Age, being vsed for the men of this age.*

✤ *Mar.13.31.*

8 The Lord doeth now begin the iudgement, which he wil make an end of in the latter day.

9 It is sufficient for vs to knowe that God hath appointed a latter day for the restoring of all things: but whē it shalbe, it is hidden from vs al, for our profite, that we may be so much the more watchful, that we be not taken, as they were in old time in the flood.

✤ *Luk.17.26. Gene.7. 1.Pet.3.20.*

x *The worde which the Euangelist vseth, expresseth the matter more fully then ours doeth: for it is a word which is proper to brute beastes: and his meaning is, that in those daies men shalbe giuen to their bellies like vnto brute beastes: for otherwise it is no fault to eat and drinke.*

10 Against them that persuade them selues that God wilbe merciful to al men, and do by that meanes giue ouer them selues to sinne, that they may in the meane while liue in pleasure voyde of all care. ∴ *Luk.17.36.*

x *The Greeke women and the Barbarians did grinde and bake. Plut. booke Problem.*

11 An example of the horrible carelesnes of men in those things whereof they ought to be most careful. ✻ *Mar.13.35.* ✤ *Lu.12.39.1.Thes.5.2. Reue.16.15.*

* *Luke.12.42.*

whom

whom his master hath made ruler ouer his household, to giue them meate in season?

46 Blessed *is* that seruant, whome his master when he commeth, shal finde so doing.

47 Verely I say vnto you, he shall make him ruler ouer all his goodes.

48 But if that euil seruant shal say in his heart, My master doth deferre his coming,

49 And begin to smite his fellowes, and to eat, and to drinke with the drunken.

50 That seruants master will come in a daye, when he looketh not for him, and in an houre that he is not ware of,

51 And wil [y] cut him of, and giue him his portion with hypocrites: ✣ there shalbe weeping, and gnashing of teeth.

y To wit, from the rest, or will cut him into two parts which was a most cruel kinde of punishement: wherewith as Iustine martyr witnesseth, Esai the Prophet was executed by the Iewes: the like kind of punishment we reade of. 1. Sam. 15 33. and Dan. 3. 29. ✣ Chap. 13. 42. and 25. 30.

CHAP. XXV.

1 The virgins looking for the Bridegrome. 13 We must watch. 14 The talentes deliuered vnto the seruants. 24 The euill seruant. 30 After what sort the last iudgement shalbe. 41 The cursed.

1 THen [z] the kingdom of heauen shalbe likened vnto ten virgins, which tooke their lampes, and [a] went forth to meete the bridegrome.

2 And fiue of them were wise, & fiue foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all [b] slombred and slept.

6 And at midnight there was a crie made, Behold, the bridegrome cōmeth: go out to meete him.

7 Then al those virgins arose, and trimmed their lampes.

1 We must desire strength as Gods hand, which may serue vs as a torch while we walke through this darkenes, to bring vs to our desired end: otherwise if we become slothful and negligent as wearie of our paines & trauel, we shalbe shut out of the dores.

a The pompe of bridalles was wont for the most part to be kept in the night seasons, & that by damsels. b Their eyes being heauie with sleepe.

8 And the fooliſh ſaid to the wiſe, Giue vs of your oyle, for our lampes are out.

9 But the wiſe anſwered, ſaying, *not ſo*, leſt there wil not be ynough for vs & you: but go ye rather to them that ſell, and bie for your ſelues.

10 And while they wēt to bie, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was ſhut.

11 Afterwardes came alſo the other virgins, ſaying, Lord, Lord, open to vs.

12 But he anſwered, and ſaid, Verely I ſay vnto you, I knowe you not.

13 ✣ Watch therefore: for ye knowe neither the day, nor the houre, when the Sonne of man will come.

14 ✣[2] For *the kingdome of heauen is* as a mā that going into a ſtrange countrey, called his ſeruāts, and deliuered to them his goodes.

15 And vnto one he gaue fiue talents, and to another two, and to another one, to euerie man after his owne [c] habilitie, and ſtraight way went from home.

16 Then he that had receiued the fiue talēts, went and occupied with them, and gained other fiue talents.

17 Likewiſe alſo, he that *receiued* two, he alſo gained other two.

18 But he that receiued that one, went & digged it in the earth, and hid his maſters money.

19 But after a long ſeaſon, the maſter of thoſe ſeruants came, and reckoned with them.

20 Then came he that had receiued fiue talents, and brought other fiue talents, ſaying, Maſter, thou deliueredſt vnto me fiue talēts: behold, I haue gained with them other fiue talents.

21 Then his maſter ſayd vnto him, It is well done good ſeruant and faithfull, Thou haſt bene faith-

✣ *Chap.24.42. Mar.13.35.*
✣ *Luk.19.12.13.*
2 Chriſt witneſſeth that there ſhalbe a long time, betweene his departure to his father, & his cōming againe to vs, but yet notwithſtāding that, he will at that day take an account not only of the rebellious and obſtinate, how they haue beſtowed that which they receiued of him, but alſo of his houſholde ſeruāts, which haue not through ſlothfulnes employed thoſe giftes which he beſtowed vpon them.
c *According to the wiſedome and skill in dealing, which was giuen them.*

faithful in litle, I wil make thee ruler ouer much: [d] enter into thy masters ioy.

22 Also he that had receiued two talentes, came, and said, Master, thou deliueredst vnto me two talentes: beholde, I haue gained two other talents more.

23 His master said vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter into thy masters ioye.

24 Then he which had receiued the one talent, came, and said, Master, I knewe that thou wast an hard mā, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraide, and went, and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, & said vnto him, Thou euill seruant, & slothful, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the [e] exchangers, and then at my comming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 ✣ For vnto euery man that hath, it shalbe giuen, & he shal haue abundance, & frō him that hath not, euen that he hath, shalbe taken away.

30 Cast therefore that vnprofitable seruant into vtter ✣ darkenes: there shalbe weeping, and gnashing of teeth.

31 ¶ [3] And when the Sonne of man cōmeth in his glorie, & al the holie Angels with him, then shall he sit vpon the throne of his glorie.

32 And before him shalbe gathered al natiōs, and

d Come and receiue the fruite of my goodnes: nowe the Lordes ioye is doubled, Iohn.15.11. that my ioy may remaine in you, and your ioye be fulfilled.

e Table mates which haue their shop bulkes or tables set abroade, where they let out money to vsurie.

✣ Chap.13.12. Mar.4.25. Luk.8.18. and 19.26.

✣ Chap.8.12. and 22.13.

3 A liuely setting forth of the euerlasting iudgement which is to come.

and he ſhal ſeparate them one from another, as a ſhepheard ſeparateth the ſheepe frō the goats.

33 And he ſhall ſet the ſheepe on his right hand, and the goates on the left.

34 Then ſhall the King ſaye to them on his right hand, Come ye [f] bleſſed of my Father: take the inheritance of the kingdome prepared for you from the foundations of the worlde.

35 ✣ For I was an hungred, and ye gaue me meat: I thirſted, and ye gaue me drinke: I was a ſtranger, and ye tooke me in vnto you.

36 *I was* naked, and ye clothed me, I was ſicke and ye viſited me: I was in priſon, and ye came vnto me.

37 Then ſhal the righteous anſwere him ſaying, Lord, when ſawe we thee an hungred, and fed thee? or a thirſt, and gaue thee drinke?

38 And when ſaw we thee a ſtranger, & tooke thee in vnto vs? or naked, and clothed thee?

39 Or when ſaw we thee ſicke, or in priſon, & came vnto thee?

40 And the King ſhall anſwere, and ſay vnto them, Verely I ſay vnto you, in as much as ye haue done it vnto one of the leaſt of theſe my brethren, ye haue done it to me.

41 Then ſhall he ſaye vnto them on the left hand, ✣ Depart from me ye curſed, into euerlaſting fire which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue me no meat: I thirſted, and ye gaue me no drinke:

43 I was a ſtranger, and ye tooke me not in vnto you: *I was* naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwere him, ſaying, Lord, when ſawe we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon, and did

✣ *Pſal.6.8. Chap.7.23. Luk.13.27.*

did not minister vnto thee?

45 Then shal he answere them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 ✣ And these shal go into euerlasting paine, and the righteous into life eternal. ✣ *Daniel.12.2. Iohn.5.29.*

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feete are anointed. 15 Iudas selleth him. 26 The institution of the supper. 34 and 69 Peters deniall. 38 Christ is heauie. 47 He is betrayed with a kisse. 56 He is lead to Caiaphas. 64 He confesseth him self to be Christ. 67 They spet at him.

1 AND ✣ [r] it came to passe, when Iesus had finished al these sayings, he said vnto his disciples, ✣ *Mar.14.1. Luk.22.1.*

1 Christ witnesseth by his voluntarie going to death, that he wil make ful satisfactiō for the sinne of Adam, by his obediēce.

2 [2] Ye know that after two daies is the Passcouer, and the Sonne of man shalbe deliuered to be crucified.

2 God him self and not men, appointed the time that Christ should be crucified in.

3 ✣ Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest, called Caiaphas:

✣ *Iohn.11.47.*

4 And consulted together that they might take Iesus by subtiltie, and kil him.

5 But they said, Not on the [a] feast *day*, lest any vprore be among the people.

a By this word, Feast, is ment the whole feast of vnleasened bread: the first and eight daye

6 ¶ ∴ [3] And when Iesus was in Bethania, in the house of Simon the leper,

7 [b] There came vnto him a woman, which had

whereof were so holie, that they might do no maner of worke therein, though the whole companie of the Sanhedrin determined otherwise: And yet it came to passe through Gods prouidence, that Christ suffred at that time, to the end that al the people of Israel might be witnesses of his euerlasting sacrifice. ∴ *Mar.14.3. Iohn.11.2.*

3 By this sodaine worke of a sinfull woman, Christ giueth ŷ ghestes to vnderstand of his death, & buriall which was nigh: the sauour whereof shall bring life to all sinners which flee vnto him. But Iudas taketh an occasion hereby to accomplish his wicked purpose and counsel.

b For these things were done before Christ came to Hierusalem: and yet some thinke that the Euangelistes recite two historyes.

a [e] boxe of verie coſtly ointment, and powred it on his head, as he ſate at the table.

8 And when his [d] diſciples ſawe it, they had indignation, ſaying, What needed this [e] waſte?

9 For this ointment might haue bene ſolde for much, and bene giuen to the poore.

10 [4] And Ieſus knowing it, ſaid vnto them, Why trouble ye the womā? for ſhe hath wrought a good worke vpon me.

11 ✣ [5] For ye haue the poore alwayes with you, but me ſhall ye not haue alwayes.

12 For [f] in that ſhe powred this ointment on my bodie, ſhe did it to burie me.

13 Verely I ſay vnto you, whereſoeuer this goſpel ſhalbe preached throughout al the world, there ſhall alſo this that ſhe hath done, be ſpoken of for a memorial of her.

14 ¶ ✣ Then one of the twelue, called Iudas Iſcariot, went vnto the chiefe Prieſts,

15 And ſaid, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie *pieces* of ſiluer.

16 And from that time, he ſought opportunitie to betraye him.

17 ¶ ∴ [6] Now [g] on the firſt *day* of the feaſt of vnleauened bread the diſciples came to Ieſus, ſaying vnto him, Where wilt thou that we prepare for thee to eate the Paſſeouer?

e These boxes were of alabaſter, which in olde time men made hollow to put in ointmēts: for ſome write, that alabaſter keepeth ointmēt verie well without corruption, Plinie. booke. 13. cap. 1.

d This is a figure called Synecdoche: for it is ſaid but of Iudas that he was moued thereat. Iohn. 12. 4.

e Unprofitable ſpending.

4 We ought not raſhly to condemne, that which is not orderly done.

✣ *Deut. 15. 11.*

5 Chriſt who was once anointed in his owne perſon, muſt alwaies be anointed in ỹ poore.

f In that she powred this ointment vpon my bodie, she did it to burie me.

✣ *Mar. 14. 10.* ∴ *Mar. 14. 12. Luk. 22. 7.*

6 Chriſt verely purpoſing to bring vs into our countrey out of hand, and ſo to abrogate the figure of the Lawe, fulfilleth the Lawe, neglecting the contrarie tradition and cuſtome of the Iewes: and therewithall ſheweth that all things ſhal ſo come to paſſe by the miniſterie of men, that the ſecret counſel of God ſhall gouerne them.

g This was the fourteenth day of the firſt moneth: and the firſt day of vnleauened bread, should haue bene the fiftenth, but becauſe this dayes euening (which after the maner of the Romanes was referred to the daye before) did belong by the Iewes maner to the daye following, therefore it is called the firſt day of vnleauened bread.

18 And

18 And he ſaid, Go ye into the citie to ſuch a man, and ſay to him, The maiſter ſaith, My time is at hand: I will keepe the Paſſeouer at thine houſe with my diſciples.

19 And the diſciples did as Ieſus had giuen them charge, and made ready the Paſſeouer.

20 ✣ So when the euen was come, he [h] ſate downe with the twelue.

21 And as they did eat, he ſaid, ✣ Verely I ſay vnto you, that one of you ſhal betray me.

22 And they were exceeding ſorowfull, and began euerie one of them to ſay vnto him, Is it I, Maſter?

23 And he anſwered and ſaid, ∵ He that [i] dippeth his hand with me in the diſh, he ſhall betray me.

24 Surely the Sonne of man goeth his way, as it is writen of him: but wo *be* to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas [k] which betrayed him, anſwered and ſaid, Is it I, Maſter? He ſaid vnto him, Thou haſt ſaid it.

26 ¶ [7] * And as they did eat, Ieſus tooke the bread, and when he had [l] bleſſed, he brake it,

✣ *Luke.22.14.*

h Becauſe the Lawe appointed them to be shod, & haue their ſtaues in their hands, as though they were in haſte, thereby it is to be gathered, that they ſate not downe when they did eate the Paſſeouer, but ſtoode, for otherwiſe when they went to meat they put of their shoes: therefore he ſpeaketh here in this place, not of the Paſſeouer, but of the Supper, which was celebrate after that the Paſſeouer was ſolemnely done. ✣ *Marke.14.18. Iohn.13.21.* ∵ *Pſal.41.10.* *i That is to ſay, whome I vouchesafed to come to my table, alluding to the place, Pſal.41.10. which is not ſo to be underſtoode, as though at the ſelfe ſame inſtant that the Lord ſpake theſe wordes, Iudas had had his hand in the dishe (for that had bene an vndoubted token) but it is meant of his tabling and eating with him.* *k VVhoſe head was about nothing els but to betraye him.*

7 Chriſt minding forthwith to fulfill the promiſes of the olde couenant, inſtituteth a newe couenant with newe ſignes. * *1.Cor.11.24.*

l Marke ſaith, Had giuen thankes: and therfore bleſſing is not a conſecrating, with a conjuring kinde of murmuring and force of wordes: and yet the breade and the wine are chaunged, not in nature but in qualitie, for they become vndoubted tokens of the bodie and bloode of Chriſt, not of their owne nature or force of wordes, but by Chriſt his inſtitution, which muſt be recited and layed forth, that faith may finde what to lay holde on, both in the word and in the elements.

and

and gaue it to the disciples, and said, Take, eate: [m] this is my bodie.

27 Also he tooke the cup, and when he had giuen thankes, he gaue it them, saying, Drinke ye [n] all of it.

28 [o] For this is my bloude of the [p] Newe testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that I wil not drinke hence forthe of this fruite of the vine vntil that daye, when I shal drinke it newe with yow in my Fathers kingdome.

30 And when they had sung a [q] psalme, they went out into the mount of Oliues.

31 ¶ [s] ✣ Then said Iesus vnto them, Al ye shal be offended by me this night: for it is written, I ✣ will smite the shepheard, and the sheepe of the flocke shalbe scattered.

32 But [r] after I am risen againe, I wil go before you into Galile.

33 But Peter answered, and saide vnto him, Though that all men shoulde be offended by thee, yet will I neuer be offended.

34 ✖ Iesus said vnto him, Verely I saye vnto thee, that this night, before the cocke crowe, thou shalt denie me thrise.

35 Peter said vnto him, though I shoulde dye with thee, I will in no case denie thee. Likewise also said all the disciples.

m This is a figuratiue speache, which is called Metonymia: that is to say, the putting of one name for an other: so calling the bread his bodie, which is the signe and sacrament of his bodie: and yet notwithstanding, it is so a figuratiue and changed kinde of speache, that the faithful doe receiue Christ in dede with al his giftes (though by a spirituall meanes) & become one with him.

n Therfore they which tooke away the cup from the people, did against Christ his institution.

o To wit, this cup or wine, is my bloode, sacramentally, as Luke. 22. 20.

p Or Couenant, that is to say, wher by the new league and couenant is made, for in making of leagues, they vsed powring of wine, and sheading of blood.

q When they had made an ende of their solemne singing, which some thinke was six Psalmes beginning at the 112. to the 117.

s Christ being more carefull of his disciples, then of him selfe, forewarneth them of their flight, and putteth them in better comfort.

✣ *Marke. 14. 27. Iohn. 16. 32. and 18. 8.*

✣ *Zacharie. 13. 7.* ∴ *Marke. 14. 28. and 16. 7.*

✖ *Iohn. 13. 38. Marke. 14. 30.*

36 ¶ [9]Then went Ieſus with thē into a place which is called Gethſemane, & ſaid vnto his diſciples, Sit ye here, while I go, and pray yonder.

37 And he tooke vnto him Peter, and the two ſonnes of Zebedeus, & began to waxe ſorowfull, and [r] grieuouſly troubled.

38 [10]Then ſaid Ieſus vnto them, My ſoule is verie heauie, *euen* vnto the death: tarie ye here, and watch with me.

39 So he went a litle further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, [ſ] let this [t] cup paſſe from me: neuertheles, not as I wil, but as thou wilt.

40 [11]After, he came vnto the diſciples, and founde them a ſleepe, and ſaid to Peter, What? coulde ye not watch with me one houre?

41 Watch, and pray, that ye enter not into tentation: the ſpirit in deede is readie, but the fleſhe is weake.

42 Againe he went away the ſeconde time, and prayed, ſaying, O my Father, if this cup can not paſſe away from me, but that I muſt drink it, thy will be done.

43 And he came, and founde them a ſleepe againe, for their eyes were heauie.

44 So he left them and went away againe, and prayed the thirde time, ſaying the ſame wordes.

45 Then came he to his diſciples, and ſaid vnto them, Sleepe henceforth, & take your reſt: beholde, the houre is at hand, & the Sonne of man

✣ *Luke.22.39.*

9 Chriſt hauing regard to the weakenes of his diſciples, leauing all the reſt in ſafetie, taketh with him but three to be witneſſes of his anguiſhe, and goeth of purpoſe into the place appointed to betray him in.

r *The worde which he vſeth, ſignifieth great ſorowe, and marueilous and deadly griefe: which thing, as it betokeneth the trueth of mans nature, which ſhūneth death as a thing that entred in againſt nature, ſo it sheweth that though Chriſt were voyd of ſinne, yet he ſuſteined this horrible punishement, becauſe he felt the wrath of God kindled againſt vs for ſinnes, which he reuenged and punished in his perſon.*

10 Chriſt a trewe man, going about to ſuffer the puniſhment which was dewe vnto vs, for forſaking of God, is forſaken of his owne: he hath a terrible conflict with the horrour and feare of the curſe of God: out of which he eſcaping as conquerour, cauſeth vs not to be any more afrayde of death.

ſ *Let it paſſe me, and not touche me.* t *That is, whiche is at hand, and is offred and prepared for me: a kinde of ſpeache which the Hebrewes vſe, for the wrath of God, and the punishment he ſendeth: aboue, chap.20.22.*

11 An example of the careleſnes of man.

is giuen into the hands of sinners.

46 [12] Rise, let vs go: behold, he is at hand that betrayeth me.

47 ✣ And while he yet spake, lo, Iudas, one of the twelue, came, and with him a great multitude with swordes and staues, [u] from the high Priests and Elders of the people.

48 Nowe he that betrayed him, had giuen them a token, saying, Whomesoeuer I shall kisse, that is he, lay holde on him.

49 And forthwith he came to Iesus, and sayd, God saue thee, Master, and kissed him.

50 [13] Then Iesus said vnto him, [x] Friend, wherfore art thou come? Then came they, and layde hands on Iesus, and tooke him.

51 And behold, one of them which were with Iesus, stretched out *his* hand, & drewe his sworde, and strooke a seruant of the high Priest, and smote of his eare.

52 [14] Then said Iesus vnto him, Put vp thy sword into his place: ✣ for al that [y] take the sword, shal perishe with the sworde.

53 [15] Either thinkest thou, that I can not now pray to my Father, and he will giue me mo then twelue legions of Angels?

54 [z] How then should the ∴ Scriptures be fulfilled, *which say*, that it must be so?

55 The same houre said Iesus to the multitude, Ye be come out as *it were* against a thiefe, with swordes and staues to take me: I sate dayly teaching in the Temple among you, and ye tooke me not.

56 But al this was done, that the Scriptures of

12 Christ offreth him selfe willingly to be taken, that in so obeying willingly, he might make satisfactiō for the wilfull fall of Adam.

✣ *Marke.14.43. Luke 22.47. Iohn.18.3.*

u *Sent from the high Priests.*

13 Christ is take that we might be deliuered.

x *Christ reprehēdeth Iudas tauntingly, and rebuketh him sharpely, for he knewe well enough for what cause he came.*

14 Our vocation must be the rule of our zeale.

✣ *Gene.9.6. Reuel.13.10.*

y *They take the sword to whom the Lord hath not giuen it, that is to say, they which vse the sworde, and are not called to it.*

15 Christ was taken, because he was willing to be taken.

z *By this questioning, he answereth a slye obiection, for they might haue asked hym, why he did not in this his great extremitie of danger, call to his Father for ayde: but to this he answereth by a question.* ∴ *Isai.53.10.*

the

the Prophetes might be fulfilled. † Then all the disciples forsooke him, and fled. † *Verse.31.*

57 ¶ † [16] And they tooke Iesus, and led him to [a] Caiaphas the hie Priest, where the Scribes and the Elders were assembled. † *Mark.14.53. Luke.22.54. Iohn.18.14.*

58 And Peter folowed him a farre of vnto the hie Priests [b] hall, and went in, and sate with the seruants to see the end.

59 Now ∴ the chief Priests and the Elders, and all the whole councill sought false witnes against Iesus, to put him to death.

60 But they founde none, and though many false witnesses came, yet founde they none: but at the last came two false witnesses,

61 And said, This man said, * I can destroy the Temple of God, and builde it in three dayes.

62 Then the chiefe Priest arose, and saide to him, Answerest thou nothing? [c] What is the matter that these men witnes against thee?

63 But Iesus helde his peace. Then the chief Priest answered, and said to him, I charge thee sweare vnto vs by the liuing God, to tell vs, If thou be that Christ the Sonne of God, *or no.*

64 * Iesus said to him, Thou hast said it: neuertheles I say vnto you, [d] hereafter shall ye see the Sonne of man, sitting [e] at the right hande of the power *of God*, and come in the [f] cloudes of the heauen.

65 Then the hie Priest [g] rent his clothes, saying, He hathe blasphemed, what haue we anie more nede of witnesses? beholde: nowe ye haue

16 Christ being innocent is condemned of the high Priest for that wickednes, whereof we are guiltie.

a From Annas to Caiaphas, before whom the multitude was assembled, Iohn.18.13.

b The word here vsed, signifieth properly an open large roume before an house, as we see in Kings palaces and noble mens houses: we call it a court, for it is open to the ayre, and by a figure Synecdoche, is taken for the house it selfe.

∴ *Marke.14.55.*

* *Iohn.2.19.*

c How commeth it to passe that these men witnesse against thee?

* *Chap.16.27. Rom.14.10. 1. Thess.4.14.*

d This worde distinguisheth his firste comming from the latter. e Sitting with God in like and equal honour, at the right hand of his power, that is, in greatest power: for the right hand signifieth among the Hebrewes, that that is mightie and of great power. f Cloudes of heauen. Looke afore, Chap 24.30. g This was an vsual matter among the Iewes: for so were they bounde to doe, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmude in the booke of the Magistrates, in the title, of the foure kindes of death.

heard

heard his blaſphemie.

66 What thinke ye? They anſwered, and ſaid, He is guiltie of death.

✣ *Eſa.50.6.*

67 ✣ Then ſpet they in his face, and buffeted him, and other ſmote him with rodes,

68 Saying, Prophecie to vs, O Chriſt, Who is he that ſmote thee?

✣ *Mark.14.66. Luke.22.55. Iohn.18.29.*

69 ¶ ✣ [17] Peter [h] ſate without in the hall: and a maide came to him, ſaying, Thou alſo waſt with Ieſus of Galile:

17 Peter by the wonderful prouidence of God, appointed to be a witnes of all theſe things, is prepared to the example of ſingular conſtancie, by the experience of his owne incredulitie.

70 But he denied before them all, ſaying, I wote not what thou ſayeſt.

71 And when he went out into the porche, another *maide* ſawe him, and ſaid vnto them that were there, This man was alſo with Ieſus of Nazareth.

72 And againe he denied with an othe, ſaying, I knowe not the man.

73 So after a while, came vnto him they that ſtode by, and ſaid vnto Peter, Surely thou art alſo one of them: for euen thy ſpeache bewrayeth thee.

h That is, without the place where the Biſhop ſate, but not without the houſe, for afterward he went from thence into the porche.

74 Then began he to [i] curſe *him ſelf*, and to ſweare, ſaying, I know not the man. And immediatly the cocke crewe.

i He ſwore, and curſed him ſelfe.

75 Then Peter remembred the wordes of Ieſus, which had ſaid vnto him, Before the cocke crowe thou ſhalt deny me thriſe. So he went out, and wept bitterly.

CHAP. XXVII.

2 He is deliuered bound to Pilate. 5 Iudas hangeth himſelfe. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate waſheth his handes. 29 Chriſt is crowned with thorne. 34 He is crucified. 40 Reuiled. 50 He giueth vp the Ghoſt. 57 He is buried. 62 The ſouldiers watch him.

∵ *Mark.15.1. Luke.22.66. Iohn.18.28.*

1 WHen ∵ the morning was come, all the chiefe Prieſtes, and the Elders of the people

people tooke counſel againſt Ieſus, to put him to death,

2 And led him away bounde, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ [1] Then when Iudas which betrayed him, ſawe that he was condemned, he repented him ſelfe, and brought againe the thirtie *pieces* of ſiluer to the chiefe Prieſtes, and Elders,

4 Saying, I haue ſinned betraying the innocent bloud. But they ſaid, What is that to vs? ſee thou to it.

5 And when he had caſt downe the ſiluer *pieces*, in the Temple, he [a]departed, & went, ✣ and hanged him ſelfe.

6 And the chiefe Prieſtes toke the ſiluer *pieces*, and ſaid, It is not lawfull for vs to put them into the [b]treaſure, becauſe it is the price [c] of bloud.

7 And they tooke counſell, and bought with them a potters field, for the burial of [d] ſtrangers.

8 Wherefore that field is called, ✣ the field of bloud, vntill this day.

9 (Then was fulfilled that which was ſpoken by [e] Ieremias the Prophet, ſaying, ∴ [f] And they toke thirtie ſiluer *pieces*, the price of him that was valued, whō *they* of the childrē of Iſrael valued.

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ [2] * And Ieſus ſtoode before the gouernour, and the gouernour asked him, ſaying, Art thou that King of the Iewes? Ieſus ſaid vnto him, Thou ſaieſt it.

1 An example of the horrible iudgement of God, as well againſt them whiche ſell Chriſt, as againſt them which buy Chriſt.

a *Out of mens ſights.*

✣ *Act. 1. 18.*

b *The treaſure of the temple.*

c *Of life and death.*

d *Strangers and ghettes, whome the Iewes coulde not abide to be ioyned vnto, no not after they were dead.*

✣ *Act. 1. 19.*

e *Seeing this prophecie is read in Zach. 11. 12. it can not be denied but Ieremies name crept into the text, either through the printers fault, or by ſome others ignorance: it may be alſo that it came out of the margine, by reaſon of the abbreuiacion of the letters, the one being* iou, *the other* zou, *which are not much vnlike: But in the Syrian text the Prophets name is not ſet downe at all.* ∴ *Zacha. 11. 12.*

f *The Euangeliſt doeth not followe the Prophetes wordes, but his meaning, which he sheweth to be fulfilled.*

2 Chriſt holdeth his peace when he is accuſed, that we may not be accuſed: acknowledging our guyltines, & therewithal his owne innocencie.

* *Mar. 15. 2. Luke. 23. 3. Ioh. 18. 33.*

12 And

12 And when he was accuſed of the chief Prieſts, and Elders, he anſwered nothing.

13 Then ſaid Pilate vnto him, Heareſt thou not how many things they lay againſt thee?

14 But he anſwered him not to one worde, in ſo much that the gouernour marueiled greatly.

3 Chriſt is firſt quitted of the ſame Iudge, before he be condemned, that we might ſee, how the iuſt died for the vniuſt.

15 [3] Nowe at the feaſt, the gouernour was wont to deliuer vnto the people a priſoner, whome they would.

16 And they had then a notable priſoner, called Barabbas.

17 When they were then gathered together, Pilate ſaid vnto them, Whether will ye that I let looſe vnto you Barabbas, or Ieſus which is called Chriſt?

18 (For he knewe wel, that for enuie they had deliuered him.

19 Alſo when he was ſet downe vpon the iudgement ſeat, his wife ſent to him, ſaying, Haue thou nothing to doe with that iuſte man: for I haue ſuffered many things this day in a dreame by reaſon of him.)

✣ *Marke.15.11. Luke.23.18. Iohn.18.40. Act.3.14.*

4 Chriſt being quit by the teſtimonie of the Iudge him ſelfe, is notwithſtanding condemned by the ſame to quit vs before God.

20 ✣But the chief Prieſts and the Elders had perſuaded the people that they ſhould aske Barabbas, and ſhould deſtroy Ieſus.

21 Then the gouernour anſwered, and ſaide vnto them, Whether of the twaine will ye that I let looſe vnto you? And they ſaid, Barabbas.

22 Pilate ſaid vnto them, What ſhal I do then with Ieſus, which is called Chriſt? They al ſaid to him, Let him be crucified.

23 Then ſaide the gouernour, But what euill hath he done? Then they cryed the more, ſaying, Let him be crucified.

g It was a maner in olde time, when any man was murthered and in other ſlaughters, to waſhe their hands in water to declare them ſelues guyltes.

24 [4] Whē Pilate ſawe that he auailed nothing, but that more tumulte was made, he tooke water & [g] waſhed his hāds before the multitude, ſaying,

I am

I am innocent of the [h] bloud of this iuſt man: looke you to it.

25 Thé anſwered ál the people, and ſaid, [i] His bloud *be* on vs and on our children.

26 Thus let he Barabbas looſe vnto them, and ſcourged Ieſus, and deliuered him to be crucified.

27 ¶ ✣ Then the ſouldiers of the gouernour tooke Ieſus into the common hall, and gathered about him the whole bande,

28 [s] And they ſtripped him, and [k] put about him a [l] ſkarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, & bowed their knees before him, and mocked him, ſaying, God ſaue thee King of the Iewes.

30 And ſpitted vpon him, and tooke a reede, and ſmote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 ✣ And as they came out, they found a man of Cyrene, named Simon: him they [m] compelled to beare his croſſe.

33 ∴ [6] And when they came vnto the place called Golgotha, (that is to ſay, the place of *dead mens* ſkulles.)

34 [7] They gaue him vineger to drinke, mingled with gal: and when he had taſted therof, he would not drinke.

h Of the murder, an Hebrew kinde of ſpeache.

i If there be any offence committed in ſlaying him, let vs and our poſteritie ſmart for it.

✣ *Mar.15.16. Iohn.19.2.*

s Chriſt ſuffreth that reproche which was dewe to our ſinnes, notwithſtanding in the meane time by the ſecret prouidence of God, he is intituled king by them, which did him ỳ reproche.

k They caſt a cloke about him, and wrapped it about him, for it lacked ſleeues.

l Iohn and Marke make mencion of a purple robe, which is alſo a very pleaſant redde. But theſe prophane and malepart ſawſye ſouldiers clad Ieſus in this araye, to mocke him withall, who was in deede a true king.

✣ *Mar.15.21. Luke.23.26.* m *They compelled Simon to beare his burdenſome croſſe, whereby it appeareth that Ieſus was ſo ſore handled before, that he fainted by the way and was not able to beare his croſſe through: for Iohn writeth that he did beare the croſſe, to wit, at the beginning.* ∴ *Mar.15.22. Iohn.19.17.*

6 He is led out of the citie, that we may be brought into the heauenly kingdome. 7 Chriſt found no comfort any where, that in him we might be filled with all comfort.

35 ¶ [8] And when they had crucified him, they parted his garments, and did caſt lottes, that it might be fulfilled, which was ſpoken by the Prophet, ✣They deuided my garmẽts among them, and vpon my veſture did caſt lottes.

36 And they ſate, and watched him there.

37 ¶ [9] They ſet vp alſo ouer his head his cauſe written, THIS IS IESVS THE KING OF THE IEVVES.

38 ¶ [10] And there were two theeues crucified wᵗʰ him, one on the right hãd, & another on the left.

39 [11] And they that paſſed by, reuiled him, wagging their heads,

40 And ſaying, ✣Thou that deſtroieſt the Tẽple, & buildeſt it in three days, ſaue thy ſelf: if thou be the Sonne of God, come down frõ the croſſe.

41 Likewiſe alſo the hie Prieſts mocking him, with the Scribes, and Elders, and Phariſes, ſaid,

42 He ſaued others, *but* he can not ſaue himſelf: if he be the King of Iſrael, let him now come down from the croſſe, and we wil beleeue in him.

43 ∴ He truſteth in God, let him deliuer him now, if he wil haue him: for he ſaid, I am the Sõne of God.

44 The ſelf ſame thing alſo the [n] theeues which were crucified with him, caſt in his teeth.

45 [12] Now from the ſixt houre was there darkenes ouer al the land, vnto the ninth houre.

46 And about ỹ ninth houre Ieſus cried with a loud voice, ſaying: ✣Eli, Eli, lama ſabachthani? ỹ is, My God, My God, why haſt thou [o] forſaken me?

47 And ſome of them that ſtoode there, when they heard it, ſaid, This man calleth [p] Elias.

48 And

8 He is made a curſe, ỹ in him we may be bleſſed, he is ſpoiled of his garments, that we might be enriched by his nakednes.

✣ *Pſal.22.18. Mar.15.24.*

9 He is pronoũced ỹ true Meſſias, euen of thẽ of whom he is reiected.

10 Chriſt began then to iudge ỹ world, when after his iudgement he hõg betwixt ii. theeues.

11 To make full ſatisfactiõ for vs Chriſt ſuffreth and ouercommeth, not onely the torments of the body, but alſo the moſt horrible torments of the minde.

✣ *Iohn.2.19.*

∴ *Pſal.22.9.*

n *This is ſpoken by the figure Synecdoche, for there was but one of thẽ that did reuile him.*

12 Heauen it ſelf is darkened for very horror, & Ieſus crieth out from the depth of hel, and in the meane while he is mocked.

✣ *Pſal.22.2.*

o *To wit in this miſerie: And this crying out is proper to his humanitie, which ne notwithſtãding was void of ſin, but yet it felt the wrath of God, which is due to our ſinnes.*

p *They allude to Elias name, not for want of vnderſtanding the tongue, but of a prophane impudencie and ſauſines, and he repeated thoſe wordes, to the end that this better harping vpon the name, might be vnderſtoode.*

48 And straightway one of them ran, & tooke † a ſponge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other ſaid, Let be: let vs ſee, if Elias will come and ſaue him.

50 [13] Then Ieſus cried againe with a loude voice, and yelded vp the Ghoſt.

51 [14] And behold, † The [q] vaile of the Temple was rent in twaine, frō the top to the bottome, & the earth did quake, and the ſtones were clouen.

52 And the [r] graues did open them ſelues, and many bodies of the Saintes, which ſlept, aroſe,

53 And came out of the graues after his reſurrection, and went into the holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Ieſus, ſawe the earthquake, & the things that were done, they feared greatly, ſaying, Truely this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre of, which had folowed Ieſus from Galile, miniſtring vnto him.

56 Among whom was Marie Magdalene, and Marie the mother of Iames, and Ioſes, and the mother of Zebedeus ſonnes.

57 ¶ [15] ⁘ And when the euen was come, there came a riche man of Arimathea, named Ioſeph, who had alſo him ſelfe bene Ieſus diſciple.

58 He wēt to Pilate, & aſked the body of Ieſus. Thē Pilate cōmaūded the body to be deliuered.

59 So Ioſeph tooke the body, and wrapped it in a cleane linnen cloth.

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great ſtone to the doore of the ſepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie ſitting ouer againſt the ſepulchre.

† *Pſal.69.22.*

13 Chriſt after he had ouercōe other enemies, at length prouoketh and ſetteth vpon death it ſelfe.

14 Chriſt, whē he is dead, ſheweth him ſelfe to be God almightie, euen his enemies confeſſing the ſame.

† *2 Chro.3.14.*

q *Which deuided the holieſt of al.*

r *That is to ſay, the ſtones claue aſonder, and the graues did open them ſelues to ſhew by this token, that death was ouercome: & the reſurrection of the dead folowed the reſurrection of Chriſt, as appeareth by the next verſe following.*

15 Chriſt is buried, not priuily or by ſtealth, but by the Gouernours cōſent by a famous mā, in a place not far diſtant, in a newe ſepulchre, ſo y it can not be doubted of his death.

⁘ *Mar.15.42. Luke.23.50.*

Iohn.19.38.

16 The keeping of the ſepulchre is committed to Chriſtes owne murderers, that there might be no doubt of his reſurrection.

62 ¶ [16] Nowe the next day that folowed the Preparation *of the Sabbath*, the hie Prieſts and Phariſes aſſembled to Pilate,

63 And ſaid, Syr, we remember that that deceiuer ſaid, while he was yet *aliue, Within three dayes I will riſe.

64 Commaunde therefore, that the ſepulchre be made ſure vntil the third day, leſt his diſciples come by night, and ſteale him away, and ſay vnto the people, He is riſen from the dead: ſo ſhall the laſt errour be worſe then the firſt.

65 Thē Pilate ſaid vnto thē, Ye haue a [f] watch: goe, and make it ſure as ye knowe.

66 And they went, & made the ſepulchre ſure with the watche, and ſealed the ſtone.

f The ſouldiers of the garriſon which were appointed to keepe the temple.

CHAP. XXVIII.

1 The women go to the ſepulchre. 2 The Angel. 9 The women ſee Chriſt. 18 He ſendeth hu Apoſtles to preache.

1 NOw ✣ in [1] the [a] end of the Sabbath, when the firſt *day* of the weke [b] begā to dawne, Marie Magdalene, and the other Marie came to ſee the ſepulchre,

✣ *Mar.16.5. Iohn.20.11.*

1 Chriſt hauing put death to flight in the ſepulchre, riſeth by his owne power, as ſtraightway the Angell witneſſeth.

2 And behold, there was a great earthquake: for the Angel of the Lorde deſcended from heauen, and came and rolled backe the ſtone from the doore, and ſate vpon it.

3 And his [c] countenance was like lightning, and his raiment white as ſnowe.

4 And for feare of him, the kepers were aſtonied, and became as dead men.

5 But the Angel anſwered, and ſaide to the women, Feare [d] ye not: for I knowe that ye ſeeke Ieſus which was crucified:

6 He is not here, for he is riſen, as he ſaide:

come,

a At the going out of the Sabbath, that is, about day breake after the Romanes count, which recken the naturall day from the ſunne riſing to the next ſunne riſing: & not as the Hebrewes, which count from euening to euening.

b When the morning of the firſt day after the Sabbath begā to dawne: and that firſt day is the ſame which we nowe call Sunday or the Lordes day. c The beames of hu eyes, and by the figure Synecdoche, for the countenance. d The worde (Ye) is ſpoken with force, to confirme the women, nowe that the ſouldiers were afrayed.

come, see the place where the Lord was laid,

7 And goe quickely, and tel his disciples that he is risen from the dead: and beholde, he goeth before you into Galile: there ye shal see him: lo, I haue tolde you.

8 So they departed quickely from the sepulchre, with feare and great ioye, and did runne to bring his disciples word.

9 [2] And as they went to tell his disciples, beholde, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

2 Christ appeareth him selfe after his resurrection, and sending the women to his disciples, sheweth that hee hath not forgotten them.

10 Then said Iesus vnto them, Be not afraied. Goe, *and* tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ [3] Now whē they were gone, behold, some of the watch came into the citie, & shewed vnto the hie Priestes all the things that were done.

3 The more the Sunne shyneth, the more are the wicked blinded.

12 And they gathered thē together with the Elders, and tooke counsel, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter [e] come before the Gouernour to be heard, we wil persuade him, and so vse the matter that you shall not neede to care.

e For it was to be feared, that it woulde be brought to the Gouernours eares.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes vnto this day.

16 ¶ [4] Then the eleuen disciples went into Galile, into a mountaine, where Iesus had apointed them.

4 Christ appeareth also to his disciples whom he maketh Apostles.

17 And when they sawe him, they worshipped him: but some douted.

18 And Iesus came, and spake vnto them, saying, ✣ All power is giuen vnto me in heauen, and in earth.

✣ *Ebre.1.2. Chap.11.27. Iohn.17.2.*

✣ *Mar.16.15.*

19 ✣ [5] Goe therefore, and teache al nations, baptizing them [f] in the Name of the Father, and the Sonne, and the holy Ghoſt.

5 The ſumme of the Apoſtleſhip, is the publiſhing of the doctrine receiued of Chriſt throughout all the world, and the miniſtring of the Sacraments: the efficacie of which things, hangeth not of the miniſters, but of the Lorde.

20 Teaching them to obſerue al things, whatſoeuer I haue commaunded you: and loe, ✣ I am with you [g] alway, vntill the ende of the worlde, AMEN.

f Calling vpon the name of the Father, the Sonne, and the holy Ghoſt. ✣*Iohn.14.16.*

g For euer, and this place is meant of the maner of the preſence of his ſpirit, by meanes whereof he maketh vs partakers both of him ſelfe and of all his benefites, but is abſent from vs in body.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO MARKE.

CHAP. I.

4 Iohn baptizeth. 6 His apparell and meate. 9 Ieſus is baptized. 12 He is tempted. 14 He preacheth the Goſpell. 21. and 39 He teacheth in the Synagogues. 23 He healeth one that had a deuill. 29 Peters mother in lawe. 32 Many diſeaſed perſones. 40 The Leper.

1 THe beginning of the Goſpell of Ieſus Chriſt, the Sonne of God:

2 [1] As it is written in the [a] Prophets, ∴ Beholde, [b] I ſende my

1 Iohn goeth before Chriſt as it was foreſpoken by the Prophetes.

a This is the figure Metonymia, whereby is meant the bookes of the Prophetes, Malachie and Eſai. ∴ *Mal.3.1.*

b The Prophete vſeth the preſent tence, when he ſpeaketh of a thing to come, being as ſure of it, as if he ſaw it.

meſſen-

messenger [c] before thy face, which shall prepare thy way before thee.

3 ✣ The voyce of him that crieth in the wildernes *is*, Prepare the way of the Lord: make his paths straight.

4 [2] ✣ Iohn did baptize in the wildernes, and preache the [d] baptisme of amendement of life, for remission of sinnes.

5 And all the countrey of Iudea, and they of Hierusalem went out vnto him, and were al baptized of him in the riuer Iordan, confessing their sinnes.

6 ∵ Nowe Iohn was clothed with Camels heare, and with a girdle of a skinne about his loynes: and he did eate ⁂ Locustes and wilde hony.

7 ⁂ [3] And preached, saying, A stronger then I commeth after me, whose shoes latchet I am not worthy to [e] stoup downe, and vnloose.

8 Trueth it is, I haue [f] baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ ⁂ [4] And it came to passe in those dayes, that Iesus came from Nazareth, *a citie* of Galile, and was baptized of Iohn in Iordan.

10 [5] And assone as [g] he was come out of the water, *Iohn* sawe the heauens clouen in twayne, & the holy Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, *saying*, Thou art my beloued Sonne, in whom I am [h] well pleased.

c A Metaphore taken from the vsage of kings, which vse to haue vshers goe before them.
✣ *Isai.40.3. Luke.3.4. Iohn.1.23.*

d The Iewes vsed many kindes of washings: but here is spoken of a peculiar kinde of washing, which hath all the partes of true baptisme, amendement of life and forgiuenes of sinnes.
∵ *Mat.3.4.*
⁂ *Leu.11.22.*
✣ *Mat.3.11. Luke.3.16. Iohn.1.26. Act.1.5. and 2.4. and 11.16. and 19.4.*

2. The summe of Iohns doctrine, or rather Christes, is remission of sinnes and amendement of life.
✣ *Mat.3.1.*

3 Iohn and all ministers cast their eyes vpon Christe the Lorde.

e The Euangelist his meaning was to expresse the condition of the basest seruant.
f He sheweth that all the force of baptisme proceedeth from Christ, who baptizeth within. ⁂ *Matth.3.13 Luke.3.21. Iohn.1.33.*
4 Christ doth consecrate our baptisme in him selfe. 5 The vocation of Christ from heauen, as head of the Church.
g Iohn that went downe into the water with Christ. *h Looke Mat.3.17.*

✣ *Mat.4.1.*
Luke.4.1.
Ebre.2.18.
6 Christ being tempted, ouercommeth.
i Here is no violent & forcible driuing out meant: but the diuine power cladeth Christ (who had liued vntill this time as a priuate man) with a newe persone, and prepareth him to the cõbate that was at hand, and to his ministerie.
✣ *Mat.4.12.*
Luke.4.14.
Iohn.4.43.
7 After that Iohn is taken, Christ sheweth himselfe fully.
❧ *Mat.4.18.*
Luke.5.2.
8 The calling of Simon and Andrewe.
9 The calling of Iames and Iohn.
✻ *Mat.4.13.*
Luke.4.31.
k From the citie Nazareth.
✻ *Mat.7.28.*
Luke 4.32.
10 He preacheth that doctrine, by which alone Satan is

12 ✣ [5] And immediatly the Spirit [i] driueth him into the wildernes.

13 And he was there in the wildernes fortie daies, and was tempted of Satan: he was also with the wilde beastes, And the Angels ministred vnto him.

14 ¶ ✣ [7] Now after that Iohn was committed *to prison*, Iesus came into Galile, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospell.

16 ¶ ❧ [8] And as he walked by the sea of Galile, he sawe Simon, and Andrewe his brother, casting a nette into the sea, (for they were fishers.)

17 Then Iesus said vnto them, Folowe me, and I wil make you to be fishers of men.

18 And streight way they forsooke their nets, and folowed him.

19 [9] And when he had gone a litle further thence, he sawe Iames *the sonne* of Zebedeus, and Iohn his brother, as they were in the ship, mending their nettes.

20 And anon he called them: and they left their father Zebedeus in the ship with his hyred seruants, and went their way after him.

21 ¶ So ✻ they entred into [k] Capernaum, and straight way on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonied at his doctrine ✻ for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ [10] And there was in their Synagogue a mã [l] in whom was an vncleane spirit, & he cried out,

24 Saying, Ah, what haue we to do with thee,

driuen out of the world, which also he confirmeth by a miracle.
l VVord for word, a man in an vncleane spirit, ỹ is to say, possessed with an euill spirit.

O [m] Ie-

O [m] Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, *euen* that [n] holie one of God.

25 And Iesus rebuked him, saying, Holde thy peace, and come out of him.

26 And the vncleane spirit [o] tare him, & cryed with a loude voyce, and came out of him.

27 And they were all amased, so that they demanded [p] one of another, saying, What thing is this? what newe doctrine is this? for he [q] commandeth euen the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spred abroade throughout all the region [r] bordering on Galile.

29 ¶ ✣ [11] And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they tolde him of her.

31 And he came and tooke her by the hand, and lifted her vp, and the feuer forsooke her by & by, and she ministred vnto them.

32 And when euen was come, at what time the sunne setteth, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: & he cast out many deuils, & [s] suffred not the deuils to say that they knewe him.

35 And in the morning verie early before day, *Iesus* arose and went out into a solitarie place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had founde him, they said vnto

m He was borne in Bethleem, but through the error of the people, he was called a Nazarean, because he was brought vp in Nazareth.

n He alludeth to that name that was written in the golden plate which the high Priest wore, Exod. 28. 36.

o Looke beneath chap. 9. 20.

p As men amased.

q By his owne authoritie, or as a Lord.

r Not onely into Galile, but also into the countries bordering vpon it.

✣ Mat. 8. 14. Luke. 4. 38.

11 By healing of diuers diseases, he sheweth that he hath brought true life into the worlde.

s For it belongeth not to the deuils to preache the Gospel, Act. 16. 18.

vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs go into the [t] next townes, that I may preach there also: for I came out for that purpose.

39 And he preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ ✣ [12] And there came a leper to him, beseeching him, and kneeled down vnto him, & said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I wil: be thou cleane.

42 And assone as he had spokē, immediatly the leprosie departed frō him, & he was made cleane.

43 And after he had giuen him a streight cōmaundement, he sent him away forthwith,

44 [13] And said vnto him, See thou say nothing to any man, but get thee hence, and shew thy self to the [u] ✣ Priest, and offer for thy clensing those things, which Moses commanded, for a testimoniall vnto them.

45 But when he was departed, ∴ he began to tel many things, & to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: & they came to him from euery quarter.

[t] *Villages which were as Cities.*

✣ *Mat.8.2. Luk.5.12.*

12 By healing the leprous, he sheweth that he came for this cause, to wipe out the sinnes of the world ẇ his touching.

13 He witnesseth that he was not moued with ambition, but ẇ the onely desire of his Fathers glorie, and loue towards poore sinners.

[u] *Al the posteritie of Aaron might iudge of a leper.*

✣ *Leuit.14.4.*

∴ *Luk.5.15.*

CHAP. II.

3. *and 4 One sicke of the palsie, hauing his sinnes forgiuen him, is healed. 14 Matthewe is called. 19 Fastings and afflictions are foretolde. 23 The disciples plucke the eares of corne. 26 The shewbread.*

1 AFter ✣ [1] *a fewe* dayes, he entred into Capernaum againe, and it was noysed that he was in the [a] house.

2 And anon, manie gathered together, in so

✣ *Mat.9.1. Luk.5.18.*

1 Christ sheweth by healing this man which was sicke of the palsie, that men recouer in him through faith only, all their strength which they haue lost.

[a] *In the house where he vsed to remaine: for he chose Capernaum to dwel in, and left Nazareth.*

so much that the [b] places about the doore could not receiue any more: & he preached the worde vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they could not come nere vnto him for the multitude, they vncouered the roofe of the house where he was: & whē they had broken it open, they [c] let downe the [d] bed, wherin the sicke of the palsie laye.

5 Now whē Iesus saw their faith, he said to the sicke of the palsie, Sōne, thy sins are forgiuē thee.

6 And there were certaine of the Scribes, sitting there, and [e] reasoning in their hearts,

7 Why doeth this man speake such blasphemies? ✣ who can forgiue sinnes, but God only?

8 And immediatly when Iesus perceiued in his spirit, that thus they reasoned with thē selues, he said vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to saye to the sicke of the palsie, Thy sinnes are forgiuē thee? or to say, Arise, and take vp thy bed, and walke?

10 But that ye may knowe, that the Sonne of man hath authoritie in earth to forgiue sinnes, (he said vnto the sicke of the palsie.)

11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.

12 And by & by he arose, & tooke vp his bed, and went forth before them all, in so much that they were all [f] amased, and glorified God, saying, We neuer sawe such a thing.

13 ¶ [2] Then he went forth againe toward the sea, and all the people resorted vnto him, and he taught them.

14 ✣ And as Iesus passed by, he sawe [g] Leui *the sonne* of Alpheus sit at the receite of custome, and said

b Neither the house nor the entrie was able to holde them.

c They brake vp the vpper part of the house, which was plaine, and let downe the mā that was sicke of the palsie into the lower part where Christ preached, for they could not otherwise come into his sight.

d The word signifieth the worst kinde of bed, where vpon men vse to laye downe themselues at noonetide, and such other times to refreshe themselues, we call it a couche.

e In their mindes disputing vpon that matter, on both sides.

✣ *Iob.14.4. Isai.43.25.*

f Word for word, past themselues, or out of their wittes.

2 The Gospell offendeth the proude, and saueth the humble.

✣ *Mat.9.9. Luke.5.27.*

g Matthewes other name.

ſaid vnto him, Followe me. And he aroſe and followed him.

15 ¶ And it came to paſſe, as Ieſus ſate at table in his houſe, many Publicanes and ſinners ſate at table alſo with Ieſus, and his diſciples: for there were many that followed him.

✣ 1.Tim.1.13.
✣ Mat.9.14. Luk.5.33.

16 And when the Scribes & Phariſes ſaw him eat with the Publicanes and ſinners, they ſayde vnto his diſciples, Howe is it, that he eateth and drinketh with Publicanes and ſinners?

3 The ſuperſtitious and hypocrites doe raſhly put the ſumme of godlines in things indifferēt and are here for three cauſes reprehended. Firſt for that not conſidering what euery māſtrēgth is able to beare, they raſhely make all maner of lawes concerning ſuch things without all diſcretion.

17 Now when Ieſus heard it, he ſaid vnto thē, The whole haue no neede of the phyſition, but the ſicke. ✣ I came not to call the righteous, but the ſinners to repentance.

18 ✣ And the diſciples of Iohn, & the Phariſes did faſt, and came and ſaid vnto him, Why do the diſciples of Iohn, and of the Phariſes faſt, and thy diſciples faſt not?

19 And Ieſus ſaid vnto them, Can the childrē of the mariage chamber faſt, whiles the bridegrome is with thē? as lōg as they haue the bridegrome with them, they can not faſt.

20 But the dayes will come, when the bridegrome ſhalbe taken from them, and then ſhall they faſt in thoſe dayes.

21 Alſo no man ſoweth a piece of newe cloth in an old garmēt: for els the new piece that filled it vp, taketh away *ſomewhat* from the olde, and the breache is worſe.

22 Likewiſe, no man putteth newe wine into old veſſels: for els the new wine breaketh the veſſels, and the wine runneth out, & the veſſels are loſt: but new wine muſt be put into new veſſels.

23 ¶ ✣ And it came to paſſe as he wēt through the corne on the [h] Sabbath day, that his diſciples, as they went on their way, began to plucke the eares of corne.

24 And

✣ Mat.12.1. Luk.6.1.

4 Secondarily, for that they make no difference betweene the lawes which God made concerning the ſame things, & lawes that are made of things which are vtterly vnlawfull.

h VVord for word, on the Sabbaths, that is, on the holy daies.

24 And the Phariſes ſaid vnto him, Beholde, why do they on the Sabbath day, that which is not lawfull?

25 And he ſaid to them, Haue ye neuer read what ✣ Dauid did, when he had nede, and was an hungred, *both* he, and they that were with him?

26 How he went into the houſe of God, in the dayes of [i] Abiathar the hie Prieſt, and did eat the ſhewe bread, which were not lawfull to eat, but for the ✣ Prieſts, and gaue alſo to them which were with him?

27 And he ſaid to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherfore the Sonne of man is Lord, euen of the [k] Sabbath.

✣ 1. Sam. 21. 6.

i 1. Sam. 21. 1. He is called Achimeleth and his ſonne Abiathar, but by conference of other places, it is plaine that both of them had two names, Looke 1. Chro. 24. 6. 2. Sam. 8. 17. & 15. 29. 1. King. 2. 26. 2. King. 25. 18.

✣ Exod. 29. 33. Leuit. 8. 31. and 24. 9.

k Hath the Sabbath day in his power, and may rule it as him liſteth.

CHAP. III.

1 The withered hand is healed. 6 The Phariſes conſult with the Herodians. 10 Many are healed by touching Chriſt. 11 At his ſight the deuils fall downe before him. 14 The twelue Apoſtles. 24 The kingdome deuided againſt it ſelf. 29 Blaſphemie againſt the holy Ghoſt. 33 Chriſtes parentes.

1 AND ✣ [l] he entred againe into the Synagogue, and there was a man which had a [a] withered hand.

✣ Mat. 12. 9. Luk. 6. 6.

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuſe him.

3 Then he ſaid vnto the man which had the withered hand, Ariſe: *ſtand forth* in the mids.

4 And he ſayd to them, is it lawfull to doe a good deede on the Sabbath day, or to do euill? to ſaue the [b] life, or to kil? But they held their peace.

l That they preferred the ceremoniall law (which was but an appendant to the morall lawe) before the morall lawe. Where as contrarywiſe, they ſhould haue learned out of this, the true vſe of the ceremoniall lawe.

a That is, vnprofitable and dead. b A figuratiue ſpeache, by the figure Synecdoche. For this kinde of ſaying, To ſaue the life, is as much, as to ſaue the man.

5 Then

5 Then he looked round about on them [c] angerly, mourning alſo for the [d] hardenes of their heartes, and ſaid to the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored, as whole as the other.

6 ¶ [2] And the Phariſes departed, and ſtraightway gathered a councill with the [e] Herodians againſt him, that they might deſtroy him.

7 But Ieſus auoyded with his diſciples to the ſea: and a great multitude followed him from Galile, and from Iudea,

8 And from Hieruſalem, and from Idumea, and [f] beyond Iordan: and they that dwelled about Tyrus and Sidon, when they had hearde what great things he did, came vnto him in great number.

9 And he commaunded his diſciples, that a litle ſhip ſhould [g] waite for him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many, in ſo much that they preaſſed vpon him, to touch him as many as had [h] plagues.

11 And when the [i] vncleane ſpirits ſawe him, they fell downe before him, and cryed, ſaying, Thou art the Sonne of God.

12 And he ſharpely rebuked them, to the end they ſhould not vtter him.

13 ¶ ✣ Then he went vp into a mountaine, & called vnto him whom he would, and they came vnto him.

14 [3] And he [k] appointed twelue that they ſhould be with him, and that he might ſend them to preache,

c Men, when they haue wrong done vnto them, are angrie, but not without vice: but Chriſt is angrie without vice, neither is he ſorie ſo much for the iniurie that is done to his owne perſone, as for their wickednes: and therefore he had pitie vpon them, & for that cauſe is he ſaid to haue mourned.

d As though their heart had bene ſo cloſed vp, and growen togither, that wholſome doctrine could preuaile no more with them.

2 The more the trueth is kept vnder, the more it commeth out.

e Looke Mat. 22. 16

f Which Ioſephus calleth ſtonie or rockie.

g Should alwayes be readie for him.

h Diſeaſes wherewith God ſcourgeth men as it were with whippes.

i In them whome they had entred into: or by the figure called Metonymia, for the which were vexed with the vncleane ſpirits. ✣*Chap. 6. 7. Mat. 10. 1. Luk. 9. 1.*

3 The twelue Apoſtles are ſet apart to be trained vp to the office of the Apoſtleſhip.

k Choſe and appointed out twelue to be familiar and conuerſant with him.

15 And

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And the firſt *was* Simon, and he named Simon, Peter.

17 Then Iames *the ſonne* of Zebedeus, and Iohn, Iames brother (and ſurnamed them Boanerges, which is, the ſonnes of thunder,)

18 And Andrew, and Philippe, & Bartlemew, and Matthewe, and Thomas, and Iames, *the ſonne* of Alpheus, and [l] Thaddeus, and Simon the Cananite,

19 And Iudas Iſcariot, who alſo betrayed him, and they came [m] home.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eat bread.

21 [4] And when his [n] kinsfolkes heard of it, they went out to lay holde on him: for they ſayd that he was beſide him ſelfe.

22 ¶ ✣ And the Scribes which came down fr̃ō Hieruſalem, ſaid, He hath Beelzebub, & through the prince of the deuils he caſteth out deuils.

23 But he called them vnto him, and ſaid vnto them in parables, Howe can Satan driue out Satan?

24 For if a kingdom be deuided againſt it ſelf, that kingdome can not ſtand:

25 Or if a houſe be deuided againſt it ſelfe, that houſe can not continue.

26 So if [o] Satan make inſurrection againſt him ſelf, and be deuided, he can not endure, but is at an ende.

27 No mā can enter into a ſtrong mās houſe, & take away his goods, except he firſt binde that ſtrong man, and then ſpoyle his houſe.

28 ¶ ✣ [5] Verely I ſay vnto you, al ſinnes ſhalbe forgiuen vnto the children of men, and blaſphemies, wherewith they blaſpheme:

29 But

l VVhome Luke alſo calleth Iudas: and for difference ſake, the other Iudas is called Iſcariot.

m The diſciples whome Chriſt had taken to be of his traine and to liue with him, come home to his houſe, to be with him alwayes after.

4 None are worſe enemies of the Goſpell, then they that leaſt ought.

n VVorde for worde, they that were of him, that is, his kinsfolkes: for they that were mad were brought to their kinſmen.

✣ *Mat. 9. 34. and 12. 24. Luk. 11. 15.*

o Satans impes or bande.

✣ *Mat. 12. 31. Luk. 12. 10. 1. Iohn. 5. 16.*

5 They onely are without hope of ſaluatiō, which do maliciouſly oppugne Chriſt, whome they knowe.

29 But he that blaſphemeth againſt the holy Ghoſt, ſhall neuer haue forgiuenes, but is culpable of eternall damnation.

30 [p] Becauſe they ſaid, He had an vnclean ſpirit.

31 ¶ ✣ Then came his [q] brethren and mother, & ſtode without, and ſent vnto him, and called him.

32 And the people ſate about him, and they ſaid vnto him, Behold, thy mother, and thy brethren ſeeke for thee without.

33 But he anſwered them, ſaying, who is my mother and my brethren?

34 [6] And he looked rounde about on them, which ſate in compaſſe about him, and ſaid, Beholde my mother and my brethren.

35 For whoſoeuer doeth the wil of God, he is my brother, and my ſiſter, and mother.

p *Theſe are the wordes of the Euangeliſt.*
✣ *Mat. 12. 46. Luk. 8. 19.*
q *Vnder this name Brother, the Hebrewes vnderſtand all that are of the ſame ſtocke and kindred.*
6 The ſpiritual kindred is farre otherwiſe to be accounted of, then the carnall or fleſhly.

CHAP. IIII.

4 The parable of the ſower, 14 And the meaning thereof. 18 Thornes. 21 The candle. 26 Of him that ſowed, and then ſlept. 31 The graine of muſtard ſeede. 38 Chriſt ſleepeth in the ſhip.

1 AND ✣ he began againe to teache by the [a] ſea ſide, and there gathered vnto him a great multitude, ſo that he entred into a ſhip, and ſate [b] in the ſea, and all the people was by the ſea ſide on the land.

2 And he taught them many things in parables, and ſaid vnto them in his doctrine.

3 [1] Hearken: Behold, there went out a ſower to ſowe.

4 And it came to paſſe as he ſowed, that ſome fell by the way ſide, and the foules of the heauen came, and deuoured it vp.

5 And ſome fell on ſtonie grounde, where it had not much earth, & by and by ſprang vp, becauſe it had not depth of earth.

6 But aſſone as the Sunne was vp, it was burnt.

✣ *Mat. 13. 1. Luk. 8. 4.*
a *Sea ſide of Tiberias.*
b *In a ſhip which was launched into the ſea.*
1 The ſelf ſame doctrine of the Goſpel is ſowē euery where, but it hath not like ſucceſſe in deede through the faulte of man, but yet by the iuſt iudgement of God.

burnt vp, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grewe vp, and choked it, so that it gaue no fruite.

8 Some againe fell in good grounde, and did yelde fruite that sprong vp, & grewe, & it brought forth, some thirtie folde, some sixtie folde, & some an hundreth folde.

9 Then he said vnto them, He that hath eares to heare, let him heare.

10 And when he was [c] alone, they that were [d] about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to knowe the mysterie of the kingdome of God: but vnto them that are [e] without, all thinges be done in parables,

12 ✣ That they seing, may see, & not discerne: and they hearing, may heare, & not vnderstand, lest at any time they should turne, & their sinnes should be forgiuen them.

13 Againe he said vnto them, Perceiue ye not this parable? how then should ye vnderstand all *other* parables?

14 The sower soweth the worde.

15 And these are they that *receiue the seede* by the wayes side, in whom the worde is sowen: but when they haue heard it, Satan commeth immediatly, and taketh away the word that was sowen in their hearts.

16 And likewise they that receiue the seede in stonie grounde, are they, which when they haue heard the worde, straight wayes receiue it with gladnes.

17 Yet haue they no roote in them selues, and endure but a time: *for* when trouble and persecu-

[c] *VVorde for worde, solitarie.*
[d] *They that followed him at the heeles.*
[e] *That is to say, to strangers, and such as are none of ours.*
✣ *Isai.6.9. Mat.13.14. Luke.8.10. Iohn.12.40. Act.28.26. Rom.11.8.*

tion ariſeth for the worde, immediatly they be offended.

18 Alſo they that receiue the ſeede among the thornes, are ſuch as heare the worde:

19 But the cares [f] of this world, & the ✣deceitfulnes of riches, & the luſts of other things enter in, and choke the worde, and it is vnfruitfull.

20 But they that haue receiued ſeede in good grounde, are they that heare the worde, and receiue it, and bring forth fruite: one *corne* thirtie, another ſixtie, and ſome an hundreth.

21 ¶ [2] Alſo he ſaid vnto them, ✣ Cõmeth the candle in, to be put vnder a buſhell, or vnder the bed, and not to be put on a candelſticke?

22 ∴ For there is nothing hid, that ſhall not be opened: neither is there a ſecret, but that it ſhall come to light.

23 If any man haue eares to heare, let him heare.

24 [3] And he ſaid vnto them, Take hede what ye heare. ✻ With what meaſure ye meat, it ſhalbe meaſured vnto you: & vnto you that heare, ſhall more be giuen.

25 ✻ For vnto him that hath, ſhall it be giuen, and from him that hath not, ſhalbe taken away, euen that he hath.

26 ¶ [4] Alſo he ſayd, So is the kingdome of God, as if a man ſhould caſt ſeede in the ground,

27 And [g] ſhould ſleepe, and riſe vp night and day, and the ſeede ſhould ſpring and growe vp, he [h] not knowing how.

28 For the earth bringeth forth fruite [i] of it ſelfe

f Which perteine to this life.

✣ 1.Tim.6.17.

2 Although the light of the Goſpel be reiected of the world, yet it ought to be light ed, if it were for no other cauſe then this, that the wickednes of the worlde might be made manifeſt.

✣ Mat.5.15. Luk.8.16.& 11.33

∴ Mat.10.26. Luk.8.17. & 12.2.

3 The more liberally that we communicate ſuch giftes as God hath giuen vs, with our brethren, the more bountifull will God be toward vs.

✻ Mat.7.2. Luk.6.38.

✻ Mat.13.12. and 25.29. Luk.8.18,& 19.26

4 The Lord ſoweth and reapeth after a maner vnknowen to men.

g That is, when he hath done ſowing, ſhould paſſe the tyme both daye and night w thing doubting but that the ſeede would ſpring, which groweth both day and night.

h It is the part of the miniſters, to labour the ground with all diligence, & cõmend t ſucceſſe to God: for that mighty working whereby the ſeede cõmeth to blade & eare, ſecret, & is only knowen by the fruite. *i By a certaine power which moueth it ſelf.*

ſelfe, firſt the blade, then the eares, after that full corne in the eares.

29 And aſſone as the fruite ſheweth it ſelfe, anon he putteth in the ſickle, becauſe the harueſt is come.

30 ¶ ✣ [5] He ſaid moreouer, Whereunto ſhall we liken the kingdome of God? or with what compariſon ſhall we compare it?

✣ *Mat.13.31. Luk.13.19.*

5 God farre otherwiſe then men vſe, beginneth with the leaſt, and endeth with the greateſt.

31 *It is* like a graine of muſtarde ſeede, which when it is ſowen in the earth, is the leaſt of all ſeedes that be in the earth:

32 But after that it is ſowen, it groweth vp, & is greateſt of all herbes, and beareth great branches, ſo that the foules of heauen may build vnder the ſhadowe of it.

33 And ✣ with many ſuch parables he preached the worde vnto them, [k] as they were able to heare it.

✣ *Mat.13.34.*

k According to the capacitie of the hearers.

34 And without parables ſpake he nothing vnto them: but he [l] expounded all things to his diſciples aparte.

l VVord for word, Loſed, as you wold ſay, read them the hard riddels.

35 ¶ ∴ Nowe the ſame daye when euen was come, he ſaid vnto them, Let vs paſſe ouer vnto the other ſide.

∴ *Mat.8.23. Luk.8.22.*

36 And they left the multitude, & tooke him as he was in the ſhip, and there were alſo with him other litle ſhippes.

37 [6] And there aroſe a great ſtorme of winde, and the waues daſhed into the ſhip, ſo that it was now full.

6 They that ſail with Chriſt, although he ſeme to ſleepe neuer ſo ſoundly whē they are in daūger, yet they are preſerued of him in time conuenient, being awaked.

38 And he was in the ſterne a ſleepe on a pillowe: and they awoke him, and ſaid to him, Maſter, careſt thou not that we periſh?

39 And he roſe vp, and rebuked the winde, & ſaid vnto the ſea, Peace, and be ſtill. So the winde ceaſed, and it was a great calme.

40 Then he ſaid vnto them, [m] why are ye ſo

m Howe commeth it to paſſe that you haue no faith?

feareful? how is it that ye haue no faith?

41 And they feared excedingly, and ſaid one to another, Who is this, that both the winde and ſea obey him?

CHAP. V.

2 One poſſeſſed is healed. 7 The deuill acknowledgeth Chriſt. 9 A legion of deuils 13 entreth into ſwine. 22 Iairus daughter. 25 A woman is healed of a bloudie iſſue. 26 Phyſicions. 34 Faith. 39 Sleepe.

1 AND ✣ [1] they came ouer to the other ſide of the ſea into the countrey of the [2] Gadarens.

2 And when he was come out of the ſhip, there met him incontinently out of the graues, a man [b] which had an vncleane ſpirit:

3 Who had his abyding among the graues, and no man coulde bynde him, no not with chaines.

4 Becauſe that when he was often bounde with fetters and chaines, he plucked the chaines aſonder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and daye he cryed in the moũtaines, and in the graues, and ſtrooke him ſelfe with ſtones.

6 And when he ſawe Ieſus a farre of, he ran, and worſhipped him,

7 And cryed with a loude voyce, and ſayde, What haue I to doe with thee, Ieſus the Sonne of the moſt high God? I [c] will that thou ſweare to me by God, that thou torment me not.

8 (For he ſaid vnto him, Come out of the man, thou vncleane ſpirit.)

9 And he asked him, What is thy name? and he anſwered, ſaying, My name *is* Legion: for we are many.

10 And he [d] prayed him inſtantly, that he would

✣ *Mat.8.28. Luk.8.26.*

1 Many haue the vertue of Chriſt in admiration, and yet they will not redeme it, with the loſſe of the leſt thing they haue

a Looke Mat.8.30

b VVord for word, in an vncleane ſpirit: now they are ſaid to be in the ſpirit: becauſe the ſpirit holdeth them faſt locked vp, and as it were bound.

c That is, aſſure me by an othe, that thou wilt not vexe me.

d That deuill that played the meſſager for his fellowes.

would not ſend them away out of the countrey.

11 Nowe there was there in the [e] mountaines a great heard of ſwine, feeding.

12 And all the deuils beſought him, ſaying, Send vs into the ſwine, that we may enter into them.

13 And incontinently Ieſus gaue them leaue. Then the vncleane ſpirits went out, and entred into the ſwine, and the heard ranne headlong from the high banke into the [f] ſea, (and there were about two thouſand ſwine) and they were choked vp in the ſea.

14 And the ſwineheards fled, & tolde it in the citie, and in the countrey, and they came out to ſee what it was that was done.

15 And they came to Ieſus, and ſawe him that had bene poſſeſſed with the deuill, and had the legion, ſit both clothed, and in his right minde: and they were afrayde.

16 And they that ſawe it, tolde them, what was done to him that was poſſeſſed with the deuil, & concerning the ſwine.

17 Then they began to praye hym, that he would depart from their coaſtes.

18 And when he was come into the ſhip, he that had bene poſſeſſed with the deuill, prayed him that he might be with him.

19 Howbeit, Ieſus would not ſuffer him, but ſaid vnto him, Goe thy way home to thy friends, and ſhewe them what great things the Lord hath done vnto thee, and *howe* he hath had compaſſion on thee.

20 So he departed, and began to publiſhe in Decapolis, what great things Ieſus had done vnto him: and all men did marueil.

21 ¶ And when Ieſus was come ouer againe by ſhip vnto the other ſide, a great multitude gathered

e This whole countrie, is for the greater part of it verie hilly, for the mountaynes of Galaad ran through it.

f Strabo in the ſixtenth booke ſaieth that in Gadaris there is a ſtanding poole of verie naughtie water, which if beaſts taſt of, they ſhede their heare, nailes, or houes and hornes.

thered together to him, and he was neere vnto the ſea.

✣ *Mat.9.18. Luk.8.41.*

22 ✣ And [g]beholde, there came one of the rulers of the Synagogue, whoſe name was Iairus: & when he ſawe him, he fell downe at his feete,

g *The whole companie aſſembled not diſorderly, but in euery Synagogue there were certaine men which gouerned the people.*

23 And beſought him inſtantly, ſaying, My litle daughter lieth at point of death: *I praye thee* that thou wouldeſt come and laye thine handes on her, that ſhe may be healed, and liue.

24 Then he went with him, and a great multitude followed him, and thronged him.

2 Ieſus being touched with true faith, although it be but weake, doeth heale vs by his vertue.

25 ([2] And there was a certaine woman, which was diſeaſed with an iſſue of bloud twelue yeres,

26 And had ſuffered many thinges of many phyſicions, and had ſpent all that ſhe had, and it auailed her nothing, but ſhe became much worſe.

27 When ſhe had heard of Ieſus, ſhe came in the preaſſe behinde, and touched his garment.

28 For ſhe ſaid, If I may but touch his clothes, I ſhall be whole.

29 And ſtraight waye the courſe of her bloud was dried vp, and ſhe felt in her bodie, that ſhe was healed of that plague.

30 And immediatly when Ieſus did knowe in him ſelfe the vertue that went out of him, he turned him round about in the preaſſe, and ſaide, Who hath touched my clothes?

31 And his diſciples ſaid vnto him, Thou ſeeſt the multitude throng thee, and ſayeſt thou, Who did touch me?

32 And he looked rounde about, to ſee her that had done that.

33 And the woman feared & trembled: for ſhe knewe what was done in her, and ſhe came & fell downe before him, & told him the whole trueth.

34 And he ſayd to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole

whole of thy plague.)

35 While he yet ſpake, there came from the *ſame* ruler of the Synagogues houſe *certain* which ſaid, Thy daughter is dead: why diſeaſeſt thou the Maſter any further?

36 [3] Aſſone as Ieſus heard that word ſpoken, he ſaid vnto the ruler of the Synagogue, Be not afrayde: onely beleeue.

3 Fathers apprehend by faith the promiſes of life euen for their children.

37 And he ſuffered no mã to followe him ſaue Peter and Iames, and Iohn the brother of Iames.

38 So he came vnto the houſe of the ruler of the Synagogue, & ſawe the tumulte, & them that wept and wailed greatly.

39 And he went in, and ſaid vnto them, Why make ye this trouble, & weepe? the childe is not dead, but ſleepeth.

40 [4] And they laught him to ſcorne: but he put them all out, & tooke the father, and the mother of the childe, & them [h] that were with him, and entred in where the childe lay,

4 Such as mock & ſcorne Chriſt are vnworthy to be witneſſes of his goodnes.

h The three diſciples.

41 And tooke the childe by the hande, & ſaid vnto her, Talitha cumi, which is by interpretatiõ, Maiden, I ſay vnto thee, ariſe.

42 And ſtraight way the maiden aroſe, and walked: for ſhe was of the age of twelue yeres, & they were aſtonied out of meaſure.

43 And he charged them ſtraitly that no man ſhould knowe of it, and commaunded to giue her meate.

CHAP. VI.

1 Chriſt preaching in his countrey, his owne contemne him. 6 The vnbeliefe of the Nazarites. 7 The Apoſtles are ſent. 13 They caſt out deuils: they anoynte the ſicke with oyle. 14 Herods opinion of Chriſt. 18 The cauſe of Iohns impriſonment. 22 Daunceing. 27 Iohn beheaded, 29 buryed. 30 The Apoſtles returne from preaching. 34 Chriſt teacheth in the deſert. 37 He feedeth the people with fiue loaues. 48 The Apoſtles are troubled on the ſea. 56 The ſicke that touche Chriſtes garment, are healed.

✣ *Mat.13.54. Luk.4.16.*

1 The faithleſſe world doeth no whit at all diminiſhe the vertue of Chriſt, but wittingly and willingly depriueth it ſelfe, of the efficacie of it being offred vnto them.

a *The word ſignifieth powers, or vertues, whereby are meant thoſe wonderful workes that Chriſt did, which ſhewed and ſet forth the vertue and power of his Godhead to all the worlde, Mat.7.22.*

b *After the maner of the Hebrewes, who by brethren and ſiſters, vnderſtand all their kinſfolkes.*

✣ *Mat.13.57. Luk.4.24. Iohn.4.44.*

c *Not only that hath that honour which of right is due to him taken from him, but is alſo euill ſpoken of and miſreported.*

1 AND ✣ [1] he departed thence, & came into his owne countrey, and his diſciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were aſtonied, & ſaid, From whence hath this man theſe things? and what wiſedome is this that is giuen vnto him, that euen ſuch [a] greate workes are done by his hands!

3 Is not this that carpenter Maries ſonne, the brother of Iames and Ioſes, and of Iuda and Simon? and are not his [b] ſiſters here with vs? And they were offended in him.

4 Then Ieſus ſaid vnto them, A ✣ Prophet is not without [c] honour, but in his own countrey, & among his owne kinred, and in his owne houſe.

5 And he [d] coulde there doe no great workes ſaue that he laide his handes vpon a fewe ſicke folke, and healed *them.*

6 And he marueiled at their vnbeliefe, ∴ and wēt about by the townes on euery ſide, teaching.

7 ¶ ✣ [2] And he called vnto him the twelue, and began to ſend them forth two and two, and gaue them power ouer vncleane ſpirits,

8 [3] And commaunded them, that they ſhould take nothing for *their* iourney, ſaue a ſtaffe onely: neither ſcrip, neither bread, neither money in their girdels:

9 But that they ſhould be ſhod with ✣ [e] ſandals,

d *That is, he would not: for we muſt nedes haue faith if we will receiue the workes of God.* ∴ *Mat.4.23. Luk.13.22.* ✣ *Chap.3.14. Mat.10.1. Luk.9.1.*

2 The diſciples are prepared to that generall Apoſtleſhip, by a peculiar ſending forth. 3 Faithfull paſtours ought not to haue their myndes ſet, no not on things that are neceſſarie to this life, if they may be an hindrance vnto them, be it neuer ſo litle.

✣ *Act.12.8.* e *The word ſignifieth properlie, womens ſhoes.*

dals, and that they ſhoulde not put on [f] two coates.

10 And he ſaide vnto them, Whereſoeuer ye ſhall enter into an houſe, [g] there abide till ye departe thence.

11 ✣ [4] And whoſoeuer ſhall not receiue you, nor heare you, when ye departe thence, ✣ ſhake of the duſt that is vnder your feete, for a witnes vnto them. Verely I ſay vnto you, It ſhalbe eaſier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* ſhould amend their liues.

13 And they caſt out manie deuils: and they [h] anointed manie that were ſicke, with oyle, and healed *them*.

14 ¶ ✣ [5] Then King Herod heard *of him* (for his name was made manifeſt) and ſaide, Iohn Baptiſt is riſen againe from the dead, and therefore great [i] workes are wrought by him.

15 Other ſaid, It is Elias, and ſome ſaid, it is a Prophet, or as one of [k] thoſe Prophets.

16 ✣ So when Herod hearde it, he ſaid, It is Iohn whom [l] I beheaded: he is riſen frō the dead.

17 For Herod him ſelfe had ſent forth, & had taken Iohn, and bound him in priſon for Herodias ſake, which was his brother Philippes wife, becauſe he had maried her.

18 For Iohn ſaid vnto Herod, * It is not lawful for thee to haue thy brothers wife.

19 Therefore Herodias [m] layed wayte againſt him, and woulde haue killed him, but ſhee could not:

20 For Herod feared Iohn, knowing that he *was* a iuſt man, and an holie, and reuerenced him,

f That is, they shoulde take no change of garments with them, that they might be lighter for thu iourney, and make more ſpeede.

g That is, change not your ynnes in this short iourney.

✣ Mat. 10. 14. Luke. 9. 5.

4 The Lord is a moſt ſeuere reuenger of his ſeruants.

✣ Act. 13. 51. and 18. 6.

∴ Iam. 5. 14.

h That oyle was a token and a ſigne of this marueilous vertues and ſeeing that the gift of healing is ceaſed a good while ſince, the ceremonie which is yet reteined of ſome, is to no purpoſe.

✣ Mat. 14. 1. Luke. 9. 7.

5 The Goſpell confirmeth the godlie, and vexeth the wicked.

i The worde ſignifieth powers, whereby is ment the power of working miracles.

*k Of the old Prophetes. ✣ Luke. 3. 19. l Commanded to be beheaded. * Leuit. 18. 16. and 20. 21. m Sought all meanes to do him hurt.*

and

and when he heard him, he did manie things, & heard him [n] gladly.

21 But the time being conuenient, when Herod on his birth day made a banket to his princes and captaines, and chiefe eſtates of Galile:

22 And the daughter [o] of the ſame Herodias came in, and daunced, and pleaſed Herod, and them that ſate at table together, the King ſaide vnto the maide, Aſke of me what thou wilt, and I will giue it thee.

23 And he ſware vnto her, Whatſoeuer thou ſhalt aſke of me, I will giue it thee, *euen* vnto the halfe of my kingdome.

24 ✣ So [p] ſhe went forth, and ſaid to her mother, What ſhall I aſke? And ſhe ſaid, Iohn Baptiſts head.

25 Then ſhe came in ſtraight way with haſte vnto the King, and aſked, ſaying, I woulde that thou ſhouldeſt giue me euen nowe in a charger the head of Iohn Baptiſt.

26 Then the King was verie ſorie: *yet* for his othes ſake, and for their ſakes whiche ſate at table with him, he would not refuſe her.

27 And immediatly the King ſent the [q] hangman, and gaue charge that his head ſhoulde be brought in. So he went and beheaded him in the priſon.

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his diſciples heard it, they came and tooke vp his bodie, and put it in a tombe.

30 ¶ ✣ And the Apoſtles gathered them ſelues together to Ieſus, and tolde him all things, both what they had done, and what they had taught.

31 [6] And he ſaid vnto them, Come ye apart into the wildernes, and reſt a while: for there were

[n] *The tyrant was very well content to heare ſentence pronounced againſt him, but the ſeede fell vpon ſtonie places.*

[o] *Which the ſame Herodias had not by Herodes Antypas, but by Philip, and Ioſephus calleth her Salome.*

✣ *Mat. 14. 8.*

[p] *For women vſed not to ſit at table with men.*

[q] *The word ſignifieth one that beareth a dart, and the Kings gard was ſo called, becauſe they did beare dartes.*

✣ *Luke. 9. 10.*

6 Such as folow Chriſt ſhall want nothing, no not in the wildernes, but ſhal haue aboũdance. And how wicked a thing is it not to looke for this tranſitorie life at his hands, who giueth euerlaſting life?

were manie commers and goers: that they had not leasure to eate.

32 ✣ So they went by ship out of the way into a desert place. ✣ *Mat.14.13. Luke.9.10.*

33 But the people sawe them when they departed, and manie knewe him, and ranne a foote thither out of all cities, and came thither before them, and assembled vnto him.

34 ✣ Then Iesus went out, and sawe a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: ∵ and he began to teach them manie things. ✣ *Mat.9.36. and 14.14.* ∵ *Luke.9.11.*

35 ✻ And when the day was nowe farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed. ✻ *Mat.14.15.*

36 Let them depart that they may go into the countrey and townes about, and buye them bread: for they haue nothing to eate.

37 But he answered, and said vnto them, Giue ye them to eate. And they said vnto him, [r] Shall we go, and buie [f] two hundreth pennie worth of bread, and giue them to eate?

38 ✻ Then he said vnto them, Howe manie loaues haue ye? go and looke. And when they knewe it, they said, Fiue, and two fishes.

39 So he commanded them to make them all sit downe by [t] companies vpon the grene grasse.

40 Then they sate downe by [u] rowes, by hundreds, and by fifties.

41 And he tooke the fiue loaues, and the two fishes, and looked vp to heauen, & gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he ✻ *Mat.14.17. Luke.9.13. Iohn.6.9.*

r This is a kinde of demande and wondring, not without a prittie mocke, which men do commonly vse, when beginning to be in a fume, they denie to do a thing.

f VVhich is about twentie crownes, which is fiue pounde.

t VVord for word, by bākets, after the maner of the Hebrewes, who haue no distributiues, as chap.6.7. Now he calleth the rowes of the sitters bankets.

u The word signifieth the beddes in a garden, and it is worde for worde by beddes, and beddes, meaning thereby that they sate downe in rowes, one by another, as beddes in a garden.

deuided

deuided among them all.

42 So they did al eate, and were ſatiſfied.

43 And they tooke vp twelue baskettes ful of the fragments, and of the fiſhes.

44 And they that had eaten, were about fiue thouſand men.

45 ¶ [7] And ſtraight way he cauſed his diſciples to go into the ſhip, & to go before vnto the other ſide vnto Bethſaida, while he ſent away the people.

46 Then aſſoone as he had ſent [x] them away, he departed into a mountaine to pray.

47 ✣ And when euen was come, the ſhip was in the middes of the ſea, & he alone on the land.

48 And he ſaw them troubled in rowing, (for the winde was contrarie vnto them) and about the fourth watche of the night, he came vnto them, walking vpon the ſea, and woulde haue paſſed by them.

49 And when they ſawe him walking vpon the ſea, they ſuppoſed it had bene a ſpirit, and cried out.

50 For they al ſawe him, and were ſore afraid: but anon he talked with them, & ſaid vnto them, Be ye of good comfort: it is I, be not afraide.

51 Then he went vp vnto them into the ſhip, and the winde ceaſed, & they were [y] much more amaſed in them ſelues, and marueiled.

52 For they had not [z] confidered *the matter* of the loaues, becauſe their hearts were hardened.

53 ¶ ✣ And they came ouer, and went into the lande of Genneſaret, and arriued.

7 The faithful ſeruants of God after their litle labour, are ſubiect to a great tempeſt, which Chriſt doeth ſo moderate being preſent in power although abſent in bodie, that he bringeth them to an happy hauen, at ſuche time, & by ſuch meanes, as they looked not for: A liuely image of the Church toſſed to & fro in this worlde.

x His diſciples.

✣ *Mat.14.23. Iohn.6.15.*

y They were ſo farre from leauing to be amaſed, when they knewe that it was no ſpirit, that they were much more aſtoniſhed then euer they were before, when they ſawe the winde and the ſeas obeye his commaundement.

z Either they perceiued not, or had not well conſidered that miracle of the fiue loaues, in ſo muche that that vertue of Chriſt was no leſſe ſtrange to them, then if they had not bene preſent at that miracle which was done but a litle before.

✣ *Mat.14.34.*

54 [8] So

54 [8] So when they were come out of the ſhip, ſtraight way they knewe him.

55 And ranne about throughout al that region round about, *and* began to carie hither and thither in couches all that were ſicke, where they heard that he was.

56 And whitherſoeuer he entred into townes, or cities, or villages, they layde their ſicke in the ſtretes, and prayed him that they might touche at the leaſt the edge of his garment. And as manie as touched [a] him, were made whole.

8 Chriſt being reiected in his owne countrey, and arriuing vpon a ſodaine amongeſt them of whome he was not looked for, is receiued to their great profite.

a Or the hemme of the garment.

CHAP. VII.

1 The Apoſtles are found faute with, for eating with vnwaſhen hands. 4 The Phariſes traditions about waſhings. Hypocrites. 8 Mens traditions more ſet by then Gods. 10 Parents muſt be honored. 14 The thinges that do in dede defile a man. 25 The woman of Chanane. 32 The deafe domme man is healed.

✣ *Mat. 15. 2.*

1 THen ✣ [1] gathered vnto him the Phariſes, and certeine of the Scribes which came from Hieruſalem.

2 And when they ſawe ſome of his diſciples [a] eate meate with [b] common hands, (that is to ſay vnwaſhen) they complained.

3 (For the Phariſes, and al the Iewes, except they waſh their hands oft, eat not, [c] holding the tradition of the Elders.

4 And *when they come* from the [d] market, except they waſhe, they eate not: and manie other thinges there be, which they haue taken vpon them to obſerue, *as* the waſhing of cuppes, and

1 None do more reſiſt the wiſdome of God then they that ſhoulde be wiſeſt: and that vpon a zeale of their owne traditions: for men do not pleaſe them ſelues more in any thing then in ſuperſtition, that is to ſay, in a worſhip of God fondlie deuiſed of them ſelues.

a Word for worde, eate breade: a kinde of ſpeache which the Hebrewes vſe, taking bread for all kinde of foode. b For the Phariſes woulde not eate their meate with vnwashen hands, becauſe they thought that their handes were defiled with common handling of things, Matth. 15. 11. 12. c Obſeruing diligently. d That is to ſay, from ciuil affaires and worldlie, they go not to meate, vnleſſe they waſhe themſelues firſt.

•pottes,

e *By these wordes are vnderstood all kindes of vessels which are appointed for our dayly vse.*

f *VVhy liue they not? a kinde of speache taken from the Hebrewes: for amongest them, the way is taken for trade of life.*

2 Hypocrisie is alwayes ioyned with superstition.

✣ *Isa.29.14.*

3 The more earnest the superstitious are, the more they are mad in promising themselues Gods fauour by their desertes.

4 The deuises of superstitious men do not only not fulfill the Lawe of God, (as they blasphemously perswade themselues) but also do vtterly take it away.

5 True religion, which is cleane contrarie to superstition, consisteth in

e pottes, and of brasen vessels, and of beddes.)

5 Then asked him the Pharises and Scribes, Why f walke not thy disciples according to the tradition of the Elders, but eate meate with vnwashen hands?

6 2 Then he answered and saide vnto them, Surely ✣ Esay hath prophesied wel of you, hypocrites, as it is written, This people honoreth me with lippes, but their heart is farre away from me.

7 3 But they worship me in vaine, teaching *for* doctrines the commandements of men.

8 4 For ye lay the commaundement of God apart, and obserue the tradition of men, *as* the washing of pottes and of cuppes, & manie other such like things ye do.

9 5 And he said vnto them, Wel, ye reiect the commaundement of God that ye may obserue your owne tradition.

10 For Moses said, ✣ Honour thy father and thy mother: and ∵ Whosoeuer shall speake euill of father or mother, let him g dye the death.

11 But ye say, If a man say to father or mother, Corban, *that is,* By the gift that is *offred* by me, thou maiest haue profite, *he shalbe free.*

12 So ye suffer him no more to do anie thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye do many such like things.

14 ✱ Then he called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

spirituall worship: and al enemies of true religion, although they seeme to haue taken deepe roote, shalbe pluckt vp. ✣ *Exod.20.12. Deut.5.16. Ephe.6.2.*

∵ *Exod.21.17. Leuit.20.9. Prou.20.20.*

g *VVithout hope of pardon, he shalbe put to death.* ✱ *Mat.15.10.*

15 There

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man.

16 If anie haue eares to heare, let him heare.

17 And when he came into an houſe, *away* from the people, his diſciples aſked him concerning the parable.

18 And he ſaid vnto them, What? are ye without vnderſtanding alſo? Do ye not knowe that whatſoeuer thing from without entreth into a man, can not defile him,

19 Becauſe it entreth not into his heart, but into the bellie, and goeth out into the draught which is the [h] purging of all meates?

20 Then he ſaid, That which commeth out of man, that defileth man.

21 ✣ For from within, *euen* out of the heart of men, proceede euill thoughts, adulteries, fornications, murthers,

22 Theftes, [i] couetouſnes, wickednes, deceit, vncleanes, a [k] wicked eye, backbiting, pride, fooliſhnes.

23 All theſe euill things come from within, and defile a man.

24 ¶ ✣ [6] And from thence he roſe, and went into the [l] borders of Tyrus and Sidon, and entred into an houſe, and woulde that no man ſhould haue knowen: but he could not be hid.

25 For a certaine woman, whoſe litle daughter had an vncleane ſpirit, heard of him, & came, and fell at his feete,

26 (And the woman was a [m] Greeke, a [n] Syropheniſſian by nation) and ſhe beſought him that he woulde caſt out the deuill out of her daughter.

27 But

h For that that goeth into the draught purgeth all meates.

✣*Gen. 6. 5. & 8. 21.*

i All kinde of craftines whereby men profite them ſelues by other mens loſſes

k Cankered malice.

✣*Mat. 15. 21.*

6 That which the proude do reiect when it is offred vnto thē, that ſame do the modeſt and humble ſinners as it were violently wring out.

l Into the vttermoſt coaſtes of Paleſtine, which were next to Tyrus and Sidon.

m By profeſſion, prophane.

n Neighbour or neere to Damaſcus.

27 But Ieſus ſaid vnto her, Let the children firſt be fed: for it is not good to take the childrens bread, and to caſt it vnto [o] whelpes.

28 Then ſhe anſwered, and ſaid vnto him, [p] Trueth, Lord: yet in deede the whelpes eate vnder the table of the childrens crommes.

29 Then he ſaid vnto her, For this ſaying go thy way: the deuil is gone out of thy daughter.

30 And when ſhe was come home to her houſe, ſhe founde the deuill departed, and her daughter lying on the bed.

31 ¶ [7] And he departed agayne from the coaſtes of Tyrus and Sidon, and came vnto the ſea of Galile, through the middes of the coaſtes of [q] Decapolis.

32 And they brought vnto him one that was deafe, and ſtambred in his ſpeache, and prayed him to put his hand vpon him.

33 Then he tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking vp to heauen, he ſighed, and ſaid vnto him, Ephphatha, that is, Be opened.

35 And ſtraight way his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine.

36 And he commaunded them, that they ſhould tel no man: but how much ſoeuer he forbad them, the more a great deale they publiſhed it.

37 And were beyond meaſure aſtonied, ſaying, ✣ He hath done all things well: he maketh both the deafe to heare, and the domme to ſpeake.

[o] *He vſeth this worde whelpes rather then the word Dogs, that he may ſeeme to ſpeake more contumelioufly.*

[p] *As if she ſaid, It is as thou ſaieſt Lorde, for it is enough for the whelpes, if they can but gather vp the crommes that are vnder the table: therefore I craue the crõmes, and not the childrens bread.*

7 As the Father created vs to this life in the beginning in his onely Sonne, ſo doeth he alſo in him alone renue vs vnto euerlaſting life.

[q] *It was a litle countrey, and ſo called of ten cities, which the foure gouernements do runne betweene, and compaſſe, Plinie, booke. 3. chap. 8.*

✣ *Gene. 1. 31. Eccle. 39. 21.*

CHAP. VIII.

1 The miracle of the ſeuen loaues. 11 The Iewes ſeeke ſignes. 14 To beware of the leauen of the Phariſes. 22 A blinde man healed.

healed. 27 The peoples ſundrie opinions of Chriſt. 29 The Apoſtles acknowledge Chriſt. 31 He foretelleth his death. 33 Peter, Satan. 35 To ſaue and loſe the life. 38 To be aſhamed of Chriſt.

1 IN ✣ thoſe dayes, whē there was a verie great multitude, and had nothing to eate, Ieſus called his diſciples to him, and ſaid vnto them,

✣ *Mat.15.32.*

2 I haue compaſſion on the multitude, becauſe they haue nowe continued with me three dayes, and haue nothing to eate.

3 And if I ſende them away faſting to their owne houſes, they would [a] faint by the way: for ſome of them came from farre.

4 Then his diſciples anſwered him, whence can a man ſatisfie theſe with breade here in the wildernes?

5 And he asked them, Howe manie loaues haue ye? And they ſaid, Seuen.

6 Then he commaunded the multitude to ſit downe on the grounde: and he tooke the ſeuen loaues, and gaue thankes, brake *them*, and gaue to his diſciples to ſet before *them*, and they did ſet *them* before the people.

✣ *Mat.15.39.*
∴ *Mat.16.1.*

7 They had alſo a fewe ſmall fiſhes: and when he had giuen thankes, he commaunded them alſo to be ſet before *them*.

8 So they did eate, and were ſuffiſed, and they tooke vp of the broken meate that was left, ſeuen baſkets full.

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ ✣ And anon he entred into a ſhip with his diſciples, and came into the partes of Dalmanutha.

11 ∴ [1] And the Phariſes [b] came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

a VVorde for word, they will fall on ſunder, or be diſſolued, for when men fall in a ſownd, their ſynowes fall one from another.

1 The ſtubborn enemies of the doctrine of the Goſpell, giuing no credite to the miracles already done, require newe: but Chriſt being angrie w̄ them, doeth vterly forſake them.

b A cōmon kinde of ſpeache, which the Hebrewes vſe, whereby is meant that the Phariſes went from their houſes of purpoſe, to encounter with him.

12 Then he [c] sighed deepely in his spirit, and said, Why doeth this generation seeke a signe? Verely I say vnto you, [d] a signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ ✣ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 [2] And he charged them, saying, Take heede, and beware of the leauen of the Pharises, and of the leauen of Herod.

16 [3] And they reasoned among themselues, saying, *It is*, because we haue no breade.

17 And when Iesus knewe it, he said vnto thē, Why reason you *thus*, because ye haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

18 Haue ye eyes, & see not? and haue ye eares and heare not? and doe ye not remember?

19 ✣ When I brake the fiue loaues among fiue thousand, how many baskets ful of broken meat tooke ye vp? They said vnto him, Twelue.

20 And when *I brake* seuen among foure thousande, howe many baskets of the leauings of broken meate tooke ye vp? And they saide Seuen.

21 Then he said vnto them, [e] Howe *is it* that ye vnderstand not?

22 [4] And he came to Bethsaida, & they brought a blinde man vnto him, and desired him to touch him.

[c] *These sighes came euen from his heart roote, for the Lorde was very much moued with these mens so great infidelitie.*

[d] *VVorde for worde, If a signe be giuen: It is a cutted kind of speache very common amōg the Hebrewes: wherein some such wordes as these must be vnderstoode, Let me be taken for a lyer, or some such like. And when they speake out the whole, they say, The Lord do thus and thus by me.*

✣ *Mat. 16. 5.*

[2] We must especially take heede of them which corrupt the worde of God, what degree so euer they be of, eyther in the Church, or in ciuil policie.

[3] They that haue their mindes fixed on earthly things, are vtterly blind in heauēly things, although they be neuer so plainly set forth vnto them

✣ *Iohn. 6. 11.*

[e] *Howe commeth it to passe, that you vnderstand not these thing which are so playne and euident?*

4 A trewe image of our regeneration, which, Christ separating vs fro the world, worketh and accomplisheth by litle and litle in vs.

23 The

23 Then he tooke the blinde by the hand, and led him out of the towne, and ſpit in his eyes, and put his hands vpon him, and aſked him, if he ſawe ought.

24 And he looked vp, and ſaid, I [f] ſee men: for I ſee them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him [g] looke againe. And he was reſtored to his ſight, and ſawe euery man a farre of clearely.

26 [5] And he ſent him home to his houſe, ſaying, Neither go into the towne, nor tell it to any in the towne.

27 ¶ ✣ [6] And Ieſus went out, and his diſciples into the townes of Ceſarea Philippi. And by the way he aſked his diſciples, ſaying vnto them, Whom doe men ſay that I am?

28 And they anſwered, *Some ſay* Iohn Baptiſt: and ſome, Elias: and ſome, one of the Prophets.

29 And he ſaid vnto them, But whome ſay ye that I am? Then Peter anſwered, and ſaid vnto him, Thou art that Chriſt.

30 [7] And he ſharpely charged them, that concerning him they ſhould tell no man.

31 [8] Then he began to teache them that the Sonne of man muſt ſuffer many things, & ſhould be reproued of the Elders, and of the hie Prieſts, and of the Scribes, and be ſlaine, and within three dayes riſe againe.

32 [9] And he ſpake that thing boldly. Thē Peter tooke him aſide, and began to rebuke him.

33 Then he turned backe, and looked on his diſciples, and rebuked Peter, ſaying, Get thee behinde me, Satan: for thou [h] vnderſtandeſt not the things that are of God, but the things that are of men.

f He perceiued ſome mouing of men, when he could not diſcerne their bodies.

g He commanded him againe, to trie in dede, whether he could ſee wel or no.

5 Chriſt wil not haue his miracles to be ſeparated from his doctrine.

✣ *Mat.16.13. Luke.9.18.*

6 Many praiſe Chriſt, which yet notwithſtanding ſpoyle him of his prayſe.

7 Chriſt hath appointed his times to ꝯ preaching of ꝯ Goſpel: and therfore here deferreth it to a more commodious time, leſt ſodaine haſt ſhould rather hinder then further ꝯ myſterie of his comming.

8 Chriſt ſuffred all ꝯ he ſuffered for vs, not vnwillingly, neyther vnawares, but foreknowing it, and willingly.

9 None ar more mad then they ꝯ are wiſe beſide ꝯ word of God.

h This is not godly, but worldly wiſedome.

34 ¶ [10] And he called the people vnto him with his disciples, and said vnto them, ✣ Whosoeuer will followe me, let him forsake himselfe, and take vp his crosse, and followe me.

10 The disciples of Christ must beare stoutly, what burden so euer the Lord laieth vpon thē, and subdue the affections of the flesh.

35 For whosoeuer wil ✣ saue his life, shall lose it: but whosoeuer shall lose his life for my sake and the Gospels, he shal saue it.

36 [11] For what shal it profite a man, though he shoulde winne the whole worlde, if he lose his soule?

37 Or what exchange shall a man giue for his soule?

38 ∴ For whosoeuer shalbe ashamed of me, and of my wordes among this adulterous and sinfull generation, of him shal the Sōne of man be ashamed also, when he commeth in the glorie of his Father with the holy Angels.

11 They are the most foolish of all men, which purchase the enioying of this life, with the losse of euerlasting blisse.

✣ *Mat.10.38. and 16.24. Luk.9.23. & 14.27*

✣ *Mat.10.39. and 16.25. Luk.9.24. & 17.33*

∴ *Mat.10.33. Luke.9.26. and 12.9.*

CHAP. IX.

2 Christs transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can do all things. 31 Christ foretelleth his death. 33 VVho is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

1 AND ✱ he said vnto them, Verely I say vnto you, that there be some of them that stand here, which shal not taste of death tyl they haue seene the [a] kingdome of God come with power.

✱ *Mat.16.28. Luke.9.27.*

a VVhen he shall begin his kingdome through the preaching of the Gospel: that is to say, after the resurrection.

2 ✣ [1] And six dayes after, Iesus taketh vnto

✣ *Mat.17.1. Luke.9.28.*

1 The heauēly glorie of Christ, which should within a short space be abased vpon the crosse, is auouched by visible signes, by the presence and talke of Elias and Moses, and by the voyce of the father him selfe, before three of his disciples, which are witnesses against whom lieth no exception.

him

him Peter, and Iames, and Iohn, & carieth them vp into an hie mountaine out of the way alone, and his ſhape was changed before them.

3 And his raiment did [b] ſhine, *and was* verie white, as ſnowe, ſo white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moſes, and they were talking with Ieſus.

5 Then Peter anſwered, and ſaide to Ieſus, Maſter, it is good for vs to be here: let vs make alſo three tabernacles, one for thee, and one for Moſes, and one for Elias.

6 Yet he knewe not what he ſaide: for they were [c] afraide.

7 And there was a cloude that ſhadowed thē, and a voyce came out of the cloude, ſaying, ✣ This is my beloued Sonne: heare him.

8 And ſodenly they looked rounde about, and ſawe no more any man ſaue Ieſus onely with them.

9 [2] ✣ And as they came downe frō the mountaine, he charged them, that they ſhoulde tell no man what they had ſeene, ſaue when the Sonne of man were riſen from the dead againe.

10 So they [d] kept that matter to them ſelues, and [e] demaunded one of another, what the riſing from the dead againe ſhould meane?

11 [3] Alſo they aſked him, ſaying, Why ſay the Scribes, that ∵ Elias muſt firſt come?

12 And he anſwered, and ſaid vnto them, Elias verely ſhall firſt come, and reſtore all things: and ⁂ as it is written of the Sonne of man, he muſt ſuffer many things, and be ſet at nought.

13 But I ſay vnto you, that Elias is come, (and thei haue done vnto him whatſoeuer thei would) as it is written of him.

b Did ſparkle as it were.

c They were beſide thē ſelues for feare.

✣ *Mat. 3. 17. and 17. 5. Chap. 1. 11.*

2 The Lorde hath appointed his times for ✣ publiſhing of the Goſpell.

✣ *Mat. 17. 9.*

d Euen very hardly as it were.

e They queſtioned not together touching the generall reſurrection which ſhalbe in the latter day, but they vnderſtoode not, what he meant by that which he ſpake of his owne peculiar reſurrection.

3 The fooliſh opinion of the Rabbines is here refelled touching Elias coming, whiche was, that either Elias ſhould riſe againe from the dead, or that his ſoule ſhould enter into ſome other bodie.

∵ *Malach. 4. 5.*

⁂ *Eſai. 53. 4.*

✤ *Mat.17.14. Luke.9.38.*

4 Christ sheweth by a miracle euen to the vnworthie, that he is come to bridle the rage of Satan.

14 ¶ ✤ [4] And when he came to *his* disciples, he sawe a great multitude about them, & the Scribes disputing with them.

15 And straight way al the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the companie answered, and said, Master, I haue brought my sonne vnto thee, which hath a domme spirit:

f Vexeth him inwardly, as the colike vseth to doe.

18 And whereſoeuer he taketh him, he [f] teareth him, and he fometh, and gnasheth his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19 Then he answered him, and said, O faithles generation, how long now shall I be with you! how lõg now shal I suffer you! Bring him vnto me.

g So soone as Iesus had loked vpon the boye that was brought vnto him, the deuil began to rage after his maner.

20 So they brought him vnto him: and assone as the spirit [g] saw him, he tare him, & he fel down on the ground, walowing and foming.

21 Then he asked his father, Howe long time is it since he hath bene thus? And he said, Of a childe.

22 And oft times he casteth him into the fire, & into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

h There is nothing but Christ can and will do it, for them that beleue in him.

23 And Iesus said vnto him, If thou canst beleeue it, [h] all things are possible to him that beleeueth.

24 And straight way the father of the childe crying with teares, said, Lord, I beleeue: helpe my vnbeleefe.

25 Whē Iesus sawe that the people came running togither, he rebuked the vncleane spirit, saying vnto him, Thou domme and deafe spirit, I charge

charge thee, come out of him, and enter no more into him.

26 [5] Then *the ſpirit* cryed, and rent him ſore, and came out, and he was as one dead, in ſo much that many ſaid, He is dead.

27 But Ieſus tooke his hand and liſt him vp, and he aroſe.

28 [6] And when he was come into the houſe, his diſciples aſked him ſecretly, Why coulde not we caſt him out?

29 And he ſaid vnto them, This kinde can by no other meanes come forth, but by prayer, and faſting.

30 ¶✣And they departed thence, and [i]went together through Galile, and he woulde not that any ſhould haue knowen it.

31 [7] For he taught his diſciples, and ſaid vnto them, The Sõne of mã ſhalbe deliuered into the handes of men, and they ſhall kill him, but after that he is killed, he ſhal riſe againe the third day.

32 But they vnderſtoode not that ſaying, and were afraide to aſke him.

33 ✣ [8] After, he came to Capernaum: and whẽ he was in the [k] houſe, he aſked them, What was it that ye diſputed among you by the way?

34 And they held their peace: for by the way they reaſoned among themſelues, who *ſhould be* the chiefeſt.

35 And he ſate downe, and called the twelue, and ſaid to them, If any man deſire to be firſt, the ſame ſhalbe laſt of all, and ſeruant vnto all.

36 And he tooke a litle childe, and ſet him in the middes of them, and tooke him in his armes, and ſaid vnto them,

37 Whoſoeuer ſhall receiue one of ſuch litle children in my Name, receiueth me: and whoſoeuer receiueth me, receiueth not [l] me, but him

5 The neerer that the vertue of Chriſt is, the more outragiouſly doeth Satan rage.

6 We haue neede of faith, & therefore of prayer and faſting, to caſt Satan out of his olde poſſeſsion.

✣ *Mat.17.22. Luke.9.22.*

i He and his diſciples together.

7 Chriſt forewarneth vs w great diligence, to the ende we ſhoulde not be oppreſſed with ſodeine calamities, but ỹ ſlothfulnes of man is wonderfull.

✣ *Mat.18.1. Luke.9.46.*

8 Only humilitie doeth exalt.

k Where he was wont to make his abode.

l He doeth not only receyue me, but alſo him that ſent me.

that ſent me.

✣ *Luke.9.49.*

38 ¶ ✣ [9] Then Iohn anſwered him, ſaying, Maſter, we ſawe one caſting out deuils by thy Name, which foloweth not vs, and we forbade him, becauſe he foloweth vs not.

9 God, who is the author of an ordinarie vocation, worketh alſo extraordinarily ſo oft as it pleaſeth him. But an extraordinarie vocation is tried by the doctrine and the effectes.

39 ✣ But Ieſus ſaid, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly ſpeake euill of me.

40 For whoſoeuer is not againſt vs, is on our parte.

✣ *1.Cor.12.3.*

∵ *Mat.10.42.*

41 ∵ And whoſoeuer ſhall giue you a cup of water to drinke for my Names ſake, becauſe ye belong to Chriſt, verely I ſay vnto you, he ſhall not loſe his rewarde.

⁂ *Mat.18.6. Luke.17.1.*

42 ⁂ [10] And whoſoeuer ſhal offend one of theſe litle ones, that beleeue in me, it were better for him rather, that a milſtone were hanged about his necke, and that he were caſt into the ſea.

10 God is ſo ſeuere a reuenger of offences, that it is better to ſuffer any loſſe, then to be an occaſion of offence vnto any.

✣ *Mat.5.29.and 18.8.*

43 ✣ Wherefore if thine hande cauſe thee to offend, cut it of: it is better for thee to enter into life, maimed, then hauing two hands, to go into hell, into the fire that neuer ſhalbe quenched,

* *Eſai.66.24.*

44 *Where their [m] worme dieth not, and the fire neuer goeth out.

m Their worme which shalbe cast into that flame.

45 Likewiſe, if thy foote cauſe thee to offende, cut it of: it is better for thee to goe halte into life, then hauing two feete to be caſt into hel, into the fyre that neuer ſhalbe quenched,

46 Where their worme dyeth not, and the fire neuer goeth out.

47 And if thine eye cauſe thee to offend, pluck it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eies to be caſt into hell fire,

48 Where their worme dieth not, and the fyre neuer goeth out.

49 [11] For

49 [11] For euery man ſhalbe [n] ſalted with fire: & ✤ euery ſacrifice ſhalbe ſalted with ſalte.

50 ✤ Salte is good: but if the ſalte be vnſauery, wherewith ſhal it be ſeaſoned? haue ſalte in your ſelues, and haue peace, one with another.

11 We muſt be ſeaſoned & powdred by God, both that we may be acceptable ſacrifices vnto him, and alſo that we being knit together, may ſeaſon one another.

n That is, ſhalbe conſecrate to God, being ſeaſoned with the incorruptible worde.

✤ Leu.2.13. ✤ Mat.5.13. Luk.14.34.

CHAP. X.

9 The wife, only for fornication, is to be put away. 13 Litle children are brought to Chriſt. 17 A rich man asketh Ieſus, howe he may poſſeſſe eternall life. 28 The Apoſtles forſooke al things for Chriſtes ſake. 33 Chriſt foreſheweth his death. 35 Zebedeus his ſonnes requeſt. 46 Blinde Bartimæus healed.

1 AND ∵ he [a] aroſe from thence, and went into the coaſtes of Iudea by the farre ſide of Iordan, and the people reſorted vnto him againe, and as he was wont, he taught them againe.

∵ *Mat.19.1.*

a That is to ſay, departed and went from thence, for in the Hebrew tongue ſitting & dwelling are all one, and ſo are riſing and going forth.

2 Then the Phariſes came and asked him, if it were lawfull for a man to put away *his* wife, and tempted him.

3 And he anſwered, and ſaid vnto them, What did * Moſes commande you?

** Deut.24.1.*

4 And they ſaid, Moſes ſuffred to write a bil of diuorcement, and to put her away.

1 God did neuer allowe thoſe diuorces, which the law did tolerate.

5 [1] Then Ieſus anſwered, and ſaid vnto them, For the hardnes of your heart he wrote this [b] precept vnto you.

b Looke Mat.19. For Moſes gaue them no commandement to put away their wiues, but rather made a good proviſo for the wiues againſt the ſtubberne hardnes of their huſbands.

6 But at the beginning of the creation * God made them male and female:

7 * For this cauſe ſhall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine ſhalbe one fleſhe: ſo that they

** Gen.1.27. Mat.19.4. * Gen.2.24. 1.Cor.6.16. Ephe.5.31.*

✣ *1.Cor.7.10.*
✝ *Mat.5.32. and 19.9. Luk.16.18.*
c *Whom he putteth away, for he is an adulterer by keeping company with an other.*
∴ *Mat.19.13. Luk.18.15.*
2 God of his goodnes cõprehendeth in the couenãt not only the fathers but the children also: and therefore he blesseth them.
3 We must in malice become children, if we wil enter into ỹ kingdome of heauen.
4 Two things are chiefly to be eschewed of thẽ which earnestly seke eternal life: that is to say, an opinion of their merites or deseruings, which is not only vnderstode but cõdemned by the due consideratiõ of the Law: and the loue of riches which turneth aside many, from that race wherin they ran with a good courage.

they are no more twaine, but one flesh.

9 ✣ Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said vnto them, ✝ Whosoeuer shal put away his wife and marie an other, committeth adulterie c against her.

12 And if a woman put away her husband, & be maried to another, she committeth adulterie.

13 ¶ ∴ [2] Then they brought litle children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus sawe it, he was displeased, and said to them, Suffer the litle childrẽ to come vnto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as a litle childe, he shall not enter therein.

16 And he tooke them vp in his armes, & put *his* handes vpon them, and blessed them.

17 ¶ [4] And when he was gone out on the way, there came one ✻ running, and kneeled to him, & asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus said to him, Why callest thou me good? there is none good but one, euen God.

19 Thou knowest the cõmandements, ✻ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnes. Thou shalt d hurt no *man*. Honour thy father and mother.

20 Then he answered, & said to him, Master, all these things I haue obserued from my youth.

✻ *Mat.19.16. Luk.18.18.* ✻ *Exod 20.13.*
d *Neither by force nor deceite, nor any other meanes whatsoeuer.*

21 And

21 And Ieſus looked vpon him, & loued him, and ſaid vnto him, One thing is lacking vnto thee, Goe *and* ſell all that thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen, and come, folowe me, and take vp the croſſe.

22 But he was ſad at that ſaying, & went away ſorowfull: for he had great poſſeſſions.

23 And Ieſus looked round about, & ſaid vnto his diſciples, Howe hardly do they that haue riches, enter into the kingdome of God!

24 And his Diſciples were afrayed at his wordes. But Ieſus anſwered againe, and ſaid vnto them: Children, how hard is it for them that truſt in riches, to enter into the kingdome of God!

25 It is eaſier for a camel to goe through the eye of a nedle, then for a riche man to enter into the kingdome of God.

26 And they were much more aſtonied, ſaying with them ſelues, Who then can be ſaued?

27 But Ieſus looked vpon them, and ſaid, With men *it is* impoſſible, but not with God: for with God all things are poſſible.

28 ¶ ✣ [5] Then Peter began to ſay vnto him, Lo we haue forſaken all, and haue folowed thee.

29 Ieſus anſwered, and ſaid, Verely I ſay vnto you, there is no man that hath forſaken houſe or brethren, or ſiſters, or father, or mother, or wife, or children, or landes for my ſake and the Goſpels,

30 But he ſhal receiue an [e] hũdred folde, now at this preſent, houſes, and brethren, and ſiſters, and mothers, and children, and lands [f] with perſecutions, and in the world to come, eternal life.

31 ✣ But many *that are* firſt, ſhalbe laſt, and the laſt, firſt.

32 ¶ ✣ [6]

✣ *Mat.19.27. Luk.18.28.*

5 To neglect all things in cõpariſon of Chriſt, is a ſuer way vnto eternal life, ſo that we fall not away, by the waye.

e *An hũdred folde as much, if we looke to the true vſe and commodities of this life, ſo that we meaſure them after the will of God, and not after the wealth it ſelf and our greedie deſire.*

f *Euen in the middeſt of perſecutiõs.*

✣ *Mat.19.30. Luk.13.30.*

✣ *Mat.20.17. Luk.18.31.*

6 The disciples are againe prepared to patience, not to be ouercome by ỹ foretelling vnto thẽ of his death, which was at hand, and therewithall of life which should most certainly folowe.

32 ¶ ✣ [6] And they were in the way going vp to Hierusalem, and Iesus went before them and they were troubled, and as they folowed, they were afraide, and Iesus tooke the twelue againe, and began to tell them what things should come vnto him,

33 *Saying*, Behold we go vp to Hierusalem, and the Sonne of man shalbe deliuered vnto the hie Priestes, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shal mocke him, and scourge him and spet vpon him, and kil him: but the third day he shall rise againe.

✣ *Mat.20.20.*

7 We must first striue, before we triumphe.

g VVe pray thee.

35 ¶ ✣ [7] Then Iames & Iohn the sonnes of Zebedeus came vnto him, saying, Master, [g] we would that thou shouldest do for vs that that we desire.

36 And he said vnto them, What would ye I should do for you?

37 And they said to him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glorie.

38 But Iesus said vnto them, Ye knowe not what ye aske, Can ye drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shall drinke in deede of the cup that I shal drinke of, and be baptised with the baptisme wherewith I shalbe baptized:

40 But to sit at my right hand, and at my left, is not mine to giue, but *it shalbe giuen* to them for whome it is prepared.

41 And when the ten hearde that, they beganne to disdaine at Iames and Iohn.

8 The Magistrates according to Gods appointment rule ouer their subiectes: but the Pastors are not called to rule, but to serue, according to the example of the Sonne of God him self, who went before thẽ for so much as he also was a Minister of his Fathers will.

✣ *Luk.22.25.*

h They to whom it is decreed and appointed.

42 [8] But Iesus called them vnto him, and said to them, ✣ Ye knowe that [h] they which are princes among

among the Gentiles, haue domination ouer thē, and they that be great among them, exerciſe authoritie ouer them.

43 But it ſhall not be ſo among you: but whoſoeuer will be great among you ſhalbe your ſeruant.

44 And whoſoeuer wil be chief of you, ſhalbe the ſeruant of all.

45 For euen the Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the raunſome of many.

46 ¶ ✣ Then they came to Iericho: & as he went out of Iericho with his diſciples, and a great multitude, Bartimeus the ſonne of Timeus, a blinde man, ſate by the wayes ſide, begging.

✣ *Mat.20.29. Luk.18.35.*

9 Chriſt onely, being called vpō by faith, healeth our blindnes.

47 And whē he heard that it was Ieſus of Nazareth, he began to crye, & to ſay, Ieſus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, becauſe he ſhould holde his peace: but he cryed much more, O Sonne of Dauid, haue mercie on me.

49 Then Ieſus ſtoode ſtill, and commaunded him to be called: and they called the blinde, ſaying vnto him, Be of good comforte: ariſe, he calleth thee.

50 So he threwe away his cloke, and roſe, and came to Ieſus.

51 And Ieſus anſwered, and ſayd vnto him, what wilt thou that I do vnto thee? And the blind ſaid vnto him, Lord, that I may receiue ſight.

52 Then Ieſus ſaid vnto him, Go thy way: thy faith hath ſaued thee. And by and by, he receiued *his* ſight, and folowed Ieſus in the way.

CHAP. XI.

1 Chriſt entreth into Hieruſalem riding on an aſſe. 13 The fruitleſſe figtree is curſed. 15 Sellers and Byers are caſt out of the Temple.

Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers offences muſt be pardoned. 27 The Prieſts aske by what authoritie he wrought thoſe thinges that he did. 30 Whence Iohns Baptiſme was.

✣ *Mat.21.1. Luk.18.29.*

1 A liuely image of the ſpirituall kingdome of Chriſt on earth.

1 AND ✣ when they came nere to Hieruſalem, to Bethphage and Bethania vnto the mount of Oliues, he ſent forth two of his diſciples,

2 And ſaid vnto them, Goe your wayes into that towne that is ouer againſt you, and aſſone as ye ſhall enter into it, ye ſhall finde a colte tied, whereon neuer man ſate: looſe him, and bring him.

3 And if any man ſay vnto you, Why doe ye this? Say that the Lord hath neede of him, and ſtraight way he will ſend him hither.

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes met, and they looſed him.

5 Then certaine of them, that ſtoode there, ſaid vnto them, What do ye looſing the colte?

6 And they ſaid vnto them, as Ieſus had commaunded them: So they let them go.

✝ *Iohn.12.14.*

7 ¶ ✝ And they brought the colte to Ieſus, & caſt their garments on him, & he ſate vpon him.

8 And many ſpred their garments in the way: other cut downe branches of the trees, & ſtrawed them in the way.

a VVell be it to him that commeth to vs from God, or that is ſent of God. b Happy and proſperous.

9 And they that went before, & they that followed, cryed, ſaying, Hoſanna: [a] bleſſed *be* he that commeth in the Name of the Lord.

10 [b] Bleſſed *be* the kingdome that commeth in the Name of the Lord of our father Dauid: Hoſanna, *O thou which art* in the hieſt *heauens.*

✣ *Mat.21.10. Luk.19.45.*

11 ✣ So Ieſus entred into Hieruſalem, and into the Temple: & when he had looked about on all things, & now it was euening, he went forth vnto Bethania

Bethania with the twelue.

12 ✣ And on the morow whē they were come out from Bethania, he was hungrie.

13 [2] And seing a figge tree a farre of, that had leaues, he went *to see* if he might finde any thing theron: but whē he came vnto it, he foūd nothing but leaues: for the time of figges was not yet.

14 Then Iesus answered, and said to it, Neuer man eat fruite of thee hereafter while the world standeth: and his disciples heard it.

15 ¶ [3] And they came to Hierusalem, & Iesus went into the Temple, and began to cast out thē that solde and bought in the Temple, and ouerthrew the tables of the money chaungers, & the seates of them that solde doues.

16 Neither would he suffer that any man should cary a [c] vessell through the Temple.

17 And he taught, saying vnto them, Is it not written, ✣ Mine house shalbe [d] called the House of prayer vnto all nations? ∴ but you haue made it a denne of theeues.

18 And the Scribes and hie Priestes heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, *Iesus* went out of the citie.

20 ¶ ✱ [4] And in the morning as they iourneied together, they saw ỹ fig tree dried vp frō ỹ rootes.

21 Then Peter remēbred, and said vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue [e] the faith of God.

23 For verely I say vnto you, that whosoeuer shal say vnto this mountaine, Be thou taken away, and cast into the sea, and shall not wauer in his heart,

✣ *Mat.21.19.*

2 An example of that vengeance which hangeth ouer the heads of hypocrites.

3 Christ sheweth in deede, that he is the true king and high Priest, and therefore the reuenger of the diuine seruice of the Temple.

c That is, any prophane instrument, of which those fellowes had a number, that made the court of the Temple a market place.

✣ *Isai.56.7.*

d Shall openly be so accompted and taken.

∴ *Iere.7.11.*

✱ *Mat.21.19.*

4 The force of faith is exceeding great, and charitie is euer ioyned with it.

e The faith of God is that assured faith and trust which we haue in him.

heart, but ſhall beleeue that thoſe things which he ſaieth, ſhal come to paſſe, whatſoeuer he ſaith, ſhalbe *done* to him.

24 ✣ Therefore I ſay vnto you, whatſoeuer ye deſire when ye pray, beleeue that [f]ye ſhall haue it, and it ſhalbe *done* vnto you.

25 ✣ But when [g]ye ſhal ſtand, & pray, forgiue, if ye haue any thing againſt any mā, that your Father alſo which is in heauē, may forgiue you your treſpaces.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your treſpaces.

27 ¶ ∵ [5] Then they came againe to Hieruſalē: and as he walked in the Temple, there came to him the hie Prieſts, & the Scribes, & the Elders,

28 And ſaid vnto him, By what authoritie doeſt thou theſe things? & who gaue thee this authoritie, that thou ſhouldeſt do theſe things?

29 Then Ieſus anſwered, and ſaid vnto them, I wil alſo aske of you a certaine thing, & anſwere ye me, and I will tell you by what authoritie I doe theſe things.

30 The baptiſme of Iohn, was it from heauen, or of men? anſwere me.

31 And they thought with thē ſelues, ſaying, If we ſhal ſay from heauen, he will ſay, Why then did ye not beleeue him?

32 [6] But if we ſay of men, we feare the people: for all men counted Iohn, that he was a Prophet in deede.

33 Then they anſwered, and ſaid vnto Ieſus, We can not tell. And Ieſus anſwered, and ſaid vnto them, Neither will I tell you by what authoritie I doe theſe things.

✣ *Mat.7.7. Luk.11.9.*

f VVord for word, that you receiue it, ſpeaking in the time that now is, to shew the certaintie of the thing and the performance in deede.

✣ *Mat.6.4.*

g VVhen you shall appeare before the altar.

∵ *Mat.21.23. Luk.20.1.*

5 The Goſpell hath bene aſſaulted long time ſince, vnder the pretence of an ordinarie ſucceſſion.

6 A reward of an euil conſcience to be afraid of thoſe, of whom they ſhould and might haue bene feared.

CHAP. XII.

1 Of the vineyarde. 10 Christ the ſtone refuſed of the Iewes.

13 Of

13 Of tribute to be giuen to Cesar. 18 The Sadduces denying the resurrection. 28 The first commandement. 31 To loue God and the neighbour is better then sacrifices. 36 Christ Dauids sonne. 38 To beware of the Scribes and Pharises. 42 The poore widowe.

1 AND [1] he began to speake vnto them in [a] parables, ✣ A *certaine* man planted a vineyarde, and compassed it with an hedge, and digged a pit for the winepresse, and built a towre in it, and let it out to husbandmen, and went into a strange countrey.

2 [b] And at the time, he sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruite of the vineyard.

3 But they tooke him, and beat him, and sent him away emptie.

4 And againe he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe he sent another, and him they slewe, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying: They will reuerence my sonne.

7 But the husbandmen saide among them selues, This is the heire: come, let vs kil him, and the inheritance shalbe ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyarde do? He wil come and destroy these husbandmē, and giue the vineyard to others.

10 Haue ye not read so much as this Scripture? ✣ The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marueilous in our eyes.

1 The calling of God is not tied either to place, person, or time, without exception.

a This word, parable, which the Euāgelistes vse, doeth not onely signifie a cōparing of thinges together, but also darke speaches, and allegories.

✣ *Esai. 5. 1. Iere. 2. 2. Mat. 21. 33. Luk. 20. 9.*

b When the fruits of the ground vse to be gathered.

✣ *Psal. 118. 22. Isai. 28. 16. Mat. 21. 42. Act. 4. 11. Rom. 9. 33. 1. Pet. 2. 8.*

c *They were greedie and verie desirous.*

12 Then they c went about to take him, but they feared the people: for they perceiued that he ſpake that parable againſt them: therefore they left him, and went their way.

✣ *Mat.22.15. Luk.20.20.*

2 The Goſpell winneth the authoritie of the Magiſtrate with the ſeruice of God.

13 ¶ ✣ [2] And they ſent vnto him certaine of the Phariſes, and of the Herodians that they might take him in *his* talke.

d *Thou doeſt not ſo iudge by outward appearance, that the truth is thereby darkened any whit at all.*

e *The way whereby we come to God.*

14 And when they came, they ſaid vnto him, Maſter, we knowe that thou art true, & careſt for no man: for thou d conſidereſt not the perſone of men, but teacheſt the e way of God truely, Is it lawefull to giue tribute to Ceſar, or not?

15 Should we giue it, or ſhould we not giue it? But he knew their hypocriſie, & ſaid vnto them, Why tempt ye me? Bring me a penie, that I may ſee it.

16 So they brought it, and he ſaid vnto them, Whoſe is this image & ſuperſcription? and they ſaid vnto him, Ceſars.

✣ *Rom.13.7.*

17 Then Ieſus anſwered, and ſaid vnto them, ✣ Giue to Ceſar the things that are Ceſars, and to God, thoſe that are Gods: and they marueiled at him.

3 The reſurrection of the bodie is auouched, againſt ỹ fooliſh ignorance and malice of the Sadduces.

18 ¶ [3] ∴ Then came the Sadduces vnto him, (which ſay, there is no reſurrection) and they aſked him, ſaying,

∴ *Mat.22.23. Luk.20.27.*

19 Maſter, ⁎ Moſes wrote vnto vs, If any mãs brother die, and leaue *his* wife, and leaue no children, that his brother ſhould take his wife, and raiſe vp ſeede vnto his brother.

⁎ *Deut. 25.5. Mat.22.24.*

20 There were ſeuen brethren, and the firſt tooke a wife, and when he dyed, left no yſſue.

21 Then the ſecõd tooke her, & he dyed, neither did he yet leaue yſſue, & the third likewiſe:

22 So thoſe ſeuen had her, and left no yſſue: laſt of all the wife died alſo.

23 In the reſurrection then, when they ſhall riſe

riſe againe, whoſe wife ſhall ſhe be of them? for ſeuen had her to wife.

24 Then Ieſus anſwered, and ſaid vnto them, Are ye not therefore deceiued, becauſe ye know not the Scriptures, neither the power of God?

25 For when they ſhall riſe againe from the dead, neither men marry, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they ſhall riſe againe, haue ye not read in the booke of Moſes, how in the buſh God ſpake vnto him, ſaying, I ✣ am the God of Abraham, and the God of Iſaac, and the God of Iacob?

✣ *Exod.3.6. Mat.22.32.*

27 God is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

28 ¶ ✣ Then came one of the Scribes that had heard them diſputing together, *and* perceiuing that he had anſwered them well, he asked him, Which is the firſt commandement of all?

✣ *Mat.22.35.*

4 Sacrifices and outward worſhip, neuer pleaſed God, vnleſſe ſuch neceſſarie duties as we owe to God and our neighbours went afore.

29 Ieſus anſwered him, The firſt of al the commandements *is*, ∴ Heare, Iſrael, the Lord our God is the onely Lord.

∴ *Deut.6.4.*

30 Thou ſhalt therefore loue the Lord thy God with all thine heart, and with al thy ſoule, & with al thy mind, and with al thy ſtrength: this is the firſt commandement.

31 And the ſecond *is* like, that is, ✱ Thou ſhalt loue thy neighbour as thy ſelf. There is none other commandement greater then theſe.

✱ *Leuit.19.18. Mat.22.39. Rom.13.9. Gal.5.14. Iam.2.8.*

32 Then that Scribe ſaid vnto him, Well Maſter, thou haſt ſaid the trueth, that there is one God, and that there is none but he.

33 And to loue him with al the heart, & with al the vnderſtanding, & with all the ſoule, & with al the ſtrēgth, & to loue *his* neighbour as him ſelf is more then al whole burnt offrings & ſacrifices.

✣ *Mat.22.41. Luk.20.41.*

5 Christ proueth his Godhead euen out of Dauid him selfe, of whom he came according to the flesh.

f VVord for word, in the holie Ghost, and there is a great force in this kinde of speach, whereby is ment, that it was not so much Dauid, as the holie Ghost that spake, who did in a maner possesse Dauid.

✣ *Psalm.110.1.*

∴ *Mat.23.6. Luk.11.43. and 20.43.*

6 The maners of ministers are not rashly to be followed as an example.

g VVhiles he taught them.

h The word is a stole, which is a kinde of womans garment, long, euen down to the heeles: and is taken generally, for any garment made for cõlinesse: but in this place it seemeth to signifie that fringed garment mentioned in Deuteronomie, 22.12.

34 Then when Iesus sawe that he answered discretely, he said vnto him, Thou art not farre from the kingdome of God. And no man after that, durst aske him any question.

35 ¶ ✣ [5] And Iesus answered & said teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid him selfe said by [f] the holie Ghost, ✣ The Lord sayd to my Lord, Sit at my right hand, till I make thine enemies thy foote-stoole.

37 Then Dauid him self calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ∴ [6] Moreouer he said vnto them in [g] his doctrine, Beware of the Scribes which loue to go in [h] long robes, and *loue* salutations in the markets,

39 And the chief seates in the Synagogues, & the first roumes at feastes.

40 Which ✻ deuoure widowes houses, euen vnder a colour of long prayers. These shal receiue the greater damnation.

41 7 ✻ And as Iesus sate ouer against the treasurie, he beheld how the people cast [i] money into the treasurie, and many riche men cast in much.

42 And there came a certaine poore widowe, and she threw in two mites, which make a quadrin.

43 Then he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasurie.

✻ *Mat.23.14 Luk.20.47.*

7 The doing of our duties which God alloweth, is not estemed according to the outward value, but to the inward affectes of the heart. ✣ *Luk.21.1.*

i Money of any kinde of metall, as the Romanes vsed, who in the beginning did stampe or coyne brasse, and after vsed it for currant money.

44 For

44 For they all did caſt in of their ſuperfluitie: but ſhe of her pouertie did caſt in all that ſhe had, *euen* all her liuing.

CHAP. XIII.

1 Of the deſtruction of Hieruſalem. 9 Perſecutions for the Goſpell. 10 The Goſpell muſt be preached to all nations. 26 Of Chriſtes comming to iudgement. 33 VVe muſt watche and praye.

1 AND ✣ [1] as he went out of the Temple, one of his diſciples ſaid vnto him, Maſter, ſee what maner ſtones, and what maner buildings *are here.*

✣ *Mat.24.1. Luk.21.5.*

1 The deſtructiō of the Temple, citie, and whole nation is foretolde, and the troubles of the Church: but yet there are annexed many comfortes, and laſt of al, the end of the world is deſcribed.

2 ✣ Then Ieſus anſwered and ſaid vnto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone vpon a ſtone, that ſhall not be throwen downe.

✣ *Luk.19.43.*

3 And as he ſate on the mount of Oliues, ouer againſt the Temple, Peter, and Iames, and Iohn, and Andrewe asked him ſecretly,

4 Tell vs, when ſhall theſe things be? & what *ſhalbe* the ſigne when all theſe things ſhalbe fulfilled?

5 And Ieſus anſwered them, & began to ſaye, ❧ Take heede leſt any man deceiue you.

❧ *Ephe.5.6. 2.Theſ.2.3.*

6 For many ſhal come in my Name, ſaying, I am *Chriſt*, and ſhall deceiue many.

7 Furthermore when ye ſhal heare of warres, & rumors of warres, be ye not troubled: for *ſuch things* muſt nedes be: but the end *ſhal* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhalbe earthquakes in diuers quarters, and there ſhabe famine and troubles: theſe *are* the beginnings of ſorowes.

9 But take ye hede to your ſelues: for they ſhal deliuer you vp to the councils, & to the Synagogues: ye ſhalbe beaten, and brought before

rulers and Kings for my ſake, for a [a] teſtimoniall vnto them.

10 And the Goſpel muſt firſt be publiſhed among all nations.

11 ✣ But when they leade you, & deliuer you vp, [b] be not carefull before hand, neither [c] ſtudie what ye ſhall ſay: but what is giuen you at the ſame time, that ſpeake: for it is not ye that ſpeake, but the holie Ghoſt.

12 Yea, and the brother ſhall deliuer the brother to death, and the father the ſonne, and the children ſhall riſe againſt their parentes, and ſhal cauſe them to die.

13 And ye ſhalbe hated of all men [d] for my Names ſake: but whoſoeuer ſhal endure vnto the end, he ſhalbe ſaued.

14 ✣ Moreouer, when ye ſhal ſee the abomination of deſolation (ſpoken of by ∵ Daniel the Prophet) [e] ſet where it ought not, (let him that readeth, conſider it) then let them *that be* in Iudea, flee into the mountaines,

15 And let him that is vpon the houſe, not come downe into the houſe, neither enter there in, to fetch any thing out of his houſe.

16 And let him that is in the field, not turne backe againe to take his garment.

17 Then woe *ſhalbe* to them that are with childe, and to them that giue ſucke in thoſe daies.

18 Pray therefore that your flight be not in the winter.

19 For [f] thoſe daies ſhalbe ſuch tribulation, as was not from the beginning of the creation

a The hearing of you preaching, ſhalbe a moſt euident witneſſe againſt them, ſo that they ſhall not be able to pretende ignorance.

✣ Mat.10.19. Luk.12.11. and 21.14.

b VVe are not forbidden to thinke before hand, but penſiue carefulnes whereby men diſcourage thē ſelues, which proceedeth from diſtruſt, and want of confidence & ſure hope of Gods aſſiſtance: that carefulnes we are willed to beware of, Looke Mat.6.27

c By any kinde of artificious and cunning kinde of tale what to ſpeake.

d For me.

✣ Mat.24.15. Luk.21.20.

∵ Dan.9.27.

e VVhen the Heathen and prophane people ſhal not only enter into the Temple, and defile both it, and the citie, but alſo cleane deſtroy it.

f This is a kinde of ſpeach which the Hebrewes vſe, and it hath a great force in it, for it giueth vs to vnderſtand, that in all that time one miſerie ſhall ſo folowe vpon another, as if the time it ſelfe were verie miſerie it ſelfe: So the Prophet Amos 5.20. ſaith that the day of the Lord ſhalbe darkenes.

which

which god created vnto this time, neither shalbe.

20 And except that the Lord had shortened those daies, no flesh should be saued: but for the elects sake, which he hath chosen, he hath shortened those daies.

21 Then ✣ if any man say to you, Lo, here is Christ, or, lo, *he is* there, beleeue it not. ✣ *Mat.24.23. Luk.17.23. and 21.8.*

22 For false Christes shall rise, and false prophets, and shall shewe signes and wonders, to deceiue if it were possible the verie elect.

23 But take ye hede: beholde, I haue shewed you all things before.

24 ¶ Moreouer in those daies, after that tribulation, ✣ the sunne shall waxe darke, and the moone shall not giue her light, ✣ *Isa.13.10. Ezec.32.7.*

25 And the starres of heauen shall fal: and the powers which are in heauen, shal shake. *Ioel.2.10. and 3.15.*

26 And then shal they see the Sonne of man comming in the cloudes, with great power and glorie.

27 ❧ And he shall then send his Angels, & shall gather together his elect from the foure windes, *and* from the vtmost part of the earth to the vtmost part of heauen. ❧ *Mat.24.31.*

28 Nowe learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye knowe that sommer *is* nere.

29 So in like maner, when ye see these things come to passe, knowe that *the kingdome of God* is nere, *euen* at the doores.

30 Verely I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my wordes shall not passe away.

32 [2] But of that day and houre knoweth no man, no, not the Angels which are in heauē, neither the Sonne him selfe, but the Father.

2 The latter day is not curiously to be searched for, which the Father alone knoweth: but let vs rather take hede, that it come not vpō vs vnaware.

✣ *Mat.24.13.*

33 ✣ Take hede: watch, & pray: for ye knowe not when the time is.

34 *For the Sonne of man is* as a man going into a ſtrange countrey, and leaueth his houſe, & giueth authoritie to his ſeruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not whē the maſter of the houſe wil come, at euen, or at midnight, at the cocke crowing, or in the dawning,)

36 Leſt if he come ſodainly, he ſhould finde you ſleeping.

37 And thoſe things that I ſay vnto you, I ſay vnto all men, Watch.

CHAP. XIIII.

1 The Prieſtes conſpiracie againſt Chriſt. 3 The woman powring oyle on Chriſtes head. 12 The preparing of the Paſſeouer. 22 The inſtitution of the ſupper. 41 Chriſt deliuered into the handes of men. 43 Iudas betrayeth him with a kiſſe. 53 Chriſt is before Caiaphas. 66 Peters denial.

✣ *Mat.26.2. Luk.22.1.*

1 By the will of God, againſt the counſel of men, it came to paſſe that Chriſt ſhould be put to death vpon the ſolemne day of the Paſſeouer, that in all reſpects the trueth might agree to the figure.

1 AND ✣ [1] two daies after folowed *the feaſt of* the Paſſeouer, and of vnleauened bread: and the hie Prieſtes, and Scribes ſought howe they might take him by craftе, and put him to death.

2 But they ſaid, Not in the feaſt *day*, leſt there be any tumult among the people.

✣ *Mat.26.6. Iohn.12.2.*

2 Raſhe iudgements are frustrate before God.

3 ✣ And when he was in Bethania in the houſe of Simon the leper, as he ſate at table, there came a woman hauing a boxe of ointment of ſpikenard, verie coſtlie, & ſhe brake the boxe, and powred it on his head.

4 [2] Therefore ſome diſdained among themſelues, and ſaid, To what end is this waſte of ointment?

5 For it might haue bene ſolde for more then [a] three

[a] three hundreth pence, and bene giuen vnto the poore, and they murmured againſt her.

6 But Ieſus ſaid, Let her alone: why trouble ye her? ſhe hath wrought a good worke on me.

7 [3] For ye haue the poore with you alwayes, and when ye will ye may do them good, but me ye ſhal not haue alwayes.

8 [4] She hath done that ſhe coulde: ſhe came afore hand to anoint my bodie to the burying.

9 Verely I ſaye vnto you, whereſoeuer this Goſpell ſhalbe preached throughout the whole worlde, this alſo that ſhe hath done, ſhalbe ſpoken of in remembrance of her.

10 ¶ ✣ [5] Then Iudas Iſcariot, one of the twelue, went away vnto the hie Prieſts, to betray him vnto them.

11 And when they heard it, they were glad, and promiſed that they would giue him money: therefore he ſought how he might conueniently betray him.

12 ¶ ✣ [6] Now the firſt day of vnleauened bread, [b] when [c] they ſacrificed the [d] Paſſeouer, his diſciples ſaid vnto him, Where wilt thou that we go and prepare, that thou maiſt eate the Paſſeouer?

13 Then he ſent forth two of his diſciples, & ſaid vnto them, Goe ye into the citie, and there ſhal a man meete you bearing a pitcher of water: followe him.

14 And whitherſoeuer he goeth in, ſay ye to the good man of the houſe, The Maſter ſayth, Where is the lodging where I ſhall eate the Paſ-

[a] *VVhich is about ſix poundes Engliſhe.*

3 Chriſt ſuffred him ſelf to be anointed once or twiſe for certeine conſiderations: but his will is to be dayly anointed in the poore.

4 This woman by the ſecret inſtincte of the Spirit, anointing Chriſt, ſetteth before mēs eies, his death & buriall which were at hande.

✣ *Mat.26.14. Luke.22.4.*

5 Couetouſnes cloked with a zeale of charitie, is an occaſion to betray and crucifie Chriſt.

✣ *Mat.26 17. Luke.22.8.*

6 Chriſt being made ſubiect to the Law for vs, doth celebrate the Paſſeouer according to the

Law: and therewithall by a miracle ſheweth that notwithſtanding he in the fleſhe ſhall ſtraight way ſuffer, yet that he is God.

[b] *That is, vpon which day, and at the euening of the ſame day, which was the beginning of the fiftenth, Looke Mat.26.17.*

[c] *They vſed to ſacrifice.*

[d] *This is ſpoken thus, by the figure Metonymia, which is vſuall in Sacraments, and by the Paſſeouer is meant the Paſchall lambe.*

ſcouer

seouer with my disciples?

15 And he wil shewe you an *e vpper chamber *which is* large, trimmed and prepared: there make it readie for vs.

16 So his disciples went forth, and came to the citie, and founde as he had said vnto them, and made readie the Passeouer.

17 ¶ And at euen he came with the twelue.

18 ✣ [7] And as they sate at table and did eate, Iesus said, Verely I say vnto you, that one of you shall betraye me, which eateth with me.

19 Then they began to be sorowful and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said vnto them, *It is* one of the twelue that [f] dippeth with me in the platter.

21 Truely the Sonne of man goeth his way, as it is written of him: ✣ but wo *be* to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

22 ∴ And as they did eate, Iesus tooke the bread, and when he had giuen thankes, he brake it and gaue it to them, and said, Take, eate, this is my bodie.

23 Also he tooke the cup, and when he had giuen thankes, gaue it to them: and they all dranke of it.

24 And he said vnto them, this is my blood of that newe Testament, which is shed for manie.

25 Verely I say vnto you, I wil drinke no more of the fruite of the vine vntill that daye, that I drinke it newe in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Oliues.

27 ¶ ⁂ [8] Then Iesus saide vnto them, All ye shalbe of his, but yet that he wil neuer forsake them.

shalbe

e The Greke word signifieth that part of the house that is highest from the grounde, to what vse so euer it be put but because they vsed to sup in that part of the house, they called it a supping chamber.

✣ *Psal.41.10. Mat.26.20.23. Luke.22.14. Iohn.13.18.21.*

7 The figure of the lawe, which is by & by to be fulfilled, is abrogated: and in place thereof are put figures of the newe couenaunt answerable vnto them, which shall continue to the worldes ende.

f That vseth to eate meate with me.

✣ *Act.1.16.*

∴ *Mat.26.26. 1.Cor.11.24.*

⁂ *Iohn.16.32.*

8 Christ foretelleth howe he shalbe forsaken

shalbe offended by me this night: for it is written, ✣ I wil smite the shephearde, and the sheepe shalbe scattered.

28 But after that I am risen, I wil go into ✣ Galile before you.

29 [9] And Peter saide vnto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, *euen* in this night, before the cocke crowe twise, thou shalt denie me thrise.

31 But he said [g] more earnestly, If I shoulde dye with thee, I will not denie thee: likewise also said they all.

32 ¶ [10] After they came into a place named Gethsemane: then he said to his disciples, Sit ye here, till I haue prayed.

33 And he tooke with him Peter, and Iames, and Iohn, and he beganne to be troubled, and in greate heauines,

34 And said vnto them, My soule is very heauie, *euen* vnto the death: tary here, and watch.

35 So he went forward a litle, and fel downe on the grounde, and prayed, that if it were possible, that houre might passe from him.

36 And he said, [h] Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheless not that I wil, but that thou wilt, *be done.*

37 [11] Then he came, & founde them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and praye, that ye enter not into tentation: the spirit indeede is readie, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same wordes.

40 And he returned, and found them a sleepe againe:

✣ *Zach.13.7.*
✣ *Chap.16.7.*

9 Here is set forth in an excellent person, a most sorowfull example of mans rashnes and weakenes.

g *That doubling of wordes, setteth out more plainly Peters vehemēt affirmatiō*
: *Mat.26.36. Luke.22.39.*

10 Christ suffring for vs in that flesh which he tooke vpon him for our sakes, the most horrible terrors of the curse of God, receiueth the cup at his Fathers handes, whiche he being iust, doeth straight way drinke of for the vniust.

h *This doubling of the worde, was vsed in those daies, when their languages were so mixed together: for this word, Abba, is a Syrian worde.*

11 An horrible example of the sluggishenes of men, euen in the disciples whome Christ had chosen.

againe: for their eyes were heauie: neither knew they what they ſhould anſwere him.

41 And he came the thirde time, and ſaid vnto them, Slepe henceforth, and take your reſt: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of ſinners.

42 Riſe vp: let vs go: lo, he that betrayeth me, is at hand.

✣ *Mat.26.47. Luke.22.47. Iohn.18.3.*

43 ✣ [12] And immediatly while he yet ſpake, came Iudas that was one of the twelue, and with him a great multitude with ſwordes and ſtaues from the hie Prieſts, and Scribes, and Elders.

44 And he that betrayed him, had giuē them a token, ſaying, Whomſoeuer I ſhall kiſſe, he it is: take him and leade him away [i] ſafely.

45 And aſſoone as he was come, he went ſtraight way to him, and ſaid, Hayle Maſter, and kiſſed him.

46 Then they layed their hands on him, and tooke him.

47 And [k] one of them that ſtoode by, drewe out a ſworde, and ſmote a ſeruante of the hie Prieſt, and cut of his eare.

48 And Ieſus anſwered and ſaid vnto them, Ye be come out as againſt a thiefe with ſwords, and with ſtaues, to take me.

49 I was daicly with you teaching in the Temple, and ye tooke me not: but *this is done* that the Scriptures ſhould be fulfilled.

50 Then they all [l] forſooke him, and fled.

51 [13] And there folowed him a certeine yong man, clothed in [m] linnen vpon his bare *body*, and the yong men caught him.

12 As men did willingly ſpoile God their Creator of his praiſe in forſaking and betraying him, ſo Chriſt willingly, going about to make ſatisfaction for this ruine, is forſaken of his owne, and betrayed by one of his familiars as a thiefe, that the puniſhment might be agreable to the ſinne, and we who are verie traitours, forſakers, and ſacrilegers might be deliuered out of the deuils ſnare.

i So diligently, that he ſcape not out of your hands.

k That is, Peter.

l All his diſciples.

13 Vnder pretence of godlines, al things are lawful to ſuch as doe violence againſt Chriſt.

m Which he caſt about him, when he hearing that ſturre in the night ſodeinly ranne forth: whereby we may vnderſtande with how great licenciouſnes theſe villaynes violently ſet vpon him.

52 But

52 But he left his linnen cloth, and fled from them naked.

53 ✣ So they led Iesus away to the hie Priest, and to him came [n] togither all the hie Priests, & the Elders, and the Scribes.

54 And Peter followed him a farre of, euen into the hall of the hie Priest, and sate with the seruants, and warmed *himselfe* at the fire.

55 [14] And the ✣ hie Priests, & all the Council sought for witnes against Iesus, to put him to death, but founde none.

56 For manie bare false witnes against him, but their witnes agreed not together.

57 Then there arose certeine, and bare false witnes against him, saying,

58 We hearde him saye, ∴ I will destroy this Temple made with hands, & within three dayes I will buylde another, made without hands.

59 But their witnes yet agreed not together.

60 Then the hie Priest stoode vp amongs them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnes against thee?

61 But he held his peace, & answered nothing. Againe the hie Priest asked him, and said vnto him, Art thou ỹ Christ the Sonne of the [o] Blessed?

62 And Iesus said, I am *he*, ⁜ & ye shall see the Sonne of man sit at the right hand of the power *of God*, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes, and said, What haue we anie more nede of witnesses?

64 Ye haue heard the blasphemie: what think ye? And they all condemned him to be worthie of death.

65 [15] And some began to spit at him, & to co-

✣ *Mat.26.57. Luke.22.54. Iohn.18.24.*

n *The highest Councel was assembled, because Christ was accused as a blasphemer and a false prophet: for as for the other crime of treason, it was forged against him by the Priests, to enforce Pilate by that meanes to condemne him.*

14 Christ, who was so innocent ỹ he could not be oppressed, no not by false witnesses, is at the length, for confessing God to be his Father, condéned of impietie before the high Priest: that we, who denied God and were in deede wicked, might be quit before God.

✣ *Mat.26.50.*

∴ *Iohn.2.19.*

o *Of God, who is most worthie of al prayse.*

⁜ *Mat.24.30.*

15 Christ suffring al kinde of

reproche for our sakes, getteth euerlasting glorie to them that beleeue in him.

uer his face, and to beat him with fyſtes, and to ſay vnto him, Prophecie. And the ſergeãts ſmote him with *their* roddes.

66 ✣ [16] And as Peter was beneath in the hall, there came one of the maides of the hie Prieſt.

67 And when ſhe ſaw Peter warming *himſelf*, ſhe looked on him, and ſaid, Thou waſt alſo with Ieſus of Nazareth.

68 But he denied it, ſaying, I knowe him not, neither wot I what thou ſaieſt. Then he went out into the porche, and the cocke crewe.

69 ✣ Then [p] a maide ſawe him againe, and began to ſay to them that ſtoode by, This is *one* of them.

70 But he denied it againe: and anon after, they that ſtoode by, ſaid againe to Peter, Surely thou art *one* of them: for thou art of Galile, and thy ſpeach is like.

71 And he began to curſe, and ſweare, *ſaying*, I knowe not this man of whom ye ſpeake.

72 ⁘ Then the ſeconde time the cocke crewe, and Peter remembred the word that Ieſus had ſaid vnto him, Before the cocke crowe twiſe, thou ſhalt denie me thriſe, and waying that with him ſelfe, he wept.

✣ *Mat.26.69. Luke.22.55. Iohn.18.25.*

16 An heauie example of the frailenes of man, togither with a moſt comfortable example of the mercie of God, who giueth the ſpirit of repentance & faith to his elect.

✣ *Mat.26.71. Luke.22.58.*

p *If we compare the Euangeliſtes diligently togither, we ſhall perceyue that Peter was knowne of many through the maidens report: yea and in Luke, when the ſecond denyal is ſpoken of, there is a man ſeruant mentioned, and not a maide.*

⁘ *Matth.26.75. Iohn.13.38.*

CHAP. XV.

1 *Of the things that Chriſt ſuffered vnder Pilate. 11 Barabbas is preferred before Chriſt. 15 Pilate deliuereth Chriſt to be crucified. 17 He is crowned with thorne. 19 They ſpet on him, & mocke him. 21 Simon of Cyrene carieth Chriſtes croſſe. 27 Chriſt is crucified betweene two theeues. 29 He is railed at. 37 He giueth vp the ghoſt. 43 Ioſeph burieth him.*

1 And

1 AND ✣ [r] anon in the dawning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bounde Iesus, and led him away, and [a] deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and saide vnto him, Thou saiest it.

3 And the hie Priests accused him, of many things.

4 ✣ Wherefore Pilate asked him againe, saying, answerest thou nothing? beholde howe manie things they witnes againſt thee.

5 But Iesus answered no more at all, so that Pilate marueiled.

6 Now at the feast, Pilate [b] did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bounde with his fellowes, that had made insurrection, who in the insurrection had committed murther.

8 And the people cryed aloude, and began to desire *that he woulde do* as he had euer done vnto them.

9 Then Pilate answered them, and said, Wil ye that I let loose vnto you the King of the Iewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the people *to desire* that he woulde rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto them, What will ye then that I doe *with him,*

✣ *Mat.27.1. Luke.22.66. Iohn.18.19.*

1 Christ being bounde before the iudgement seate of an earthly Iudge, in open assemblie is condemned as guyltie vnto the death of the crosse, not for his owne sinnes, (as appeareth by the Iudges owne wordes) but for all ours, that we most guyltie creatures being deliuered from the guyltines of our sinnes, might be quitted before the iudgement seate of God, euen in the open assemblie of the Angels.

a It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herod the great, and afterward by the Romanes, about fortie yeres before the destruction of the Temple, and therefore

they deliuer Iesus to Pilate. ✣ *Matth.27.12. Luke.23.3. Iohn.18.35.*

b Vsed to deliuer.

whome

whome ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate ſaid vnto them, But what euil hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate willing to content the people, looſed them Barabbas, and deliuered Ieſus, when he had ſcourged him, that he might be crucified.

16 Then the ſouldiers led him away into the hall, which is the common hall, and called together the whole band,

17 [2] And clad him with purple, and platted a crowne of thornes, and put it about *his head*,

18 And began to ſalute him, *ſaying*, Haile, King of the Iewes.

19 And they ſmote him on the head with a reede, and ſpit vpon him, and bowed the knees, *and* did him reuerence.

20 And when they had mocked him, they tooke the purple of him, and put his owne clothes on him, and led him out to crucifie him.

21 ✣ And they [3] compelled one that paſſed by, *called* Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his croſſe.

22 ✣ [4] And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens* skulles.

23 And they gaue him to drinke wine mingled with myrrhe: but he receiued it not.

2 Chriſt, going about to take away the ſins of men, who wēt about to vſurpe the throne of God him ſelf, is cōdemned as one that hunted after the kingdōe, and mocked w a falſe ſhewe of a kingdome, that we on the other ſide, who ſhall in deede be eternall kings, might receiue the crowne of glorie at Gods owne hand.

✣ *Mat.27.32. Luke.23.26.*

3 The rage of the wicked hath no meaſure, but in the meane ſeaſon, euen the weakenes of Chriſt being in payne vnder the heauie burden of the croſſe, doeth manifeſtly ſhewe, that a lambe is led to be ſacrificed. ✣ *Mat.27.33. Luke.23.33. Iohn.19.17.*

4 Chriſt is led out of the walles of the earthly Hieruſalem, into a foule place of dead mens carkaſes, as a man moſt vncleane, not touching himſelfe, but touching our ſinnes, which were layd vpon him, to the ende that we being made cleane by his blood, might be brought into the heauenly Sanctuarie.

24 ✣ [5] And

24 ✣[5] And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was the third houre, when they crucified him.

26 And the title of his cause was writtē aboue, THAT KING OF THE IEVVES.

27 They crucified also with him two theeues, the one on the right hād, & the other on his left.

28 Thus ỹ Scripture was fulfilled, which saith, ✣ And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, ✣ Hey, thou that destroyest the Temple, & buildest it in three dayes,

30 Saue thy self, & come downe frō the crosse.

31 Likewise also euē the hie Priests mocking, said among them selues with the Scribes, He saued other men, him self he can not saue.

32 Let Christ the King of Israel nowe come downe from the crosse, that we may see, and beleeue. They also that were crucified with him, reuiled him.

33 ¶ Now when ỹ sixt houre was come, [6] darknes arose ouer [c] al the land vntil the ninth houre.

34 And at the [7] ninth houre Iesus cryed with a loude voyce, saying, ✣ Eloi, Eloi, lamma-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

✣ *Luke.23.34.*

5 Christ hāgeth naked vpon the crosse, and as the wickedest caytife that euer was, most vilie reproued: that we being clothed with his righteousnes, and blessed with his curses, and sanctified by his onely oblation, may be taken vp into heauen.

✣ *Esai.53.12.*

✣ *Iohn.2.19.*

6 How angrie God was against our sinne, which he punished in our suretie his Sonne, it appeareth by this horrible darkenes.

c *By this word lād he meaneth Palestina: so that the straungenes of the wonder, is so much the more set forth in that, that at the feast of the Passeouer, and in the full moone, whē the Sunne shined ouer all the rest of the world, & at midday, ỹ corner of the world, wherin so wicked an act was comitted, was ouercouered w most grosse darkenes.*

7 Christ striuing mightily with Satan, with sinne, & with death, all three armed with the horrible curse of God, grieuously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, yet he riddeth him self, crying with a mightie voyce: and not withstāding the woūd which he receiued of death, in ỹ that he died, yet by smiting both things aboue, & things beneath, by renting of the vaile of the tēple, and by ỹ testimonie wrong out of thē which murdred him, he sheweth euidently vnto ỹ rest of his enemies, which are as yet obstinate, & mocke at him, ỹ he shalbe knowē out of hand to be conquerour & Lord of all. ✣ *Psal.22.1. Mat.27.46.*

35 And some of them that stoode by, when they heard it, said, Beholde, he calleth Elias.

✣ *Psal.69.22.*

36 And one ranne, and filled a ✣ spondge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: Let vs see if Elias wil come, and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the Ghost.

38 And the vaile of the Temple was rent in twayne, from the top to the bottome.

39 Nowe when the Centurion, which stoode ouer agaynst him, sawe that he thus crying gaue vp the Ghost, he said, Truely this man was the Sonne of God.

40 ¶ [g] There were also women, which beholde afarre of, among whome was Marie Magdalene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome,

41 Which also whē he was in Galile, ✣ followed him, and ministred vnto him, and many other women which came vp with him vnto Hierusalē.

42 ∴ And now when night was come (because it was the daye of the preparation that is before the Sabbath)

43 ✱ Ioseph of Arimathea, an [d] honorable counsellour, which also looked for the kingdome of God, came, and went in [e] boldely vnto Pilate, and asked the bodie of Iesus.

44 And Pilate marueiled, if he were already dead, and called vnto him the Centurion, & asked of him whether he had bene any while dead.

45 And when he knew *the trueth* of the Centurion, he gaue the bodie to Ioseph:

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layde him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepul-

g Christ, to the great shame of men which forsooke the Lorde, chose women for his witnesses, which beheld all this whole action.

✣ *Luke.8.2.*

∴ *Mat.27.57.*

✱ *Luke.23.50. Iohn.19.38.*

d *A man of great authoritie, of the councel of the Sanhedrin, or els taken into counsel by Pilate.*

e *If we consider what daunger Ioseph cast him selfe into, we shall perceiue how bolde he was.*

sepulchre:

47 And Marie Magdalene, and Marie Ioses *mother*, behelde where he should be layed.

CHAP. XVI.

1 Of Christes resurrection. 9 He appeareth to Mary Magdalene and others. 15 He sendeth his Apostles to preache. 19 His ascension.

1 AND ✣ when the Sabbath day was past, Marie Magdalene, and Marie the *mother* of Iames, and Salome, bought sweete oyntments, that they might come, and anoynt him.

✣ *Luke 24.1. Iohn.20.1.*

2 Therefore earely in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was now risen.

3 And they said one to another, Who shall rolle vs away the stone from the dore of the sepulchre?

4 And when they [a] looked, they sawe that the stone was roled away (for it was a very great one)

a When they cast their eyes toward the sepulchre.

5 ✣ So they went into the [b] sepulchre, & sawe a yong man sitting at the right side, clothed in a long white robe: and they were sore troubled.

✣ *Mat.28.1. Iohn.20.12.*

b Into the cave, wherein the sepulchre was cut out.

6 But he said vnto them, Be not so troubled: ye seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: behold the place where they put him.

7 But goe your way, and tel his disciples, and Peter, that he wil goe before you into Galile: there shal ye see him, ∴ as he said vnto you.

∴ *Chap.14.28. Mat.26.32.*

8 And they went out quickely, and fled from the sepulchre: for they trembled, and were amased: neither said they any thing to any man: for they were afraide.

1 Christ himself appeareth to Marie Magdalene to vpbrayd the disciples incredulitie.

9 ¶ [1] And when Iesus was risen againe, early the first day of the weeke, he appeared first to Marie Magdalene, * out of whome he had cast seuen deuils.

* *Iohn 20.16. Luke.8.2.*

✣ *Luke.24.13.*

2 Christ appeareth to two other disciples, & at length to the eleuen.

✣ *Luke.24.36. Iohn.20.19.*

c The Euangelist considered not the order of the time, but the course of his historie, which he deuided into three partes: The first sheweth how he appeared to the women, the seconde, to his Disciples, the third, to his Apostles, and therefore he saith, finally.

3 The Apostles are appointed, & their office is limited vnto thē, which is, to preache that, whiche they heard of him, & to minister the Sacraments, which Christ hath instituted, hauing besides power to do miracles.

✣ *Mat.28.19.*

10 And she went and told them that had bene with him, which mourned and wept.

11 And when they heard that he was aliue, & had appeared to her, they beleeued it not.

12 ¶ ✣ [2] After that, he appeared vnto two of them in an other forme, as they walked and went into the countrey.

13 And they went, & tolde it to the remnant, neither beleeued they them.

14 ¶ ✣ [c] Finally, he appeared vnto the eleuē as they sate together, & reproched thē for their vnbelief & hardnes of heart, becausе they beleeued not thē which had seen him, being risen vp again.

15 [3] And he said vnto thē, ✣ Go ye into al the world, & preach the Gospel to [d] euerie creature.

16 He that shal beleue & be baptized, shalbe saued: ✣ but he that wil not beleeue, shalbe dāned.

17 And these tokens shal folow them that beleeue, ✣ In my Name they shall cast out deuils, & * shall speake with [e] new tongues.

18 ✣ And shall take away serpents, and if they shal drinke any deadly thing, it shal not hurt thē: ✣ they shall lay their hands on the sicke, and they shall recouer.

19 ✣ [4] So after the Lord had spoken vnto thē, he was receiued into heauē, and sate at the right hand of God.

20 And they went forth, and preached euery where. And the ✣ Lord wrought with them, & cōfirmed [f] the word with signes that folowed. Amē.

d Not to the Iewes only, nor in Iudea only, but to al men, and euery where: and so must all the Apostles do. ✣ *Iohn.12.48.* ✣ *Act.16.18.* * *Act.2.4.& 10.46.* *e Strange tongues, such as they knewe not before.* ✣ *Act.28.5.* ✣ *Act.28.8.* ✣ *Luke.24.51.*

4 Christ hauing accomplished his office on earth, ascendeth into heauen, from whence (the doctrine of his Apostles being confirmed ẅ signes,) he will gouerne his church, vnto the worldes end. ✣ *Hebr 2.4.*

f To wit, the doctrine, therefore doctrine must goe before, and signes must folow after.

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO LVKE.

CHAP. I.

1 Lukes Preface. 5 Zacharias and Eliſabet. 15 What an one Iohn should be. 20 Zacharias ſtroken dombe, for his incredulitie. 25 The Angel ſaluteth Marie, and foretelleth Chriſtes natiuitie. 39 Marie viſiteth Eliſabet. 46 Maries ſong. 68 The ſong of Zacharias, ſhewing that the promiſed Chriſte is come. 76 The office of Iohn.

1 FOR as much as [1] many haue [a] taken in hãd to ſet forth the ſtorie of thoſe things, whereof we are fully perſuaded.

2 [b] As they haue deliuered thẽ vnto vs, which from the beginning ſawe thẽ their ſelues, and were miniſters of the worde,

3 It ſeemed good alſo to me ([c] moſt noble Theophilus) aſſone as I had ſearched out perfectly all things [d] from the beginning, to write vnto thee thereof from point to point.

4 That thou mighteſt [e] acknowledge the certaintie of thoſe things, wherof thou haſt bene inſtructed.

1 Luke cõmendeth the witneſſes ẏ ſawe this hiſtorie.

a Many tooke it in hande, but did not performe: Luke wrote his Goſpell before Matthewe, and Marke.

b Luke was not an eye witneſſe, and therfore it was not he, to whome the Lorde appeared, when Cleopas ſawe him: and he was taught not onely by Paul, but by others of the Apoſtles alſo. *c It is moſt mightie, and therfore Theophilus was a very honorable man, and in place of great dignitie.* *d Luke began his Goſpell a great deale farther of, then the other did.* *e Haue fuller knowledge of thoſe things, which before thou knewest but meanely.*

2 John who was an other Elias, and appointed to be herault of Christ, cõming of the ſtocke of Aaron, and of two famous and blameles parentes, hath ſhewed in his conception, which was againſt the courſe of nature a double miracle, to the ende that men ſhould be more readily ſtirred vp to the hearing of his preaching, according to the forewarning of the Prophets.

5 IN[z] the [f]time of [g]Herod King of Iudea, there *was* a certaine Prieſt named Zacharias of the ✣ [h]courſe of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Eliſabet.

6 Both were [i]iuſt before God, and [k]walked in all the [l]commaundements and ordinances of the Lord, [m]without reproofe.

7 And they had no childe, becauſe that Eliſabet was barren: & both were wel ſtricken in age.

8 And it came to paſſe, as he executed the Prieſtes office before God, as his courſe came in order,

9 ✣ According to the cuſtome of the Prieſtes office, his lot was to burne incenſe, when he went into the [n]Temple of the Lord.

10 And the whole multitude of the people were without in prayer, ∴ while the incenſe was burning.

11 Then appeared vnto him an Angel of the Lord ſtanding at the right ſide of the altar of incenſe.

12 And when Zacharias ſaw *him*, he was troubled, and feare fell vpon him.

13 But the Angel ſaide vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Eliſabet ſhall beare thee a ſonne, and thou ſhalt call his name Iohn.

14 And thou ſhalt haue ioye and gladnes, and many ſhall reioice at his birth.

f VVord for word, in the dayes: ſo ſpeake the Hebrues giuing vs to vnderſtand how short & fraile a thing the power of princes is.

g Herod the great

✣ *1.Chro.24.1.*

h For the poſteritie of Aarõ was diuided into courſes.

i The true marke of right eouſnes is, to be liked & allowed of in the iudgemẽt of God. *k Liued, ſo ſpeake the Hebrewes, for our life is as a way, wherein we muſt walke, vntill we come to the marke.* *l In all the morall and ceremoniall Lawe.* *m VVhom no man couldo iuſtly reproue: now ſo it is, that the fruites of iuſtificatiõ are ſet forth here, and not the cauſe, which is faith onely, and nothing els.* ✣ *Exod.30.7.* *n The Temple was one, and the Court an other, for Zacharias went out of the court or outwarde roume, where all the people were, and therefore are ſaid to be without, into the Temple.*

∴ *Leuit.16.17.*

15 For

15 For he shalbe great in the [o] sight of the Lord, and shal neither drinke wine, nor [p] strong drinke: and he shalbe filled with the holy Ghost, euen from his mothers wombe.

16 ✣ And many of the children of Israel shall he [q] turne to their Lord God.

17 ✣ For he shall goe [r] before him [s] in the spirit & power of Elias, to turne the [t] heartes of the fathers to the children, and the disobedient to the [u] wisedome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias sayde vnto the Angell, Whereby shall I know this? for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and said vnto him, I am Gabriel that [x] stande in the presence of God, and am sent to speake vnto thee, and to shewe thee these good tidings.

20 And beholde, thou shalt be domme, & not be able to speake, vntil the day that these things be done, because thou beleuedst not my words, which shalbe fulfilled in their season.

21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And whē he came out, he could not speak vnto them: then they perceiued that he had seen a vision in the Temple: For he made signes vnto them, and remained domme.

23 And it came to passe, when the daies of his office were fulfilled, that he departed to his own house.

24 And after those daies, his wife Elisabet cōceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with me, in the

[o] *So speake the Hebrewes, when it signified a rare kinde of excellencie: so it said of Nemrod, Gen. 10. 9. He was a valiant hunter before God.*

[p] *Any drinke that may make droken.*

✣ *Malac. 4. 5.*

[q] *Shalbe a meanes to bring many to repentance, and turne them selues to the Lord from whom they fell.*

✣ *Mat. 11. 14.*

[r] *As they vse to go before kings, and when you see them you know the king is not farre of.*

[s] *This is spoken by the figure Metonymie, taking the spirit, for the gift of the spirit, as you would say, the cause, for that that cōmeth of the cause.*

[t] *By the figure Synecdoche, he sheweth, that he shall take away all kinds of enimities, which vse to breede great troubles and tormoyles amongst men.*

[u] *Wisedome and goodnes are two of the chiefest causes, which make men to reuerence, and honour their fathers.*

[x] *That appeare, for so the Hebrewes vse this worde (to stand) meaning that they are ready to do his commandement.*

daies wherein he looked on *me*, to take from me my rebuke among men.

26 ¶ [3] And in the sixt moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazareth,

27 ✣ To a virgine affianced to a man whose name *was* Ioseph, of the [y] house of Dauid, and the virgins name *was* Marie.

28 And the Angel went in vnto her, and said, Haile thou *that art* [z] freely beloued: the Lorde *is* with thee: [a] blessed *art* thou among women.

29 And when she sawe *him*, she was [b] troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for thou hast [c] founde fauour with God.

31 ✣ For lo, thou shalt conceiue in thy wombe, and beare a sonne, ∴ and shalt call his name IESVS.

32 He shalbe great, and shalbe [d] called the Sonne of the Most High, and the Lord God shal giue vnto him the throne of his father Dauid.

33 ⁂ And he shal reigne ouer the house of Iacob for euer, and of his kingdome shalbe none ende.

34 Then said Marie vnto the Angell, [e] Howe shall this be, seeing [f] I knowe not man?

35 And the Angel answered, & said vnto her,

3 The Angell seruing the Lord which should be borne, is sent to the virgin Marie in whom ỹ sonne of ỹ most high promised to Dauid, is conceiued by the vertue of the holy Ghost.

✣ *Mat.1.18.*

y As much is to be said of Marie, otherwise Christ had not bene of the stock, nor the sonne of Dauid.

z It might be rendred worde for word, full of fauour and grace, and he sheweth straight after, laying out plainly vnto vs, what that fauour is, in that he sayeth, the Lord is with thee.

a Of God.

b Moued at the straungenes of the matter.

c So speake the Hebrewes, saying that men haue founde fauour, which are in fauour.

✣ *Esai.7.14.* ∴ *Chap.2.21. Mat.1.21.* *d He shalbe declared so to be, for he was the Sonne of God from euerlasting, but was made manifest in the flesh in his time.* ⁂ *Dan.7.14.27. Mic.4.7.* *e The greatnes of the matter causeth the virgin to aske this question, not that she distrusteth any whit at all, for she asketh only of the maner of the conceiuing, so that it is plaine, shee beleeued all the rest.*

f So speake the Hebrewes, signifying by this modest kinde of speache the cõpanie of man and wife together, and this is the meaning of it: howe shall this be, for seeing I shalbe Christ his mother, I am very sure, I shall not knowe any man: for the godly virgin had learned by the Prophetes, that the Messias should be borne of a virgin.

The

The holy Ghoſt [g] ſhall come vpon thee, and the power of the moſt Highe ſhal ouerſhadowe thee: therfore alſo that [h] holy thing which ſhalbe borne of thee, ſhalbe [i] called the Sonne of God.

36 And beholde, thy [k] couſin Eliſabet, ſhe hath alſo conceiued a ſonne in her olde age: and this is her [l] ſixt moneth which was called barren.

37 For with God ſhall nothing be vnpoſſible.

38 Then Marie ſaid, Beholde the ſeruant of the Lorde: be it vnto me according to thy worde. So the Angel departed from her.

39 ¶ [4] And Marie aroſe in thoſe dayes, and went into the [m] hill *countrey* with haſte to a [n] citie of Iuda.

40 And entred into the houſe of Zacharias, and ſaluted Eliſabet.

41 And it came to paſſe, as Eliſabet heard the ſalutatiō of Marie, the babe [o] ſprang in her bellie, and Eliſabet was filled with the holy Ghoſt.

42 And ſhe cried with a loude voice, and ſaid, Bleſſed art thou among women, becauſe [p] the fruite of thy wombe is bleſſed.

43 And whence *commeth* this to me, that the mother of my Lorde ſhould come to me?

44 For lo, aſſone as the voice of thy ſalutation ſounded in mine eares, the babe ſprang in my bellie for ioye.

45 And bleſſed *is* ſhe that beleued: for thoſe

g That is, the holy Ghoſt ſhall cauſe thee to conceiue, by his mightie power.

h That pure thing and voyde of al ſpot of vncleannes: for he that was to take away ſinne, muſt needes be voyde of ſinne.

i Declared, and shewed to the world, to be the Sonne of God.

k Though Eliſabet were of the tribe of Leui, yet she might be Maries coſin: for wheras it was forbidden by the Lawe, for maydens, to be maried to men of other tribes, this could not let, but that the Leuites might take them wiues out of any Tribe: for the Leuites had no portiō allotted them, whē the land was deuided among the people.

l This is nowe the ſixt moneth from the time when she conceiued.

4 Eliſabet being great with childe of Iohn, and Marie with Chriſt, by the inſpiration of the holy Ghoſt, doe reioyce eche for other.

m Which is on the ſouth ſide of Hieruſalem. *n That is to ſay, Hebron: which was in times paſt, called Cariatharbe: which was one of the Townes, that were giuen to the Leuites, in the Tribe of Iuda, and is ſayde to be in the mountaines of Iuda, Ioſ. 14. 15. and 21. 11.*

o This was no ordinarie, nor vſuall kinde of moning. *p Chriſt is bleſſed, in reſpect of his humanitie.*

things

things shalbe performed, which were tolde her from the Lord.

46 [s] Then Marie said, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Saiour.

48 For he hath [q] looked on the [r] poore degree of his seruant: for behold, from henceforth shall all ages call me blessed.

49 Because, he that is mightie, hath done for me great things, and holy *is* his Name.

50 And his mercie *is* from generation to generation on them [t] that feare him.

51 ✣ He hath shewed strēgth with his [u] arme: ✣ he hath [v] scattered the proude in the [x] imagination of their hearts.

52 ∴ He hath [y] put down the mightie frō *their* seates, and exalted them of [z] lowe degree.

53 ✻ He hath filled the [a] hungrie with good things, and sent away the riche emptie.

54 [b] ✻ He hath vpholden Israel his seruant to be mindefull of *his* mercie

55 (✻ As he hath [c] spoken to our fathers, *to wit*, to Abraham and his seede) for euer.

56 ¶ And Marie abode with her about three moneths: after, she returned to her owne house.

57 ¶ [6] Now Elisabets time was fulfilled, that she should be deliuered, and she brought forth a sonne.

5 Christ the redeemer of the afflicted, and reuenger of the proude, of long time promised to the fathers, is now at length exhibited in deede.

q Hath freely and graciously loued.

r VVorde for worde, My baseness, that is, my base estate: so that the Virgin vanteth not her deserts, but the grace of God.

s To them that liue godly and religiously, so speake the Hebrewes.

✣ *Esa.51.9. Psal.33.10.*

t This is an heaping vp of words more then needes, which the Hebrewes vse very much, & the arme is taken for strēgth.

✣ *Esa.29.15.* *u Euen as the winde doth the chaffe.* ✻ *He hath scattered them, and the imagination of their hearts, or by and through the imagination of their own hearts: so that their wicked counsell turned to their owne destruction.* ∴ *1.Sam.2.6.*

y The mightie and riche men. *z Such, as none accompt is made of, and are vile in gods eyes, which are in deede the poore in spirit, that is, such as chalenge nothing to themselues, in the sight of God.* ✻ *Psalm.34.10.* *a Them that are brought to extreme powertie.* *b He hath holpen vp Israel with his arme, being cleane cast downe.* ✣ *Esai.30.18. and 41.8. and 54.5. Ierem. 31.3.20.* * *Gen.17.19. and 22.17. Psalm. 132.11.* *c Promised.*

6 Iohns natiuitie is set out with newe miracles.

a ſonne.

58 And her neighbours, and couſins heard tell how the Lord had ſhewed his great mercie vpon her, and they ✣ reioyced with her.

59 And it was ſo that on the eight day, they came to circumciſe the babe, and called him Zacharias after the name of his father.

60 But his mother anſwered, and ſaid, Not ſo, but he ſhalbe called Iohn.

61 And they ſaid vnto her, There is none of thy kindred, that is named with this name.

62 Then they made ſignes to his father, howe he would haue him called.

63 So he asked for writing tables, and wrote, ſaying, His name is Iohn, & they marueiled all.

64 And his mouth was opened immediatlie, and his tongue ‖ and he ſpake and praiſed God.

65 Then feare came on all them that dwelt neere vnto them, and all [d] theſe wordes were noiſed abroad througohut all the hill *countrey* of Iudea.

66 And all they that hearde them, [e] laide *them* vp in their heartes, ſaying, What maner childe ſhall this be! and the [f] hande of the Lorde was with him.

67 [7] Then his father Zacharias was filled with the holy Ghoſt, and prophecied, ſaying,

68 Bleſſed *be* the Lord God of Iſrael, becauſe he hath [g] viſited ✣ and [h] redeemed his people,

69 ∴ And hath raiſed vp the [i] horne of ſal-

✣ *Verſ.14.*

‖ was reſtored to his former ſtate, *is read in ſome copies.*

[d] *All this that was ſaid and done.*

[e] *Thought vpon them diligently & earneſtly, and as it were, printed them in their hearts.*

[f] *That is, the preſent fauour of God, and a ſingular kind of vertue appeared in him.*

7 Iohn yet ſcarſe borne, by the authoritie of the holy Ghoſt, is appointed to his office.

[g] *That he hath shewed him ſelfe mindfull of his people, in ſo muche that he came downe from heauen him ſelfe, to viſit vs in perſon, and to redeeme vs.* ✣ *Chap.2.30. Mat.1.21.* [h] *Hath payed the raunſome, that is to ſay, the price of our redemption.* ∴ *Pſalm.132.18.* [i] *This word Horne, in the Hebrewe tongue ſignifieth might, and it is a Metaphore, taken from beaſtes, that fight with their hornes: And by rayſing vp the might of Iſrael, is meant, that the kingdome of Iſrael was defended, and the enemies therof layde on the grounde, euen then when the ſtrength of Iſrael ſeemed to be vtterly decayed.*

uation

uation vnto vs, in the houſe of his ſeruaunt Dauid,

70 ✣ As he ſpake by the mouth of his holy Prophetes, which were ſince the worlde began,

71 *That he would ſend vs* deliuerance from our enemies, and from the hands of all that hate vs,

72 That he might ſhewe mercie towards our fathers, and [k] remember his holy couenant,

73 ✣ *And* the othe which he ſware to our father Abraham.

74 *Which was*, that he woulde graunt vnto vs,

75 that we being deliuered out of the handes of our enemies, ſhould ſerue him without feare,

75 All the dayes of our life, in ∵ holines and righteouſnes [l] before him.

76 And thou, [m] babe, ſhalt be called the Prophete of the moſt High: for thou ſhalt go before the face of the Lord, to prepare his wayes,

77 *And* to [n] giue knowledge of ſaluation vnto his people, by the [o] remiſſion of their ſinnes,

78 Through the tender mercie of our God, whereby ⁂ the [p] day ſpring from an hie hath viſited vs,

79 To giue light to them that ſit in darkenes, and in the ſhadowe of death, and to guide our feete into the way of [q] peace.

80 And the childe grew, and waxed ſtrong in ſpirit, and was in the wildernes, till the day came that he ſhould ſhewe him ſelf vnto Iſrael.

✣ *Iere.23.6. and 30.10.*
k Declare in deede that he was mindfull.
✣ *Gene.22.16. Iere.31.33. Heb.6.13.17.*
∵ *1.Pet.1.15.*
l To Gods good liking.
m Though thou be at thu preſent neuer ſo litle.
n Open the waye.
o Forgiueneſſe of ſinnes, is the meanes whereby God ſaueth vs, Rom. 4.7.
⁂ *Zach.3.8. & 6.12. Mal.4.2.*
p Or bud, or brãch, he alludeth vnto the places in Ierem. 23.5. Zach. 3.8. and 6.12. and he is called a bud from an high, that is, ſent from God vnto vs, and not as other buddes which bud out of the earth.
q Into the way which leadeth vs to true happines.

CHAP. II.

1 Auguſtus Cæſar taxeth all the worlde. 7 Chriſt is borne. 13 The Angels ſong. 21 Chriſt is circumciſed. 22 Marie purified. 28 Simeon taketh Chriſt in his armes. 29 His ſong. 36 Anna the Prophetiſſe. 40 The childe Chriſt. 46 Ieſus diſputeth with the doctours.

1 And [r]

1 AND [1] it came to passe in those daies, that there came a decree from Augustus Cesar, that all the [a] world should be [b] taxed.

2 (This first taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And Ioseph also went vp from Galile out of a citie called Nazareth, into Iudea, vnto the [c] citie of ✣ Dauid, which is called Beth-leem (because he was of the house and linage of Dauid,)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the dayes were accomplished that she should be deliuered,

7 And she brought forth her first begotten sonne, and wraped him in swadling clothes, and laid him in a cratch, because there was not roome for them in the ynne.

8 ¶ [2] And there were in the same countrey shepheards, [d] abiding in the fielde, and keeping watch by night ouer their flocke.

9 And lo, the Angel of the Lord [e] came vpon them, and the glorie of the Lord shone about them, and they were sore afraide.

10 Then the Angel saide vnto them, Be not afraide: for beholde, I bring you glad tidings of great ioye, that shalbe to all the people.

11 *That is,* that vnto you is borne this day in the citie of Dauid, a Sauiour, which is Christ the Lord.

12 And this *shalbe* a signe to you, Ye shal finde

1 Christ the sonne of God taking vpon him the forme of a seruant, and making him self of no reputation, is poorely borne in a stable: and by the meanes of Augustus the mightiest prince in the world, (thinking nothing lesse) hath his cradle prepared in Bethlem, as the Prophets forewarned.

a So farre as the Empire of the Romanes did stretch.

b That is, the inhabitants of euery citie should haue their names taken, and their goods rated at a certaine valewe, that the Emperour might vnderstand, howe rich euery countrey, citie, familie, and house was.

c Which Dauid was borne, and brought vp in.

✣ *Iohn. 7. 42.*

2 The Angels them selues declare to poore shepheardes (nothing regarding the pride of the mightie) the Godhead and office of the childe lying in the cribbe.

d Lodging without doores, and open in the ayer. *e Came sodenly vpon them, when they thought of no such matter.*

the

the babe ſwadled, and layd in a cratch.

13 And ſtraight way there was with the Angel [f] a multitude of heauenly ſouldiers, prayſing God, and ſaying,

14 Glorie *be* to God in the high *heauens*, and peace in earth, and towards men [g] good will.

15 And it came to paſſe whē the Angels were gone away from them into heauē, that the ſhepheards ſaid one to an other, Let vs goe then vnto Beth-leem, and ſee this thing that is come to paſſe which the Lord hath ſhewed vnto vs.

16 So they came with haſte, and founde both Marie & Ioſeph, and the babe laide in the cratch.

17 And when they had ſeene it, they publiſhed abroad the thing, which was tolde them of that childe.

18 And all that heard it, wōdred at the things which were tolde them of the ſhepheards.

19 Būt Marie kept all thoſe ſayings, and pondered *them* in her heart.

20 And the ſhepheards returned glorifying and prayſing God, for al that they had heard and ſeene as it was ſpoken vnto them.

21 ¶ ✣[3] And when the eight daies were accōpliſhed, that they ſhould circumciſe the childe, his name was then called ✣IESVS which was named of the Angel, before he was conceiued in the wombe.

22 ∴[4] And when the dayes of [h] her purificatiō after the Lawe of Moſes were accompliſhed, they brought him to Hieruſalem, to preſent him to the Lord,

23 (As it is written in the Lawe of the Lord, *Euery man childe that *first* openeth the wombe,

f *Whole armies of Angels, which compaſſe the Maieſtie of God round about, as it were ſouldiers.*

g *Gods readie, good, infinite, and gracious fauour towardes men.*

✣ *Gen.17.12. Leuit.12.3. Iohn.7.22.*

3 Chriſt ✣ head of the Church, made ſubiect to the Law, to deliuer vs from the curſe of the Lawe, (as the Name of Ieſus doth well declare) being circūciſed, doth ratifie and ſeale in his owne fleſhe, the circumciſiō of the fathers.

✣ *Chap.1.31. Mat.1.21.*

∴ *Leuit.12.6. Exod.13.2. Num.8.16.*

4 Chriſt, vpon whom all our ſinnes were laied, being offered to God, according to the lawe, doth purifie both Marie, and vs all, in him ſelfe.

h *This is meant, for the fulfilling of the Lawe, for otherwiſe the Virgin was not defiled, nor vncleane, by the birth of this childe.* * *Leuit.12.6.*

ſhalbe

shalbe called holy to the Lord,)

24 And to giue an oblation, ✣ as it is commanded in the Law of the Lord, a paire of turtle doues, or two yong pigeons.

✣ *Leuit.12.6.*

25 [5] And behold, there was a mā in Hierusalē whose name was Simeon: this man *was* iust, and feared God, and waited for the consolation of Israel, and the [i] holie Ghost was vpon him.

26 And it was declared to him from God by the holy Ghost, that he should not see death, before he had seene that Anoynted of the Lord.

27 And he came by *the motion* of the spirit into the Temple, and when the [k] parents brought in the babe Iesus, to do for him after the custome of the Law,

28 Then he tooke him in his armes, and prayssed God, and said,

29 Lord, now [l] lettest thou thy seruant depart in peace, according to thy [m] word,

30 For [n] mine eyes haue seene thy [o] saluation,

31 Which thou hast prepared [p] before the face of all people,

32 A light to be reueiled to the Gentiles, and the glorie of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and saide vnto Marie his mother, Behold, this *childe* is [q] appointed for the ✣ [r] fall and rising againe of many in Israel, & for a [s] signe which shalbe spoken against,

35 (Yea and a sworde shall [t] pearce through

5 Simeon doth openly in the Temple foretell the deafe, of the comming of Messias, of the casting out of ¶ greatest part of Israel, and of the calling of the Gentiles.

i He was indued with the giftes of the holy Ghost, and this is spoken by the figure Metonymie.

k Ioseph and Marie: and so he speaketh as it was commonly taken.

l Lettest me departe out of this life, to be ioyned to my fathers.

m As thou promisedst me.

n That is, for I haue seene with my very eyes: for he sawe before in minde, as it is said of Abraham, he sawe my day, and reioyced.

o That, wherein thy saluation is conteyned. p As a signe set vp in an high place, for all men to looke vpon. q Is appointed, and set of God for a marke. ✣ Esai.8.14. Rom.9.32. 1.Pet.2.8. r Fall of the reprobate, which perishe through their owne default: and for the rising of the elect, vnto whom God shall giue faith to beleeue. s That is, a marke, which all men shall strriue earnestly to hit. t Shall wounde and greeue most sharpely.

thy

thy ſoule) that the thoughts of many hearts may be opened.

6 An other witneſſe beſide Simeon, againſt whom no exception maye be brought, inuiting all men, to the receiuing of the Meſſias.

36 [6] And there was a Prophetiſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a great age, after ſhe had liued with an husband ſeuen yeres from her virginitie:

37 And ſhe *was* widowe about foure ſcore and foure yeres, & went not out of the Tẽple, but ſerued *God* with faſtings and prayers, night & day.

38 She then cõming at the ſame inſtant vpon them, confeſſed likewiſe the Lord, & ſpake of him to all that looked for redemption in Hieruſalem.

39 And when they had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the childe grew, and waxed ſtrong in Spirit, [u] and was filled with wiſedome, & the grace of God was with him.

u *As Chriſt grew vp in age, ſo the vertue of his godhead shewed it ſelf more and more.*

41 ¶ [7] Now his parents went to Hieruſalẽ euerie yere, ✣ at the feaſt of the Paſſeouer.

7 The Scribes and Phariſes are ſtirred vp, to heare the wiſedome of Chriſt, in his time, by an extraordinarie deede.

42 And when he was twelue yere old, & they were come vp to Hieruſalem, after the cuſtome of the feaſt,

43 And had finiſhed the dayes *thereof*, as they returned, the childe Ieſus remained in Hieruſalem, and Ioſeph knewe not, nor his mother,

44 But they ſuppoſing, that he had bene in the companie, went a dayes iourney, and ſought him among *their* kinſfolke, and acquaintance.

45 And when they found him not, they turned backe to Hieruſalem, and ſought him.

46 And it came to paſſe three dayes after, that they founde him in the Temple, ſitting in the middes of the doctours, both hearing them, and asking them queſtions:

47 And al that heard him, were aſtonied at his vnderſtanding, and anſwers.

✣ *Deut. 16.1.*

48 [8] So

48 [8] So when they saw him, they were amased, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with verie heauie hearts.

49 Then said he vnto them, How is it that ye sought me? knewe ye not that I must goe about my Fathers busines?

50 But they vnderstoode not the worde that he spake to them.

51 [9] Then he went downe with them, & came to Nazareth, & was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

8 All duties which we owe to men, as they are not to be neglected, so are they according to our vocation, not to be preferred before the glorie of God.

9 Christ very man is made like vnto vs, in all things, except sinne.

CHAP. III.

4 Iohn exhorteth to repentaunce. 15 His testimonie of Christ. 20 Herod putteth him in prison. Christ is baptized. 23 his pedegree.

1 NOw [t] in the fiftenth yere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (✣ When [a] Annas and Caiaphas were the hie Priestes) the worde of God came vnto Iohn, the sonne of Zacharias in the wildernes.

3 ✝ And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes.

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, ✣ The voyce of him that cryeth in the wildernes *is*, Prepare ye the way of the Lorde: make his paths straight,

1 Iohn cõmeth at the time foretolde of the Prophets, & layeth the foundation of the Gospel which is exhibited vnto vs, setting forth the true obseruing of the Law, and free mercy in Christ, which commeth after him, vsing also baptisme the effectuall signe both of regeneration, and also of forgiuenes of sinnes.

✣ *Act. 4. 6.* *a Iosephus calleth him Ananias.* ✝ *Matth. 3. 2. Mark. 1. 4.*
✣ *Esa. 40. 3. Iohn. 1. 23.*

5 Euery valley ſhalbe filled, and euery mountaine and hill ſhalbe brought lowe, and crooked things ſhalbe made ſtraight, & the rough wayes *ſhalbe made* ſmoothe.

6 And all fleſhe ſhall ſee the ſaluation of God.

7 Then ſaide he to the people that were come out to be baptized of him, ✣O generations of vipers, who hath forewarned you to flee from the wrath to come?

✣ *Mat.3.7.*

8 Bring forth therefore fruites worthy amendement of life, and beginne not to ſay with your ſelues, We haue Abraham to *our* father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham.

9 Now alſo is the axe laid vnto the roote of the trees: therefore euery tree which bringeth not forth good fruite, ſhalbe hewen downe, and caſt into the fire.

† *Iam.2.15. 1.Iohn.3.17.*

10 ¶ Then the people asked him, ſaying, What ſhall we doe then?

11 And he anſwered, and ſaid vnto them, † He that hath two coates, let him parte with him that hath none: and he that hath meate, let him do likewiſe.

b Require no more then that ſumme, that is appointed for the tribute money.

12 Then came there Publicanes alſo to be baptized, and ſaid vnto him, Maſter, what ſhall we doe?

13 And he ſaid vnto them, Require no more then that which is [b] appointed vnto you.

14 The ſouldiers likewiſe demaunded of him, ſaying, And what ſhall we do? And he ſaid vnto them, Do violence to no man, neither accuſe any falſly, and be content with your [c] wages.

c Which was payed them, partly in money, & partly victuall.

15 [a] As the people waited, and all men muſed in their hearts of Iohn, if he were not the Chriſt,

a If we will rightly, & fruitfully receiue the ſacraments, we muſt neither reſt in the ſignes, neither in him, that miniſtreth the ſignes, but lift vp our eyes to Chriſt, who is the authour of the ſacraments, and the giuer of that which is repreſented by the ſacraments.

16 Iohn aunſwered, and ſaid to them all, ✣ In deede I baptize you with water, but one ſtronger then I, commeth, whoſe ſhoes latchet I am not worthy to vnlooſe: he will baptize you with the holy Ghoſt, and with fire.

✣ *Mat.3.11. Mar.1.8. Iohn.1.26. Act.1.5.& 2.4. & 11.16.& 19.4.*

17 [3] Whoſe fanne *is* in his hand, and he will make cleane his floore, and will gather the wheat into his garner, but the chaffe will he burne vp with fire that neuer ſhalbe quenched.

3 The Goſpel is the fanne of the world.

18 Thus then exhorting with many other things, he preached vnto the people.

✣ *Mat.14.3. Mar.6.17.*

19 ✣ [4] But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philippes wife, and for all the euils which Herod had done,

4 Iohns preaching is confirmed with his death.

20 He added yet this aboue al, that he ſhut vp Iohn in priſon.

∴ *Mat.3.13. Mar.1.9. Iohn.1.32.*

21 ∴ [5] Now it came to paſſe, as all the people were baptized, and that Ieſus was baptized and did pray, that the heauen was opened:

5 Our baptiſme is ſanctified in the head of the Church, and Chriſt alſo is pronounced, by the voyce of the Father, to be our euerlaſting King, Prieſt, and Prophet.

22 And the holy Ghoſt came downe in a bodily ſhape like a doue, vpon him, and there was a voyce from heauen, ſaying, Thou art my beloued Sonne: in thee I am well pleaſed.

23 ¶ [6] And Ieſus him ſelfe began to be about thirtie yere of age, being as men ſuppoſed the ſonne of Ioſeph, *which was the ſonne* of Eli,

6 The ſtocke of Chriſt according to the fleſh, is brought by order euen to Adã, and ſo to God, that it might appeare, that he only it was, whõ God promiſed to Abraham and Dauid, and appointed from euerlaſting to his Church, which is gathered together of all ſortes of men.

24 *The ſonne* of Matthat, *the ſonne* of Leui, *the ſonne* of Melchi, *the ſonne* of Ianna, *the ſonne* of Ioſeph,

25 *The ſonne* of Mattathias, *the ſonne* of Amos, *the ſonne* of Naum, *the ſonne* of Eſli, *the ſonne* of Nagge,

26 *The ſonne* of Maath, *the ſonne* of Mattathias, *the ſonne* of Semei, *the ſonne* of Ioſeph, *the ſonne* of Iuda,

27 *The ſonne* of Ioanna, *the ſonne* of Rheſa, *the ſonne* of Zorobabel, *the ſonne* of Salathiel, *the ſonne* of Neri,

28 *The ſonne* of Melchi, *the ſonne* of Addi, *the ſonne* of Coſam, *the ſonne* of Elmodam, *the ſonne* of Er,

29 ¶ *The ſonne* of Ioſe, *the ſonne* of Eliezer, *the ſonne* of Iorim, *the ſonne* of Matthat, *the ſonne* of Leui,

30 *The ſonne* of Simeon, *the ſonne* of Iuda, *the ſonne* of Ioſeph, *the ſonne* of Ionan, *the ſonne* of Eliacim,

31 *The ſonne* of Melea, *the ſonne* of Mainan, *the ſonne* of Mattatha, *the ſonne* of Nathan, *the ſonne* of Dauid,

32 *The ſonne* of Ieſſe, *the ſonne* of Obed, *the ſonne* of Booz, *the ſonne* of Salmon, *the ſonne* of Naaſſon,

33 *The ſonne* of Aminabab, *the ſonne* of Aram, *the ſonne* of Eſrom, *the ſonne* of Phares, *the ſonne* of Iuda,

34 *The ſonne* of Iacob, *the ſonne* of Iſaac, *the ſonne* of Abraham, *the ſonne* of Thara, *the ſonne* of Nachor,

35 *The ſonne* of Saruch, *the ſonne* of Ragau, *the ſonne* of Phalec, *the ſonne* of Eber, *the ſonne* of Sala,

36 *The ſonne* of Cainan, *the ſonne* of Arphaxad, *the ſonne* of Sem, *the ſonne* of Noe, *the ſonne* of Lamech,

37 *The ſonne* of Mathuſala, *the ſonne* of Enoch, *the ſonne* of Iared, *the ſonne* of Maleleel, *the ſonne* of Cainan,

38 *The ſonne* of Enos, *the ſonne* of Seth, *the ſonne* of Adam, *the ſonne* of God.

CHAP. IIII.

1 *Of Chriſtes temptation, and faſting.* 16 *He teacheth in* Nazareth

Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne countrie is contemned. 33 One possessed of the diuell is cured. 38 Peters mother in Lawe healed, 40 and diuers sicke persons are restored to health. 41 The diuels acknowledge Christ.

1 AND [2] Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wildernes,

2 ✣ And was *there* fourtie dayes tempted of the deuill, and in those dayes he did eate nothing: but when they were ended, he afterwarde was hungrie.

3 [2] Then the deuill said vnto him, If thou be the Sonne of God, commaunde this stone that it be made bread.

4 But Iesus answered him, saying, It is written, ✣ That man shall not liue by bread onely, but by euery worde of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him al the kingdomes of the world, in the twinkeling of an eye.

6 And the deuill said vnto him, All this [a] power will I giue thee, and the glorie of those *kingdomes*: for that is [b] deliuered to me: and to whom soeuer I wil, I giue it.

7 If thou therefore wilt worship me, they shalbe all [c] thine.

8 But Iesus answered him, and said, Hence from me, Satan: for it is written, ✣ Thou shalt worship the Lord thy God, and him alone thou shalt serue.

1 Christ being caried awaye (as it were out of the world) into the desert, after the fast of fortie daies, and the ouercomming of Satã thrise, comming as it were sodainly from heauen, beginneth his office.

✣ *Mat.4.1. Mar.1.12.*

2 Christ being stirred vp of Satan, first to distrust in God, secondly to the desire of riches and honour, and lastly to a vayne cõfidence of himselfe, ouercommeth him thrise by the worde of God.

✣ *Deut.8.3. Mat.4.4.*

a By this worde, power, are the kingdomes themselues meant, which haue the power: and so it is spoken by the figure Metonymie.

b That is suer so, for he is prince of the worlde, yet not absolutely, and as the souereigne ouer it, but by sufferaunce, and way of intreatie, and therefore he sayeth not true, that he can giue it to whom he will.

c Out of an high place, which had a goodly champion countrie underneath it, he shewed him the situation of all countries.

✣ *Deut.6.13, and 10.20.*

9 Then he brought him to Hierusalem, & set him on a pinacle of the Temple, & said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

✤ *Psal.91.12.* 10 For it is written, ✤ That he will giue his Angels charge ouer thee to keepe thee:

11 And with *their* hands they shal lift thee vp, lest at any time thou shouldest dash thy foote a-gainst a stone.

✤ *Deut.6.16.* 12 And Iesus answered, and said vnto him, It is said, ✤ Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended al the temptation, he departed from him for a litle season.

14 ¶ And Iesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region rounde about.

15 For he taught in their Synagogues, & was honoured of all men.

16 ∵ And he came to Nazareth where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to reade.

∵ *Mat.13.54. Mar.6.1. Iohn.4.43.*

3 Who Christ is, and wherfore he came, he sheweth out of the Prophet Esay.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had d opened the booke, he founde the place, where it was written,

d *Their bookes in those dayes were rolled vp as scrolles vpon a ruler: and so Christ vnrolled, or vnfolded it, which is here called opened.*

18 * The Spirit of the Lord *is* vpon me, because he hath anointed me, that I should preach the Gospell to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouring of sight to the blinde, that I should set at liberty them that are bruised:

* *Esai.61.1.*

19 And that I should preache the acceptable yere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes

eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

22 ✣ And all [e] bare him witnes, and [f] wondered at the [g] gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, Ye wil surely say vnto me this prouerbe, Physition, heale thy selfe: whatsoeuer we haue heard done in Capernaum, do it here likewise in thyne owne countrey.

24 And he said, Verely I say vnto you, ✣ No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, manie widowes were in Israel in the dayes of ✣ Elias, when heauen was shut three yeres and six moneths, when great famin was throughout all the [h] land,

26 But vnto none of them was Elias sent, saue into Sarepta, *a citie of* Sidon, vnto a certaine widowe.

27 Also manie lepers were in Israel, in the time of ∴ Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 [5] Then all *that were* in the Synagogue, whē they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was buylt, to cast him downe headlong.

30 But he passed through the middes of thē, and went his way.

31 ¶ ✻ And came downe into Capernaum a

4 Familiaritie causeth Christ to be cōtemned, and therfore he often times goeth to strangers.

e Approued those things, which he spake with commō consent and voyce: for this word, witnesse, signifieth in this place, and manie other, to allowe and approue a thing, with open confession.

f Not only the doctours, but also the common people were present at this conference of the Scriptures: and besides that their mother tongue was vsed, for els howe could the people haue wondred? Paul appoynted the same order in the Church at Corinth. 1. Cor. 14.

g Wordes full of the mightie power of God, which appeared in all his doings as well, and allured men marueulously vnto him. Psal. 45. 2. grace is powred into thy lippes.

✣ *Iob. 4. 44.* ✣ *1. King. 17. 9. Iam. 5. 17.* *h Land of Israel, Looke Mark. 15. 38.* ∴ *2. King 5. 14.* 5 The more sharply the world is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked. ✻ *Mat. 4. 13. Mar. 1. 21.*

citie of Galile, and there taught them on the Sabbath dayes.

32 ✣ And they were astonied at his doctrine: for his worde was with authoritie.

33 ✝ And in the Synagogue there was a man which had a spirite of an vncleane deuill, which cryed with a loude voyce,

34 [6] Saying, Oh, what haue we to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I knowe who thou art, *euen* the Holy one of God.

35 And Iesus rebuked him, saying, Holde thy peace, and come out of him. Then the deuill throwing him in the middes *of them*, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power he commaundeth the foule spirits, and they come out?

37 And the fame of him spred abroad throughout all the places of the coūtrey round about.

38 ¶ ⁊ [7] And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he stoode ouer her, and rebuked the feuer, and it left her, and immediatly she arose, and ministred vnto them.

40 Nowe at the sunne setting, all they that had sicke *folkes* of diuers diseases, brought them vnto him, and he layd his hands on euery one of them, and healed them.

41 ⁎ [8] And deuils also came out of manie, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffred them not to say that they knew him to be that Christ.

42 [9] And

✣ *Mat.7.29. Mar.1.22.*

✝ *Mar.1.23.*

6 Christ astonisheth not only men, be they neuer so blockish, but euen the diuels also, whether they will or no.

⁊ *Mat.8.14. Mar.1.30*

7 In that, that Christ healeth the diseases of the body with his worde only, he proueth that he is God almightie, sent for mans saluation.

⁎ *Mar.1.35.*

8 Satan, who is a continuall enemie to the trueth, ought not to be heard, no not then, whē he speaketh the trueth.

42 9 And when it was day, de departed, and went forth into a deſert place, and the people ſought him, and came to him, and kept him that he ſhould not depart from them.

9 No colour of zeale, ought to hinder vs, in the race of our vocation.

43 But he ſaid vnto them, Surely, I muſt alſo preache the kingdome of God to other cities: for therefore am I ſent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Chriſt teacheth out of the ship. 6 Of the draught of fish. 12 The Leper. 16 Chriſt prayeth in the deſert. 18 One ſicke of the palſie. 27 Leui the Publicane. 34 The faſtings and afflictions of the Apoſtles after Chriſtes aſcenſion. 36. 37. 38. Faint hearted and weake diſciples are likened to olde bottels & worne garments.

1 THen [1] ✣ it came to paſſe, as the people [a] preaſſed vpon him to heare the word of God, that he ſtoode by the lake of Genneſaret,

1 Chriſt aduertiſeth the foure diſciples, which he had taken vnto him, of the office of the Apoſtleſhip, which ſhould hereafter be cõmitted vnto thẽ.
✣ *Mat.4.18. Mar.1.16.*
a Did as it were lie vpon him, ſo diſirous they were, both to ſee him, and heare him, and therfore he taught them out of a ship.

2 And ſawe two ſhippes ſtand by the lake ſide, but the fiſhermen were gone out of them, and were waſhing their nettes.

3 And he entred into one of the ſhippes, which was Simons, and required him that he would thruſt of a litle from the land: and he ſate downe, and taught the people out of the ſhip.

4 ¶ Nowe when he had left ſpeaking, he ſaid vnto Simon, Lanche out into the deepe, and let downe your nettes to make a draught.

5 Then Simon anſwered, and ſaid vnto him, [b] Maſter, we haue trauailed ſore all night, & haue taken nothing: neuertheles at thy word I will let downe the net.

b The word ſignifieth him that hath rule ouer any thing.

6 And when they had ſo done, they incloſed a great multitude of fiſhes, ſo that their nette brake.

7 And they beckened to their parteners, which

which were in the other ship, that they shoulde come and helpe them, who came then, and filled both the shippes, that they did sinke.

8 Nowe when Simon Peter sawe it, he fell downe at Iesus knees, saying, Lord, go from me: for I am a sinful man.

9 For he was vtterlie astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames & Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from hence forth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke al, and followed him.

12 ¶ ✣ [2]Nowe it came to passe, as he was in a certaine citie, beholde, *there was* a man full of leprosie, and when he sawe Iesus, he fel on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I wil, be thou cleane. And immediatly the leprosie departed from him.

14 And he commaunded him that he shoulde tel it no man: but Go *saieth he*, and shew thy selfe to the Priest, and offer for thy clensing, as ✣Moses hath commanded, for a witnes vnto them.

15 [3] But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept him selfe apart in the wildernes, and prayed.

17 ¶ [4]And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of euerie towne of Galile, and Iudea, and Hierusalem,

✣ *Mat.8.3. Mar.1.40.*

2 Christ by healing the leper with his onely touche, and sending him to the Priest, witnesseth that it is hee, through whom and by whom, apprehended by faith, all we which are vncleane, according to ỹ Lawe, by the witnes of God him selfe, are pronounced to be pure and cleane.

✣ *Leuit.14.4.*

3 Christ had rather to be famous by his doctrine, then by miracles, and therefore he departeth from them, that seeke him, as a physition of the bodie, and not as the authour of saluation.

4 Christ, in healing him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie.

salem, and the power of the Lord [c] was *in him* to heale them.

18 ✣ Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tyling, bed and all, in the middes before Iesus.

20 And when he sawe their faith, he said vnto him, Man, thy sinnes are forgiuen thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? who can forgiue sinnes, but God only?

22 But when Iesus perceyued their reasoning, he answered, and said vnto them, What reason ye in your heartes?

23 Whether is easier to saye, Thy sinnes are forgiuen thee, or to say, Rise and walke?

24 But that ye may knowe that the Sonne of man hath authoritie to forgiue sinnes in earth, (he said vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and go to thine house.

25 And immediatly he rose vp before them, and tooke vp *his bed* whereon he lay, and departed to his owne house, praysing God.

26 And they were al amased, and praised God, and were filled with feare, saying, Doutles, we haue seene strange things to daye.

27 ¶ ✣ [5] And after that, he went forth and saw a Publicane named Leui, sitting at the receite of custome, and said vnto him, Folowe me.

28 And he left all, rose vp, and folowed him.

29 Then Leui made him a great feast in his owne house, where there was a great companie of

[c] *The mightie power of Christs Godhead, shewed it selfe in him, at that time.*

✣ *Mat. 9. 2. Mar. 2. 3.*

✣ *Mat. 9. 9. Mar. 2. 14.*

5 The Church is a companie of sinners, through the grace of Christ repētant, which banket with him, to the great offence of the proude and enuious worldlings.

of Publicanes, and of other that ſate at table with them.

30 But they that were Scribes and Phariſes among them, murmured againſt his diſciples, ſaying, Why eate ye and drinke ye with Publicanes and ſinners?

31 Then Ieſus anſwered, and ſaid vnto them, They that are whole, neede not the phiſition, but they that are ſicke.

✣ *1.Tim.1.15.*

32 ✣ I came not to cal the righteous, but ſinners to repentance.

✣ *Mat.9.14. Mar.2.18.*

33 ¶✣ [6] Then they ſaid vnto him, Why do the diſciples of Iohn faſt often, and pray, and the *diſciples* of the Phariſes alſo, but thine eate, and drinke?

6 It is ỹ point of hypocrites and ignorant men, to put an holines in faſting, and in things indifferent.

34 [7] And he ſaid vnto them, Can ye make the children of the wedding chamber to faſt, as long as the bridegrome is with them?

35 But the dayes will come, euen when the bridegrome ſhalbe taken away from them: then ſhal they faſt in thoſe dayes.

7 Lawes generally made without anie conſideration of circumſtances, for faſting, and other things of like ſort, are not only tyrannous, but very hurtful in ỹ Church.

36. Againe he ſpake alſo vnto them a parable, No man putteth a piece of a newe garment into an olde veſture: for then the new renteth it, and the piece *taken* out of the new, agreeth not with the olde.

37 Alſo no man powreth newe wine into old veſſels: for then the newe wine will breake the veſſels, and it will runne out, and the veſſels will periſhe:

38 But newe wine muſt be powred into newe veſſels: ſo both are preſerued.

39 Alſo no man that drinketh olde wine, ſtraight way deſireth new: for he ſaith, The olde is more profitable.

CHAP.

CHAP. VI.

1 The disciples pull the eares of corne on the Sabbath. 6 Of him that had a withered hand. 13 The election of the Apostles. 20 The blessings and curses. 27 VVe must loue our enemies. 46 VVith what fruite the worde of God is to be heard.

1 AND ✣ [1] it came to passe on a second solemne Sabbath, that he went through the corne fields, & his disciples [a] plucked the eares of corne, and did eate, and rubbe them in *their* hands.

2 And certaine of the Pharises said vnto thē, Why do ye that which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, and said, ✣ Haue ye not read this, that Dauid did when he him self was an hungred, and they which were with him,

4 Howe he went into the house of God, and tooke, and ate the shewe bread, and gaue also to them which were with him, which was not lawful to eate, but for the ∴ Priests onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ ✕ [2] It came to passe also on another Sabbath, that he entred into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes, and Pharises watched him, whether he would heale on the Sabbath *day*, that they might finde an accusation *against* him.

8 But he knewe their thoughtes, and said to the man which had the withered hand, Arise,

✣ *Mat.12.1. Mar.2.23.*

1 Christ shewe-eth against the superstitious, who sticke in euery trifle, & the Lawe of the verie Sabbath, was not giuen to be kept without exception: much lesse that the saluation of man, should consist in the outward keeping of it.

a Epiphanius noteth well in his treatise, where he confuteth Ebion, that the time, when the disciples plucked the eares of corne, was in the feast of vnleauened bread: Nowe, whereas in those feastes, which were kept manie daies together, as the feast of Tabernacles, and the Passeouer, their first daye and the last were of like solemnitie, Leuit. 23. Luke fitly calleth the last day the seconde Sabbath, though Theophilact vnderstandeth it of any other of them, that followed the first. ✣ *1. Sam. 21. 6.* ∴ *Exod. 29. 33. Leuit. 8. 31. and 24. 9.* ✕ *Mat. 12. 9. Mar. 3. 1.*

2 Charitie is the rule of all ceremonies.

and

and ſtand vp in the middes. And he aroſe, and ſtoode vp.

9 Then ſaid Ieſus vnto them, I will aske you a queſtion, Whether is it lawfull on the Sabbath dayes to do good, or to do euil? to ſaue life, or to [b] deſtroye?

b Who ſo helpeth not his neighbour, when he can, hee killeth him.

10 And he beheld them all in compaſſe, and ſaid vnto the man, Stretch forth thine hand. And he did ſo, and his hand was reſtored againe, as whole as the other.

11 Then they were filled full of madnes, and communed one with another, what they might do to Ieſus.

3 In that, that Chriſt vſeth earneſt, and long prayer, in chooſing twelue of his owne companie, to the office of the Apoſtleſhip, he ſheweth how religiouſly we ought to behaue our ſelues, in the choyſe of Eccleſiaſticall perſons.

12 ¶ [3] And it came to paſſe in thoſe dayes, that he went into a mountaine to pray, and ſpent the night in prayer to God.

13 And when it was daye, ✣ he called his diſciples, and of them he choſe twelue which alſo he called Apoſtles.

14 (Simon whome he named alſo Peter, and Andrew his brother, Iames and Iohn, Philippe, and Bartlemewe:

15 Matthewe, and Thomas: Iames *the ſonne* of Alpheus, and Simon called Zelous,

16 Iudas Iames *brother*, and Iudas Iſcariot, which alſo was the traytour.)

17 Then he came downe with them, & ſtoode in a plaine place, with the companie of his diſciples, and a great multitude of people out of all Iudea, and Hieruſalem, and from the [c] ſea coaſt of Tyrus and Sidon, which came to heare him, and to be healed of their diſeaſes:

✣ Chap. 9. 1. Mat. 10. 1. Mar. 3. 13. & 6. 7.

c From al the ſea coaſt, which is called Syrophanicia.

18 And they that were vexed with foule ſpirites, and they were healed.

19 And the whole multitude ſought to touch him: for there went vertue out of him, and healed them all.

20 ¶ ✣ [4] And

20 ¶ ✣ [4] And he lifted vp his eyes vpon his disciples, and ſaid, Bleſſed *be* ye poore: for yours is the kingdome of God.

21 ✣ Bleſſed *are* ye that hunger nowe: for ye ſhalbe ſatisfied: ∵ bleſſed *are* ye that weepe now: for ye ſhal laugh.

22 ✻ Bleſſed are ye when men hate you, and when [d] they ſeparate you, and reuile *you*, & put out your name as euill, for the Sonne of mans ſake.

23 Reioice ye in that daye, and [e] be glad: for behold, your reward *is* great in heauen: for after this maner their fathers did to the Prophets.

24 ✻ But wo *be* to you *that are* riche: for ye haue [f] receiued your conſolation.

25 ✻ Wo *be* to you that are ful: for ye ſhal hunger. Wo *be* to you that nowe laughe: for ye ſhall waile and weepe.

26 Wo *be* to you when all men ſpeake wel of you: for ſo did their fathers to the falſe prophets.

27 ¶ ✣ [5] But I ſay vnto you which heare, Loue your enemies: do wel to them which hate you.

28 Bleſſe them that curſe you, and praye for them which hurt you.

29 ✣ And vnto him that ſmiteth thee on the *one* cheeke, offer alſo the other: ∵ and him that taketh away thy cloke, forbid not *to take thy* coate alſo.

30 Giue to euerie man that aſketh of thee: and of him that taketh away the *things that be* thine, aſke them not againe.

31 ✻ And as ye woulde that men ſhould do to

✣ *Mat.5.3.*

4 Chriſt teacheth againſt all Philoſophers, and eſpecially ✣ Epicures, that ✣ chiefeſt felicitie of man, is layd vp in no place, here in earth, but in heauen: & that perſecution for righteouſnes ſake, is the right way vnto it.

✣ *Eſa.65.13.*

∵ *Eſai.61.3.*

✻ *Mat.5.11.*

d *Caſt you out of their Synagogues, as Iohn expoundeth it, 16.2. which is the sharpeſt punishment the Church hath, if ſo be the Elders iudge rightfully, and by the word of God.*

e *Leape (as cattell do, which are prouender pricked,) for exceeding ioye.*

✻ *Amos 6.1.*

f *That is, you reape nowe of your riches, all the commoditie and bleſſings you are euer like to haue, and therefore*

you haue not to looke for anie other reward, Mat.6.2. ✻ *Eſa 65.13.* ✣ *Mat.5.44.*

5 Chriſtian charitie, which differeth much from the worldly, doeth not onely not reuenge iniuries, but comprehendeth euen our moſt grieuous enemies, and that for our Fathers ſake, which is in heauen, ſo farre is it, from ſeeking it owne profite in dooing well. ✣ *Mat.5.39.* ∵ *1.Cor.6.7.* ✻ *Mat.7.12.*

you, so do ye to them likewise.

✣ *Mat.5.46.*

g VVhat is there in this your worke, that is to be accoũted of? for if you looke to haue commoditie by louing, seeke those commodities, which are commodities in deede: loue your enemies, and so you shall shewe to the worlde, that you looke for those commodities, which come from God.

32 ✣For if ye loue them which loue you, g what thanke shal ye haue? for euen the sinners loue those that loue them.

33 And if ye do good for them which do good for you, what thanke shal ye haue? for euen the sinners do the same.

✣ *Mat.5.42. Deut.15.8.*

34 ✣ And if ye lend *to them* of whome ye hope to receiue, what thanke shal ye haue? for euen the sinners lend to sinners, to receiue the like.

h VVhen you will lend, do it onely to benefite and pleasure with al, and not for hope, to receiue the principall againe.

35 Wherefore loue ye your enemies, and do good, and lend, h looking for nothing againe, and your reward shalbe great, and ye shalbe the children of the most High: for he is kinde vnto the vnkinde, and to the euil.

∵ *Mat.5.45.*

36 Be ye therefore mercifull, as your Father also is mercifull.

✱ *Mat.7.1.*

37 ¶ ✱ [6] Iudge not, and ye shal not be iudged: condemne not, and ye shall not be condemned: i forgiue, and ye shalbe forgiuen.

38 Giue, and it shalbe giuen vnto you: ✱ a good measure, k presſed downe, shaken together & running ouer, shal men giue into your bosome: for with what measure ye meat, with the same shal men meat to you againe.

6 Brotherly reprehensions must not proceede of curiositie, nor churlishnes, nor malice, but they must be iust, moderate and louing.

39 [7] And he spake a parable vnto them, * Can the blinde leade the blinde? shall they not both fall into the ditche?

40 ✣ The disciple is not aboue his master: but whosoeuer *wil be* a perfect disciple, shalbe as his master.

i He speaketh not here of ciuill iudgements, and therefore by the word, forgiue, is meant that good nature, whiche the Christians vse in suffering and pardoning wronges.

✣ *Mat.7.2. Mar.4.24.*

k These are borowed kindes of speaches, taken from thẽ, which vse to measure drie things, as corne and such like, who vse a franke kinde of dealing therein, and thrust it downe and shake it together, and preasse it and heape it.

7 Vnskilful reprehẽders, hurt both themselues and other: for such as the master is, such is the scholler. * *Mat.15.14* ✣ *Mat.10.24. Io.13.16. & 15.20.*

41 ¶ ✣ [8] And

41 ¶ ✣ [8] And why seest thou a mote in thy brothers eye, and considerest not the beame, that is in thyne owne eye?

42 Either howe canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine own eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶ ✣ For it is not a good tree that bringeth forth euill fruite: neyther an euill tree, that bringeth forth good fruite.

44 ∵ For euery tree is knowen by his owne fruite: ✣ for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, & an euil man out of the euil treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ ✣ But why call ye me Lorde, Lorde, and doe not the things that I speake?

47 [10] Whosoeuer cõmeth to me, and heareth my wordes, and doeth the same, I will shewe you to whom he is like:

48 He is like a man which built an house, and digged deepe, and laid the foundation on a rock: and when the waters arose, the floud beat vpon that house, and coulde not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the floud did beat, and it fell by and by: and the fall of that house was great.

✣ *Mat.7.3.*

8 Hypocrites, which are very seuere reprehenders of other, are very quicke of sight to spie other mens faultes, but verie blinde to see their owne.

✣ *Mat.7.17.*

9 He is a good man, not that is skilfull to reprehend other, but he that proueth his vprightnes both in worde and deede.

∵ *Mat.12.33.*

✣ *Mat.7.16.*

✣ *Mat.7.21. Rom.2.13. Iam.1.21.*

10 Affliction doeth at the length discerne true godlines from false and fayned.

CHAP. VII.

1 Of the Centurions seruant. 9 The Centurions faith. 11 The widowes sonne raised from death at Nain. 19 Iohn sendeth his disciples to Christ: 33 His peculiar kinde of liuing. 37 The sinfull woman washeth Iesus feete.

✤ *Mat. 8. 5.*

1 Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he will goe to the Gentiles.

1 WHen ✤ [r] he had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certaine Centurions seruaunt was sicke & ready to dye, which was deare vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseching him that he woulde come, and heale his seruant.

4 So they came to Iesus, and besought him instãtly, saying, that he was worthy that he should doe this for him:

5 For he loueth, *said they*, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe:

7 Wherefore I thought not my selfe worthie to come vnto thee: but say the word, and my seruaunt shalbe whole:

8 For I likewise am a man set vnder authoritie, & haue vnder me souldiers, & I say vnto one, Goe, and he goeth, & to another, Come, and he cõmeth, & to my seruant, Do this, & he doeth it.

9 When Iesus heard these things, he marueiled at him, and turned him, and said to the people, that followed him, I say vnto you, I haue not founde so great faith, no not in Israel.

10 And whẽ they that were sent, turned backe to the house, they founde the seruaunt that was sicke, whole.

11 [s] And

11 [2] And it came to passe the day after, that he went into a citie called [a] Nain, and many of his disciples went with him, and a great multitude.

2 Christ auoucheth openly his power ouer death.

12 Nowe when he came neere to the gate of the citie, beholde, there was a dead man caried out, *who was* the onely begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

a *Nain is the name of a towne in Galile, which was situat on the other side of Kison, which falleth into the sea of Galile.*

13 And when the Lord sawe her, he had compassion on her, and said vnto her, Weepe not.

14 And he went and touched the coffin (and they that bare him, stoode still) and he said, Yong man, I say vnto thee, Arise.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.

17 And this rumour of him went foorth throughout all Iudea, and throughout all the region rounde about.

18 [3] And the disciples of Iohn shewed him of all these things.

3 Iohn sendeth from the prison his vnbeleeuing disciples, to Christ him self, to be confirmed.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that shoulde come, or shall we waite for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall we waite for another?

21 And [b] at that time, he cured many of their sickenesses, & plagues, & of euil spirits, and vnto many blinde men he gaue sight freely.

b *VVhen Iohns disciples came to Christ.*

22 And Iesus aunswered, and said vnto them, Goe your wayes and shewe Iohn, what thinges ye haue sene & heard: that the blinde see, the halt

goe, the lepers are cleanſed, the deafe heare, the dead are rayſed, & the poore receiue the goſpel.

23 And bleſſed is he, that ſhall not be offended in me.

24 [4] And when the meſſengers of Iohn were departed, he began to ſpeake vnto the people, of Iohn, What went ye out into the wildernes to ſee? A reede ſhaken with the winde?

25 But what went ye out to ſee? A man clothed in ſoft raiment? behold, they which are gorgeouſly apparelled, & liue delicately, are in Kings courtes.

26 But what went ye forth to ſee? A Prophet? yea, I ſay to you, and greater then a Prophet.

27 This is he of whom it is written, ✣ Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

28 For I ſay vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheles, he that is the leaſt in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes [c] iuſtified God, being baptized with the baptiſme of Iohn.

30 But the Phariſes and the expoũders of the Lawe deſpiſed the counſel of God [d] againſt them ſelues, and *were* not baptized of him.

31 ✣ [5] And the Lord ſaid, Whereunto ſhal I liken the men of this generation? and what *thing* are they like vnto?

32 They are like vnto litle children ſitting in the market place, and crying one to another, and ſaying, We haue piped vnto you, and ye haue not daunced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptiſt came, neither eating bread, nor drinking wine: and ye ſay, He hath the deuil.

34 The

4 That which the Prophetes ſhewed long before, Iohn ſheweth at hand: and Chriſt him ſelfe doeth preſent it dayly vnto vs, in the Goſpell, but for the moſte parte in vayne, for that many ſeeke nothing els, but fooliſh toyes and vaine glorie.

✣ *Mat. 3. 1.*

c Said that he was iuſt, good, faithfull, and mercifull.

d To their owne hurt.

✣ *Mat. 11. 16.*

5 What way ſo euer God followeth in offering vs the Goſpell, the moſt part of men procure offences vnto them ſelues: yet notwithſtanding ſome Church is gathered together.

34 The Sonne of man is come, and eateth & drinketh: and ye say, Beholde, a man *which is* a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisedome is iustified of al her childrē.

36 ¶ [6] And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and sate downe at table.

37 And beholde, a woman in the citie, which was a sinner, when she knew that Iesus sate at table in the Pharises house, she brought a boxe of oyntment.

38 ✣ And she stoode at his feete behinde him weeping, & began to wash his feete with teares, and did wipe them with the heares of her head, and kissed his feete, and anointed them with the oyntment.

39 [7] Now when the Pharise which bade him, sawe it, he spake within him selfe, saying, If this man were a Prophet, he would surely haue knowen who, and what maner of woman this is which toucheth him: [e] for she is a sinner.

40 [8] And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two detters: the one ought fiue hundreth pence, and the other fiftie:

42 When they had nothing to pay, he forgaue them both: Which of them therefore, tel *me*, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgaue most. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my

6 Proude men depriue themselues of the benefites of the presence of Christ, euen then, when he is at home with them in their houses, which the humble and base doe enioye.

✣ *Mat.15.42. Iohn.20.11.*

7 Rashnes is fellow of pride.

e *The Pharisee despiseth the Lawe, which holdeth the defiled, that touche the defiled.*

8 To loue Christ, is a sure and perpetuall witnes, of remission of sinnes.

feete: but she hath washed my feete with teares, and wiped them with the heares of her head.

45 Thou gauest me no kisse: but she, since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou diddest not anoynt: but she hath anointed my feete with ointment.

47 Wherfore I say vnto thee, many sinnes are forgiuen her: [f] for she loued much. To whome a litle is forgiuen, he doeth loue a litle.

48 And he said vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within them selues, Who is this that euen forgiueth sinnes?

50 And he said to the woman, Thy faith hath saued thee; [g] go in peace.

f That is, saieth Theophilact, she hath shewed her faith aboundantly: and Basil in his sermon of Baptisme saith, he that hath much, hath much forgiuen him, that he may loue much. And therfore Christs saying is to plaine, that they alredy, y is, a number to the enemies of the truth, draw by & by to this conclusion, to establish their merytorious workes: for the greater sinnes a man hath forgiuen him, the more he loueth him that hath bene so gracious to him: And this woman sheweth by dueties of loue, how great the benefite was, she had receiued: and therefore the charitie that is here spoken of, is not to be taken for the cause, but as a signe: for Christ sayeth not as the Pharisee did, that she was a sinner, but beareth her witnes, that the sinnes of her life past are forgiuen her. g He confirmeth the benefit which he had bestowed with a blessing.

CHAP. VIII.

1 VVomen that minister vnto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christes mother and brethren. 22 He rebuketh the windes. 26 Of Legion. 37 The Gadarenes reiect Christ. 41 Iairus daughter healed. 43 The woman deliuered from the yssue of blood. 52 VVeeping for the dead.

1 AND it came to passe afterwarde, that he him selfe went through euerie citie and towne, preaching, and publishing the kingdome of God, and the twelue *were* with him.

2 And certaine women, which were healed of euill spirits, and infirmities, *as* ✣ Marie which was called Magdalene, out of whome went se-

✣ *Mar.16.9.*

uen

uen deuils,

3 And Ioanna the wife of Chuza Herods ſteward, and Suſanna, & many other which miniſtred vnto him of their ſubſtance.

4 ✣ [1] Nowe when much people were gathered together, and were come vnto him out of all cities, he ſpake by a parable.

5 A ſower went out to ſowe his ſeede, and as he ſowed, ſome fell by the wayes ſide, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And ſome fell on the ſtones, and when it was ſprong vp, it withered away, becauſe it lacked moyſtnes.

7 And ſome fell among thornes, & the thornes ſprang vp with it, and choked it.

8 And ſome fell on good grounde, & ſprang vp, and bare fruite, an hundreth folde. And as he ſaid theſe things, he cried, He that hath eares to heare, let him heare.

9 Then his diſciples asked him, demaunding what parable that was.

10 And he ſaid, Vnto you it is giuen to knowe the [a] ſecretes of the kingdome of God, but to other in parables, that when ✣ they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtande.

11 ∴ The parable is this, The ſeede is the word of God.

12 And they that are beſide the way, are they that heare: afterwarde commeth the deuill, and taketh away the worde out of their hearts, leaſt they ſhould beleeue, and be ſaued.

13 But they that are on the ſtones, *are they* which when they haue heard, receiue the worde with ioye: but they haue no rootes: which for a while beleue, but in the time of tẽtation go away.

✣ *Mat.13.3. Mar.4.1.*

1 The ſelfe ſame Goſpel is ſowen euery where, but not with like fruite: and that through the onely faulte of men themſelues.

a Thoſe things are called ſecret, which may not be vttered: for the word vſed here, is as much as we ſay in our tongue, to holde a mans peace.

✣ *Eſai.6.9. Mat.13.14. Mar.4.12. Iohn.12.40. Act.28.26. Rom.11.8.*

∴ *Mat.13.18. Mar.4.13.*

14 And that which fell among thornes, are they which haue heard, and after [b] their departure are choked with cares and with riches, and voluptuous liuing, and [c] bring forth no fruite.

15 But that *which fel* in good ground, are they which with an [d] honeſt and good heart heare the word, [e] & kepe it, & bring forth fruit with patiẽce.

16 ¶ ✣ [2] No man when he hath lighted a candle, couereth it vnder a veſſel, neither putteth it vnder the bed, but ſetteth it on a candleſtick, that they that enter in, may ſee the light.

17 ✣ For nothing is ſecret, that ſhall not be euident: neither any thing hid, that ſhall not be knowen, and come to light.

18 [3] Take [f] heede therefore how ye heare: for whoſoeuer hath to him ſhalbe giuen: and whoſoeuer hath not, from him ſhalbe taken euen that [g] which it ſeemeth that he hath.

19 ¶ ✣ [4] Then came to him his mother & his brethren, and coulde not come neere to him for the preaſſe.

20 And it was tolde him *by certaine*, which ſaid, Thy mother and thy brethren ſtande without, and would ſee thee.

21 But he anſwered, and ſaid vnto them, My mother, and my brethren are theſe which heare the worde of God, and do it.

22 ¶ ✣ [5] And it came to paſſe on a certain day,

b That is, ſo ſoone as they haue heard the word, they goe about their buſines.

c They bring not forth perfect and ful fruite to ỹ ripening: or, they begin, but they bring not to an ende.

d VVhiche ſeeketh not onely to ſeeme ſuch an one, but is ſo in deede: ſo that this word, Honeſt, reſpecteth the outward life, and the word, Good, is referred to the good gifts of the minde.

e VVith much a doe, for the deuill and the flesh fight againſt the ſpirit of God, which is a newe gheſt.

✣ *Chap. 11. 33. Mat. 5. 15. Mar. 4. 21.*

2 That that euerie man hath receiued in priuate, he ought to beſtow to the vſe and profit of all men. ✣ *Mat. 10. 26. Mar. 4. 22. Chap. 12. 2.*

f That is, with what mindes you come to heare the word, and how you behaue your ſelues, when you haue heard it. ✣ *Mat. 13. 12. and 25. 29. Mar. 4. 25. Chap. 19 26.*

g Either in himſelf, or to other, or to both: for there are none ſo proude, as theſe followes, if it were poſſible to ſee that, that they cloke: neither are there that deceiue the ſimple more then they doe. ✣ *Mat. 12. 46. Mar. 3. 32.*

3 Heauenly giftes are loſt with nigardlines: and increaſe with liberalitie. 4 There is no knot of fleſhe and blood, among men ſo nigh and ſtraight, as the bande which is betweene Chriſt, & them, who embrace him with a true faith. ✣ *Mat. 8. 23. Mar. 4. 36.*

5 It is expedient for vs ſometime to come into extreme danger, as though Chriſt paſſed not for vs, that we may haue a better tryal, both of his power, and alſo of our weakenes.

that

that he went into a ſhip with his diſciples, and he ſaid vnto them, Let vs goe ouer vnto the other ſide of the lake. And they lanched forth.

23 And as they ſayled, he fel[h] a ſleepe, & there came downe a ſtorme of winde on the lake, and [i] they were filled with water, & were in ieopardy.

24 Then they went to him, and awoke him, ſaying, Maſter, Maſter, we periſhe. And he aroſe, and rebuked the winde, and the waues of water: and they ceaſed, and it was calme.

25 Then he ſaid vnto them, Where is your faith? and they feared, and wondered among thē ſelues, ſaying, Who is this that commaundeth both the windes and water, and they obey him!

26 ¶ ✣ So they ſailed vnto the region of the Gadarenes, which is ouer againſt Galile.

27 [6] And as he went out to lande, there met him a certaine mā out of the citie, which had deuils long time, & he ware no garment, neither abode in houſe, but in the graues.

28 And when he ſawe Ieſus, he cryed out and fell downe before him, and with a loude voyce ſaid, What haue I to do with thee, Ieſus the Sōne of God the moſt Highe? I beſeche thee torment me not:

29 For he cōmaunded the foule ſpirit to come out of the man: (for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bandes, [k] and was caried of the deuil into wilderneſſes.)

30 Then Ieſus asked him, ſaying, What is thy name? and he ſaid, Legion, becauſe many deuils were entred into him.

31 And they beſought him, that he would not commaunde them to go out into the deepe.

32 And there was thereby, an hearde of many ſwine, feeding on an hill, and the *deuils* beſought him,

h Ieſus fel on ſleepe, and it appeareth, that he was verie faſt on ſleepe, becauſe they called him twiſe before he awoke.

i Not the diſciples but the ſhip.

✣ *Mat. 8. 28. Mar. 5. 1.*

6 Chriſt ſheweth, by caſting out a Legion of deuils, by his word only, that his heauēly vertue was appointed, to deliuer men from the ſlauery of the deuill: but fooliſh men wil not for ꝯ moſt part, redeme this ſo excellent grace freely offred vnto them, with the leſt loſſe of their pelting pelf.

k By force and violence as a horſe, when he is ſpurred.

him, that he would ſuffer them to enter into thē. So he ſuffred them.

33 Then went the deuils out of the man, and entred into the ſwine: and the heard was caried with violence from a ſteepe downe place into the lake, and was choked.

34 When the heardmen ſaw what was done, they fled: & when they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to ſee what was done, and came to Ieſus, and founde the man, out of whome the deuils were departed, ſitting at the feete of Ieſus, clothed, & in his right minde: and they were afraid.

36 They alſo which ſawe it, tolde them by what meanes he that was poſſeſſed with the deuil, was healed.

37 Then the whole multitude of the coūtrey about § Gadarenes, beſought him, that he would depart from thē: for they were taken with a great feare: & he went into the ſhip, & returned.

38 Then the man, out of whome the deuils were departed, beſought him that he might be with him: but Ieſus ſent him away, ſaying,

39 Returne into thine owne houſe, and ſhewe what great things God hath done to thee. So he went his way, & preached [l] throughout all the citie, what great things Ieſus had done vnto him.

40 ¶ And it came to paſſe, when Ieſus was come againe, that the people [m] receiued him: for they all waited for him.

41 ¶ ✣ [7] And beholde, there came a man named Iairus, and he was the ruler of the Synagogue, who fel down at Ieſus feete, and beſought him that he would come into his houſe.

42 For he had but a daughter onelie, about twelue yeres of age, and ſhe laye a dying (and as he went,

l To wit the citie of the Gadarenes: & though Marke ſaye that he preached it in Decapolis, they diſſent not, for Plinie recordeth lib. 5. cap. 18. that Gadara is a towne of Decapolis: ſo that Decapolis was partely on this ſide Iordan, & partely on the other ſide.

m The multitude was glad, he was come againe, and reioyced greatly.

✣ Mat. 9. 18. Mar. 5. 22.

7 Chriſt ſheweth by a double miracle, that he is Lord both of life and death.

he went, the people thronged him.

43 And a woman hauing an yſſue of bloude, twelue yeres lōg, which had ſpēt al her [n] ſubſtāce vpon phyſicions, and could not be healed of any:

44 When ſhe came behind *him*, ſhe touched the hemme of his garment, and immediatly her yſſue of bloud ſtanched.

45 Then Ieſus ſaid, Who is it that hath touched me? When euery man denied, Peter ſaid and they that were with him, Maſter, the multitude thruſt thee, and treade on thee, and ſayeſt thou, Who hath touched me?

46 And Ieſus ſaid, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman ſawe that ſhe was not hid, ſhe came trembling, and fell downe before him, and tolde him before all the people, for what cauſe ſhe had touched him, and howe ſhe was healed immediately.

48 And he ſaid vnto her, Daughter, be of good comfort: thy faith hath ſaued thee: go in peace.)

49 While he yet ſpake, there came one from the ruler of the Synagogues houſe, which ſaid to him, Thy daughter is dead: diſeaſe not the Maſter.

50 When Ieſus heard it, he anſwered him ſaying, Feare not: beleeue onely, and ſhe ſhalbe ſaued.

51 And when he went into the houſe, he ſuffred no man to goe in with him, ſaue Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and [o] ſorowed for her: but he ſaid, Weepe not: for ſhe is not dead, but ſleepeth.

53 And they laught him to ſcorne, knowing that ſhe was dead.

54 So he thruſt them all out, and tooke her by the

[n] *All that she had to liue vpon.*

[o] *The word ſignifieth to beate and ſtrike, and is tranſferred to the mournings, and lamentations, that are at burials, at which times men vſe ſuche kinde of behauiour.*

by the hand, and cryed, saying, Maide, arise.

55 And her spirit came againe, and she ℙ rose straight way: and he commaunded to giue her meate.

56 Then her parentes were astonied: but he commaunded them that they should tell no man what was done.

ℙ *The corps was layed out, and the woman receiued life, and rose out of the bed, that all the world might see, she was not only restored to life, but also voyde of all sickues.*

CHAP. IX.

1 The Apostles are sent to preache. 7 & 19 The common peoples opinion of Christ. 12 Of the fiue loaues and two fishes. 20 The Apostles confession. 24 To lose the life. 35 VVe must heare Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out deuils in Christs Name. 52 The Samaritans will not receiue Christ. 55 Reuenge forbidden. 57. 59. 61. Of three that would follow Christ, but on diuers conditions.

1 THen ✣ [1] called he his twelue disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

✣ *Mat. 10. 1. Mar. 3. 13. & 6. 7.*

1 The twelue Apostles are sent forth, at the only commaundement of Christ, and furnished with the power of the holie Ghost: both that none of the Israelites might pretende ignorance, and also that they might be better prepared to their generall embasse.

2 ✣ And he sent them forth to preach the kingdome of God, and to cure the sicke.

3 And he said to them, ∵ Take nothing to your iourney, neither staues, nor scrip, neither bread, nor siluer, neither haue two coates apiece.

4 And whatsoeuer house ye enter into, there [a] abide, and thence departe.

5 And how many soeuer will not receiue you, when ye go out of that citie, ⁎ shake of the verie dust from your feete for a testimonie against thé.

6 And they went out, & went through euery towne preaching the Gospel, and healing euery where.

✣ *Mat. 10. 7.*

∵ *Mat. 10. 9. Mar. 6. 8.* [a] *VVhen you depart out of any citie, depart from thence, where you first tooke vp your lodging: so that in fewe words, the Lord forbiddeth thé to change their lodgings: for thus publishing of the Gospell, was as it were a thorow passage, that none of Iudea might pretende ignorance, as though he had not heard that Christ was come.* ⁎ *Chap. 10. 11. Mat. 10. 14. Mar. 6. 11. Act. 13. 51.*

7 ¶ ✣

7 ¶ ✤ [a] Now Herod the tetrarche heard of all what was done by him: and he [b] douted, becauſe that it was ſaid of ſome, that Iohn was riſen again from the dead:

8 And of ſome, that Elias had appeared: and of ſome, that one of the olde Prophetes was riſen agayne.

9 Then Herod ſaide, Iohn haue I beheaded: who then is this of whome I heare ſuch things? and he deſired to ſee him.

10 ¶ ✤ [3] And when the Apoſtles returned, they tolde him what great things they had done. ∴ Thē he tooke them to him, and went aſide into a [c] ſolitarie place, *neere* to the citie called Bethſaida.

11 But when the people knewe it, they followed him: and he receiued them, & ſpake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 ✕ And when the day began to weare away, the twelue came, and ſaid vnto him, Sende the people away, that they may goe into the townes and villages rounde about, and lodge, and get meate: for we are here in a deſert place.

13 But he ſaid vnto them, Giue ye them to eate. And they ſaide, We haue no mo but fiue loaues and two fiſhes, [d] except we ſhould goe and bye meate for all this people.

14 For they were about fiue thouſand men. Then he ſaid to his diſciples, Cauſe them to ſitte downe by fifties in a companie.

15 And they did ſo, and cauſed all to ſit down.

16 Then he tooke the fiue loaues, & the two fiſhes, and looked vp to heauen, & [e] bleſſed them, and brake, and gaue to the diſciples, to ſet before the people.

✤ *Mat.14.1. Mar.6.14.*

a So ſone as the world heareth tidings of the Goſpel, it is diuided into diuerſe opinions, and the tyrantes eſpecially are afrayde.

b He ſtucke as it were faſt in the myer.

✤ *Mar.6.30.*

3 They ſhall lacke nothing yͤ folowe Chriſt, no not in the wildernes.

∴ *Mat.14.13. Mar.6.32.*

c The word ſignifieth a deſert: note this was not in the towne Bethſaida, but part of the fieldes belonging to the towne.

✕ *Mat.14.15. Mar.6.35. Iohn.6.5.*

d This is vnperfectly ſpoken, and therefore we muſt vnderſtand ſomething, as this, we can not giue them to eate, vnleſſe we goe and buy &c.

e He gaue God thankes for theſe loaues and fiſhes, and withall prayed him to feede this ſo great a multitude with ſo ſmall a quantitie, and to be ſhort, that this whole banket might be to the glorie of God.

17 So

17 So they did all eate, and were ſatiſſied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ ✣ [4] And it came to paſſe as he was [f] alone praying, his diſciples were with him: & he asked them, ſaying, Whom ſay the people that I am?

19 They anſwered, and ſaid, Iohn Baptiſt. and others ſay, Elias: and ſome ſay, that one of the old Prophetes is riſen againe.

20 And he ſaid vnto them, But whom ſay ye that I am? Peter anſwered, and ſaid, That Chriſt of God.

21 And he warned, and cõmanded them, that they ſhould tell that to no man,

22 [5] Saying, ✣ The Sonne of man muſt ſuffer many things and be reproued of the Elders, and of the hie Prieſts and Scribes, and be ſlaine, and the third day riſe againe.

23 ¶ ⁘ And he ſaid to them all, If any man will come after me, let him denie him ſelfe, and take vp his croſſe [g] daily, and folowe me.

24 ⁎ For whoſoeuer will ſaue his life, ſhall loſe it: and whoſoeuer ſhall loſe his life for my ſake, the ſame ſhall ſaue it.

25 ✣ For what auantageth it a mã, if he winne the whole world, & deſtroy him ſelfe, or loſe him ſelfe?

26 * For whoſoeuer ſhalbe aſhamed of me, & of my wordes, of him ſhal the Sonne of man be aſhamed, when he ſhal come in his glorie, & *in the glorie* of the Father, and of the holie Angels.

27 ✣ And I tell you of a ſuertie, there be ſome ſtanding here, which ſhall not taſte of death, till they haue ſeene the kingdome of God.

✣ *Mat.26.13. Mar.8.27.*

4 Although the world be toſſed vp and down, betwixt diuerſe errours, yet we ought not to cõtemne ſ trueth, but be ſo much the more deſirous to know it, and be more cõſtãt to cõfeſſe it.

f Alone from the people.

5 Chriſt him ſelfe attained to the heauenly glorie, by the croſſe and inuincible patience.

✣ *Mat.17.22. Mar.8.31.*

⁘ *Chap.14.27. Mat.10.38. and 16.24. Mar.8.34.*

g *Euen as one day foloweth an other, ſo doth one croſſe folowe an other, & the croſſe is by the figure Metonymie taken for the miſeries of this life: for to be hanged, was the ſoreſt and cruelſt punishement, that was amongſt the Iewes.*

⁎ *Chap.17.33. Mat.10.39. and 16.25. Iohn.12.25.* ✣ *Mat.16.26. Mar.8.36.* * *Chap.12.9. Mat.10.33. Mat.8.38. 2.Tim.2.12.* ✣ *Mat.16.28. Mar.9.1.*

28 ✤ [6] And it came to passe about an eight daies after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to praye.

29 And as he prayed, the fashion of his countenance was changed, and his garment *was* white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias.

31 Which appeared in glorie, and told of his [h] departing, which he should accomplish at Hierusalem.

32 But Peter and they that were with him, were heauie with sleepe, and when they awoke, they sawe his glorie, and the two men standing with him.

33 And it came to passe, as they departed frō him, Peter said vnto Iesus, Master, it is good for vs to be here: let vs therfore make thre tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 While he thus spake, there came a cloude and ouershadowed them, and they feared when they were entring into the cloude.

35 ✤ And there came a voyce out of the cloude saying, This is that my beloued Sōne, heare him.

36 And when the voyce was past, Iesus was founde alone: and they kept it close, and tolde no man in [i] those dayes any of those thinges which they had seene.

37 ¶ [7] And it came to passe on the next day, as they came downe from the moūtaine, much people met him.

38 ∴ And behold, a man of the company cried out, saying, Master, I beseche thee, beholde my sonne: for he is all that I haue.

39 And lo, a spirit taketh him, and sodenly he cryeth,

✤ *Mat.17.2. Mar.9.2.*

6 Lest the disciples of Christ should be offended, at the debasing him selfe in his flesh, he teacheth them that it is voluntarie, shewing therewithall for a space, ỹ brightnes of his glory.

h VVhat death he should die in Hierusalem.

✤ *2.Pet.1.17.*

i Untill Christ was risen againe from the dead.

7 Christ is offended with nothing so much, as ẅ incredulitie, although he beare with it for a time.

∴ *Mat.17.14. Mar.9.17.*

he cryeth, and he teareth him, that he fometh, & hardly departeth from him, when he hath [k] bruiſed him.

k As it fareth in the falling ſickneſs.

40 Now I haue beſought thy diſciples to caſt him out, but they could not.

41 Then Ieſus anſwered, and ſaid, O generation faithles, and crooked, how long now ſhal I be with you, and ſuffer you? bring thy ſonne hither.

42 And whiles he was yet comming, the deuil rent him, and tare him: and Ieſus rebuked the vncleane ſpirit, and healed the childe, and deliuered him to his father.

8 We haue no cauſe to promiſe our ſelues reſt and quietnes in this world ſeing that they them ſelues, which ſemed to fawne vpon Chriſt, do ſhortly after crucifie him.

43 ¶ [8] And they were al amaſed at the mighty power of God: and while they all wondred at al things, which Ieſus did, he ſaid vnto his diſciples,

l Giue diligent eare vnto them, & whē you haue once heard thē ſee that you keepe them.

44 [l] Marke theſe words diligently: ✣ for it ſhal come to paſſe, that the Sonne of man ſhalbe deliuered into the handes of men.

✣ Mat. 17. 22. Mar. 9. 31.

45 But they vnderſtoode not that word: for it was hid from them, ſo that they could not perceiue it: and they feared to aske him of that word.

46 ¶ ✣ [9] Then there aroſe a diſputation amōg them, which of them ſhould be the greateſt.

✣ Mat. 18. 1. Mar. 9. 35.

9 The end of ambition is ignominie: but the end of modeſt obedience is glorie.

47 When Ieſus ſawe the thoughtes of their hearts, he tooke a litle childe, & ſet him by him,

48 And ſaid vnto thē, Whoſoeuer receiueth this litle childe in my Name, receiueth me: and whoſoeuer ſhall receiue me, receiueth him that ſent me: for he that is leaſt among you all, he ſhalbe great.

✣ Mar. 9. 38.

10 Extraordinarie things, are neither raſhly to be alowed, nor condemned.

49 ¶ ✣ [10] And Iohn anſwered and ſaid, Maſter, we ſawe one caſting out Deuils in thy Name, and we forbade him, becauſe he foloweth *thee* not with vs.

50 Then Ieſus ſayd vnto him, Forbid ye *him* not: for he that is not againſt vs, is with vs.

11 Chriſt goeth willingly to death.

51 ¶ [11] And it came to paſſe, when the dayes were

were accomplished, that he should be receiued vp, he[m] setled him self fully to go to Hierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him *lodging*.

53 But they would not receiue him, because his behauiour was, *as* though he would go to Hierusalem.

54 [12] And when his disciples, Iames and Iohn sawe it, they said, Lord, wilt thou that we commaund, that fire come downe from heauen, and consume them, euen as ✣ Elias did?

55 But Iesus turned about, & rebuked them, and said, Ye know not of what [n] spirit ye are.

56 For the Sonne of man is not come to destroye mens liues, but to saue them. Then they went to another towne.

57 ¶ [13] And it came to passe that as they went in the way, ✣ a certaine man said vnto him, I will followe thee, Lord, whithersoeuer thou goest.

58 And Iesus said vnto him, The foxes haue holes, & the birdes of the heauen nestes, but the Sonne of man hath not whereon to lay his head.

59 [14] But he said vnto another, Followe me. And the same said, Lord, suffer me first to go and burie my father.

60 And Iesus said vnto him, Let the dead burie [o] their dead: but go thou, and preach the kingdome of God.

61 [15] Then another said, I will followe thee, Lord: but let me first go bid them fare wel, which

m VVorde for word, he hardened his face: that is, he resolued with him self to die, and therefore ventured vpon his iourney, and cast away all feare of death, and went on.

12 We must take hede of the immoderatenes of zeale, & fond imitation, euen in good causes, that, whatsoeuer we do, we do it to Gods glorie, and the profit of our neighbour.

✣ *2. King. 1. 10. 12. 13.*

n So speake the Hebrewes, that is, you knowe not what will, minde, and counsell you are of: so the giftes of God are called the spirite, because they are giuen of Gods Spirit, and so are they, that are contrarie to them, which procede of the wicked spirit,

o the spirit of couetousnes, of pride, and madnes.

13 Such as folow Christ must prepare them selues, to suffer all discommodities. ✣ *Mat. 8. 19.* 14 The calling of God ought to be preferred, without all controuersie, before all duties, that we owe to men.

[m] VVho notwithstanding that they liue in this fraile life of man, yet are strangers from the true life, which is euerlasting and heauenly.

15 Such as follow Christ, must at once renounce all worldly cares.

are at mine house.

62 And Iesus said vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

CHAP. X.

1 The seuentie disciples. 10 The vnthankefull cities charged with impietie. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her sister Marie.

1 AFter ✣ [r] these things, the Lord appointed other seuentie also, and sent them, two & two before him into euery citie and place, whither he himselfe should come.

✣ *Mat.10.1.*
1 The seuentie are sent as the second forewarners of the comming of Christ.

2 And he said vnto them, ✣ The haruest is great, but the labourers *are* fewe: pray therefore the Lord of the haruest to sende forth labourers into his haruest.

✣ *Mat.9.37.*

3 ∴ [s] Go your wayes: behold, I send you forth as lambes among wolues.

∴ *Mat.10.16.*
2 The faithfull ministers of the word are in this world, as lambes among wolues: but if they be diligēt to do their dutie, he that sent them wil also preserue thē.

4 Beare no bagge, neither scrippe, nor shoes, and ✱ salute [s] no man by the way.

✱ *2.King.4.29.*

5 ✣ And into whatsoeuer house ye enter, first say, Peace *be* to this house.

6 And if the [b] sonne of peace be there, your peace shal rest vpon him: if not, it shall turne to you againe.

7 And in that house [c] tarie still, eating & drinking such things as by them *shalbe* set before you:

r Thus is spoken after the maner of a figure, which men vse, when they put downe more in words, then is ment: vsuall among the Hebrewes, when they commaund a thing to be done spedilie without delay, as 2.King.4.29. for otherwise courteous and gentle salutations, are pointes of Christian duetie: as for this calling it was but for a season.

✣ *Mat.10.12. Mar.6.10.* *b* So speake the Hebrewes: that is, he that fauoureth the doctrine of peace and imbraceth it. *c* Take vp your lodging in that house which ye first enter into, that is, be not carefull for commodious lodging, as men which purpose to tarie long in a place: for here is not instituted that solemne preaching of the Gospel, which was vsed afterward, when the Churches were setled: but these are sent abroade to all the coastes of Iudea, to giue them to vnderstand, that the last Iubile is at hand.

✣ so

✣ for the labourer is worthy of his wages. Go not from houſe to houſe.

✣ *Deut.24.14. Mat.10.10. 1.Tim.5.18.*

8 ✣ But into whatſoeuer citie ye ſhall enter, if they receiue you, [d] eate ſuch things as are ſet before you,

✣ *Mat.10.11.*

[d] *Content your ſelues with that meat, that is ſet before you.*

9 And heale the ſicke that are there, and ſaye vnto them, The kingdome of God is come nere vnto you.

10 [3] But into whatſoeuer citie ye ſhal enter, if they wil not receiue you, go your waies out into the ſtretes of the ſame, and ſay,

[3] *God is a moſt ſeuere reuenger of the miniſterie of his Goſpel.*

11 Euen the verie ∴ duſt, which cleaueth on vs of your citie, we wipe of againſt you: notwithſtanding know this, that the kingdome of God was come nere vnto you.

∴ *Chap.9.5. Act.13.51. and 18.6.*

12 For I ſay to you, that it ſhalbe eaſier in that day for them of Sodom, then for that citie.

13 ✱ Wo *be* to thee, Chorazin: wo *be* to thee Beth-ſaida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, ſitting in ſackecloth and aſhes.

✱ *Mat.11.21.*

14 Therefore it ſhalbe eaſier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, ſhalt be thruſt downe to hell.

16 ¶✱ He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

✣ *Mat.10.40. Iohn.13.20.*

4. Neither the gift of miracles, neither what els ſoeuer excellent gift, but onely our election giueth vs occaſion of true ioye: And the only publiſhing of the Goſpel is the deſtruction of Satan.

17 ¶[4] And the ſeuentie turned againe with ioye, ſaying, Lord, euen the deuils are ſubdued to vs [e] through thy Name.

[e] *For Chriſts diſciples vſed no abſolute authoritie, but wrought ſuch miracles, as they did, by calling vpon Chriſts Name.*

18 And he ſaid vnto them, I ſawe Satan, like lightening, [f] fall downe from heauen.

[f] *Paul placeth the deuill & his angels in the ayre, Ephe.6.12. and he is ſaid to be caſt downe from thence by force, when his power is abolished by the voyce of the Goſpell.*

19 Beholde,

19 Beholde, I giue vnto you power to treade on Serpentes, and Scorpions, and ouer all the power of the enemie, and nothing shall [g] hurt you.

20 Neuertheles, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ [5] That same houre reioyced Iesus in the spirit, & said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the [h] wise and vnderstanding, and hast reueiled them to babes: euen so, Father, because it so pleased thee. ||

22 [6] All thinges are giuen me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and he to whome the Sonne will reueile him.

23 ¶ [7] And he turned to his disciples, and said secretly, ✣ Blessed *are* the eyes, which see that ye see.

24 For I tell you that manie Prophets and Kings haue desired to see those things, which ye see, and haue not seene *them*: and to heare those things which ye heare, and haue not heard *them*.

25 ¶ ✣ [8] Then beholde, [i] a certaine Lawyer stoode vp, and tempted him, saying, Master, what shall I do, to inherite eternall life?

26 And he said vnto him, What is written in the Lawe? how readest thou?

27 And he answered, & said, ∴ Thou shalt loue thy Lord God with al thine heart, and with al thy soule, and with all thy strength, and with all thy thought, ⁎ and thy neighbour as thy selfe.

28 Then he said vnto him, Thou hast answered right: this do, and thou shalt liue.

29 [9] But

g *Shall do you wrong.*

5 The Church is contemptible, if we behold the outward face of it, but the wisdome of God, is not so marueilous, in any thing, as in it.

h *Of this world.*

|| Then he turned to his disciples, and said, *Is read in some copies.*

6 Whosoeuer seeketh the Father without the Sonne, wandreth out of the way.

7 The differēce of the olde Testament and the new consisteth in the measure of reuelation.

✣ *Mat.13.16.*

✣ *Mat.22.35. Mar.12.28.*

8 Faith doeth not take away, but establisheth the doctrine of the Lawe.

i *One of them, that professed him selfe to be learned, in the rites and lawes of Moses.*

∴ *Deut.6.5.*

⁎ *Leuit.19.18.*

29 But he willing to [k] iustifie him selfe, said vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and said, A certaine man went downe from Hierusalem to Iericho, & fell among theeues, and they robbed him of his raiment, and wounded him, & departed, leauing him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same waye, and when he sawe him, he passed by on the other side.

32 And likewise also a Leuite, when he was come nere to the place, went and looked *on him*, and passed by on the other side.

33 Then a certaine Samaritan, as he iourneyed, came nere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, & bound vp his woũdes, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morowe when he departed, he tooke out two pence, & gaue them to the hoste, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him: Go, and do thou likewise.

38 ¶ [10] Nowe it came to passe as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And she had a sister called Marie, which also sate at Iesus feete, and heard his preaching.

9 All they are comprehended in the name of our neighbour, by the Lawe, whomsoeuer we may helpe.

k That is to vouch his righteousnes, or shewe, that he was iust, that is, voyde of all faulte: and Iames 5. vseth the worde of iustification in this sense.

10 Christ careth not to be intertained delicatly: but to be heard diligently, that is it, which he especially requireth.

40 But Martha was combred about much ſeruing, and came to him, & ſaid, Maſter, doeſt thou not care that my ſiſter hath left me to ſerue alone? bid her therefore, that ſhe help me.

41 And Ieſus anſwered, & ſaid vnto her, Martha, Martha, thou careſt, and art troubled about many things:

42 But one thing is needful, Marie hath choſen the good part, which ſhall not be taken away from her.

CHAP. XI.

1 He teacheth his Apoſtles to pray. 14 The domme deuil driuen out. 27 A woman of the companie lifteth vp her voyce. 29 The Iewes require ſignes. 37 He being feaſted of the Phariſe reproueth the outward shewe of holines.

1 AND ſo it was, that as he was praying in a certaine place, when he ceaſed, one of his diſciples ſaid vnto him, Lord, teach vs to praye, as Iohn alſo taught his diſciples.

✣ *Mat. 6. 9.*

2 ✣ And he ſaid vnto them, When ye pray, ſay, [1] Our father, which art in heauen, halowed be thy Name: Thy kingdome come: Let thy wil be done, euen in earth, as *it is* in heauen.

3 Our daily bread giue vs [a] for the day:

4 And forgiue vs our ſinnes: for euen we forgiue euerie man that is indetted to vs: And leade vs not into temptation: but deliuer vs from euil.

5 ¶ [2] Moreouer he ſaid vnto them, Which of you ſhall haue a friende, and ſhall go to him at midnight, and ſay vnto him, Friende, lend me three loaues?

6 For a friende of mine is come out of the waye to me, and I haue nothing to ſet before him:

7 And he within ſhoulde anſwere, and ſay, Trouble me not: the doore is now ſhut, and my children

1 A forme of true prayer.

a That is, as much as is needeful for vs this day, whereby we are not debarred, to haue an honeſt care for the maintenance of our liues, but that carping care which killeth a number of men, is cut of and reſtrained.

2 We muſt pray with faith.

children are with me in bed: I can not riſe and giue them to thee.

8 I ſay vnto you, though he would not ariſe & giue him, becauſe he is his friend, yet doutles becauſe of his [b] importunitie, he would riſe, and giue him as many as he needed.

9 ✣ And I ſay vnto you, Aske, and it ſhalbe giuen you: ſeeke, and ye ſhal finde: knocke, and it ſhalbe opened vnto you.

10 ✣ For euery one that asketh, receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhalbe opened.

11 ∴ If a ſonne ſhall aske bread of anie of you that is a father, wil he giue him a ſtone? or if *he aske* a fiſhe, wil he for a fiſhe giue him a ſerpent?

12 Or if he aske an egge, will he giue him a ſcorpion?

13 If ye then which are euil, can giue good giftes vnto your children, how much more ſhall your heauenly Father giue the holie Ghoſt to them, that deſire him?

14 ¶ ⁎ Then he caſt out a deuil which was domme: and when the deuil was gone out, the domme ſpake, and the people wondered.

15 [3] But ſome of thē ſaid, ⁎ He caſteth out deuils through Beelzebub the chief of the deuils.

16 And others tempted him, ſeeking of him a ſigne from heauen.

17 [4] But he knew their thoughts, & ſaid vnto them, ⁎ Euery kingdome deuided againſt it ſelf, ſhalbe deſolate, and an houſe *deuided* againſt an houſe, falleth.

18 So if Satan alſo be deuided agaynſt him ſelfe, howe ſhall his kingdome ſtand, becauſe ye ſay that I caſt out deuils [c] through Beelzebub.

b VVord for word, impudēcie, but that impudencie which is ſpoken of here, is not to be founde fault withall, but is verie commendable before God, for he liketh well of ſuch importunitie.

✣ *Mat.7.7. and 21.22. Mar.11.24. Ioh.14.13. & 16.23 Iam.1.5.*

✣ *Mat.7.7.*

∴ *Mat.7.9.*

⁎ *Mat.9.32. and 12.22.*

3 An example of horrible blindnes, and ſuch as can not be healed, when as vpō an euil cōſciēce, and pretenced malice, the power of God is blaſphemed.

✣ *Mat.9.34. and 12.24. Mar.3.22.*

4 The true way to know the true Chriſt, frō the falſe, is this, that the true Chriſt hath no accorde or agreement with Satā: And it remaineth that after we know him, we acknowledge him.

⁎ *Mat.12.25. Mar.3.24.*

c *By the name and power of Beelzebub.*

19 If I through Beelzebub caſt out deuils, by whome do your children caſt them out? Therefore ſhall they be your iudges.

20 But if I by the [d] finger of God caſte out deuils, doutles the kingdome of God is come vnto you.

21 When a ſtrong man armed kepeth his [e] palace, the things that he poſſeſſeth, are in peace.

22 But when a ſtronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he truſted, and deuideth his ſpoyles.

23 [f] He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 ✣ [6] When the vncleane ſpirit is gone out of a man, he walketh through drie places, ſeeking reſt: and when he findeth none, he ſaith, I will returne vnto mine houſe whence I came out.

25 And when he commeth, he findeth it ſwept and garniſhed.

26 Then goeth he, and taketh to him ſeuen other ſpirits worſe then him ſelfe: and they enter in, and dwel there: ✣ ſo the laſt ſtate of that man is worſe then the firſt.

27 ¶ [7] And it came to paſſe as he ſaid theſe things, a certaine woman of the company lifted vp her voyce, and ſaid vnto him, Bleſſed *is* the wombe that bare thee, and the pappes which thou haſt ſucked.

28 But he ſaid, Yea, rather bleſſed *are* they that heare the word of God, and keepe it.

29 ¶ ⁂ [8] And when the people were gathered thicke together, he began to ſay, This is a wicked generation: they ſeeke a ſigne, and there ſhall no ſigne be giuen them, but the ſigne of * Ionas the Prophet.

30 For as Ionas was a ſigne to the Niniuites

d That is, by the power of God: ſo it is ſaid. Exo. 8. 19.

e The word ſignifieth properly an open and voyde roome before an houſe, and ſo by tranſlation is taken for noble mens houſes.

f Againſt indifferent men, and ſuch as loue to haue a meane, which ſeeke meanes to recõcile Chriſt and Satan together.

✣ *Mat. 12. 43.*

6 He that doeth not continue, is in worſe caſe, then he that neuer begonne.

✣ *Heb. 6. 4. 2. Pet. 2. 20.*

7 Chriſt ſeeketh not praiſe in him ſelfe, but in our ſaluation.

⁂ *Mat. 12. 38. 39.*

8 They that are fond deſirers of miracles, inſtead of miracles ſhall receiue puniſhment.

* *Ionas. 1. 17.*

so shall also the Sonne of man be to this generation.

31 ✣ The Queene of the South shall rise in iudgement, with the men of this generation, and shal condemne them: for she came from the vtmost parts of the earth to heare the wisedome of Solomon, and beholde, a greater then Solomon *is* here.

✣ *1. King. 10. 1. 2. Chron. 9. 1.*

32 The men of Niniue shall rise in iudgement with this generation, and shall condemne it: for they ✣ repented at the preaching of Ionas: and beholde, a greater then Ionas *is* here.

✣ *Ionæ 3. 5.*

33 ¶ ∵ [9] No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

∵ *Chap. 8. 16. Mat. 5. 15. Mar. 4. 21.*

9 Our mindes are therefore lightned with the knowledge of God, that we shoulde giue light vnto others, and therfore our chiefest labour ought to be to pray for that light.

34 ✱ The light of the body is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be euil, then thy bodie is darke.

35 Take heede therfore, that the light which is in thee, be not darkenes.

36 If therefore thy whole body *shalbe* light, hauing no part darke, then shall all be light, euen as when a candle doeth light thee with the brightnes.

✱ *Mat. 6. 22.*

37 ¶ [10] And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.

10 The seruice of God consisteth not in outward cleanlines, and deuised rites or ceremonies, but in the spirituall righteousnes of the heart, and charitie.

38 And when the Pharise sawe it, he maruelled that he had not first washed before dinner.

39 ✱ And the Lord said to him, In deede ye Pharises make cleane the outside of the cup, and of the platter: but the inwarde parte is full of rauening and wickednes.

✱ *Mat. 23. 25.*

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 There-

41 Therefore, giue almes [f] of thoſe thinges which you haue, and beholde, all thinges ſhalbe cleane to you.

42 [11] But wo *be* to you, Phariſes: for ye [g] tithe the mynt and the rewe, and [h] all maner herbes, and paſſe ouer [i] iudgement and the loue of God: theſe ought ye to haue done, and not to haue left the other vndone.

43 ✣ [12] Wo *be* to you, Phariſes: for ye loue the vppermoſt ſeates in the Synagogues, and greetings in the markets.

44 [13] Wo *be* to you, Scribes and Phariſes, hypocrites: ✣ for ye are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ [14] Then anſwered one of the Lawyers, and ſaid vnto him, Maſter, thus ſaying thou purteſt vs to rebuke alſo.

46 And he ſaid, Wo *be* to you alſo, ye Lawyers: ∴ for ye lade men with burdens grieuous to be borne, & ye your ſelues touche not the burdens with one of your fingers.

47 [15] Wo *be* to you: ⁂ for ye buylde the ſepulchres of the Prophetes, and your fathers killed them.

f That is, according to your ability: as who would ſay, in ſtede of your extorſions, which hindred you, that you could not eate cleanly, vſe charitie, and accordingly as your abilitie ſhall ſerue you, be good to the poore, and ſo ſhall that, that is within the platter, be ſanctified, though the platter be vnwaſhed.

11 It is the propertie of hypocrites, to ſtande ſtoutly for litle trifles, and let paſſe greater matters.

g You decide by Gods Lawe that the tenth parte is due to be payde.

h Of all kinde of herbes ſome, as Auguſt. expounded it in his Enchiridion to Laurence, cap. 99. where he sheweth in like ſort how that place of Paul, 1. Tim. 2. 4. God will haue all men to be ſaued, is to be expounded after the ſame maner.

i That is to ſay, that that is right and reaſon to doe: for the worde, Iudgement, conteineth the commandements of the ſecond table, and the other wordes the loue of God, contayne the firſt.

✣ *Chap. 20. 45. Matth. 23. 6. Marke. 12. 38. 39.*

12 Hypocriſie and ambition are commonly ioyned together.

13 Hypocrites deceyue men, with an outward ſhewe.

✣ *Mat. 23. 27.*

14 Hypocrites are verie ſeuere againſt other men, but thinke all thinges lawful to them ſelues. ∴ *Mat. 23. 4. Act. 15. 10.*

15 Hypocrites honour thoſe ſainctes when they are dead, whome they moſt cruelly perſecute, when they are aliue.

⁂ *Mat. 23. 29.*

48 Truely

48 Truely [k] ye beare witnes, and allowe the dedes of your fathers: for they killed them, and ye buylde their ſepulchres.

49 Therefore ſaid the wiſedome of God, I wil ſend them Prophetes and Apoſtles, and of them they ſhall ſlay, and [l] perſecute away.

50 That the bloud of all the Prophets, [m] ſhed from the foundation of the world, may be required of this generation,

51 From the bloud of ✣ Abel vnto the bloud of ✣ Zacharias, which was ſlaine betwene the altar and the Temple: verely I ſay vnto you, it ſhalbe required of this generation.

52 [16] Wo *be* to you, Lawyers: for ye haue [n]taken away the keye of knowledge: ye entred not in your ſelues, and them that came in, ye forbade.

53 [17] And as he ſaid theſe things vnto them, the Scribes and Phariſes began to vrge him ſore, and to [o] prouoke him to ſpeake of many things,

54 Laying wayt for him, and ſeking to catche ſome thing of his mouth, whereby they might accuſe him.

k *VVhen you perſecute Gods ſeruaunts, like mad men, euen as your fathers did, though you colour it with a pretence of godlines, yet notwithſtanding, in that you beautifie the ſepulchres of the Prophetes, what do you els, but glorie in your fathers crueltie, and ſet vp monuments (as it were) in glorie and triumph of it?*

l *They ſhall ſo vexe them & trouble them, that at length, they ſhall banish them.*

m *That you may be called to an accompt for it, yea & be punished, for the sheading of that blood of the Prophets.*

✣ *Gene. 4. 8.* ✣ *2. Chron. 24. 21.*

16 They haue of long time chiefly hindred the people, from entring into the knowledge of God, whiche ought to be the doore keepers of the Church.

n *You haue hidden and taken away, ſo that it cannot be founde any where.*

17 The more the worlde is reprehended, the worſe it is, and yet muſt we not betraye the trueth.

o *They propoſed many queſtions to him, to draw ſome thing out of his mouth, which they might trayterouſly carpe at.*

CHAP. XII.

1 The leauen of the Phariſes. 5 VVho is to be feared. 8 To confeſſe Chriſt. 17 The Parable of the riche man whoſe lande was very fertill. 22 Not to care for earthly things, 31 but to ſeke the kingdome of God. 39 The thiefe in the night. 51 Debate for the Goſpels ſake.

1 In

✣ *Mat.16.5. Mar.8.14.*

1 The faithful teachers of Gods worde, which are appointed by him for his people, muſt both take good heede of them, which corrupt the puritie of doctrine with goodly gloſes, and alſo take paynes through the helpe of God, to ſet forth ſyncere doctrine, openly and without feare.

a VVorde for word, ten thouſands of people, a certaine number for an vncertaine.

✣ *Mat.10.26. Mar.4.22.*

✣ *Mat.10.28.*

2 Although hypocrites haue princes to execute their cruelties, yet there is no cauſe why we ſhould be afrayde of them, the leſt iote that may be, ſeeing they can do nothing, but what pleaſeth God, and God will not any thing that may be againſt the ſaluation of his elect.

b He warneth them of dangers that preſently hang ouer their heads, for thoſe that come vpon the ſodaine, do make leſſe wounde. ✣ *1.Sam.14.45. Act.27.34.*

✣ *Chap.9.26. Mat.10.32. Marke.8.38. 2.Tim.1.12.*

3 Great is the reward of a conſtant confeſſion: and horrible is the puniſhment, of the denying of Chriſt, yea impoſsible to be called backe againe ſhall the puniſhment be, if vpon ſet purpoſe, both with mouth and heart we blaſpheme a knowen trueth.

1 IN ✣ [1] the meane time, there gathered together [a] an innumerable multitude of people, ſo that they trode one another: & he began to ſay vnto his diſciples firſt, Take heede to your ſelues of the leaué of the Phariſes, which is hypocriſie.

2 ✣ For there is nothing couered, that ſhall not be reueiled: neither hid, that ſhall not be knowen.

3 Wherefore whatſoeuer ye haue ſpoken in darkenes, it ſhalbe heard in the light: and that which ye haue ſpoken in the eare, in ſecret places, ſhalbe preached on the houſes.

4 ✣ [2] And I ſay vnto you, my friends, be not afrayd of them that kill the bodie, and after that are not able to do any more.

5 But I will [b] forewarne you, whome ye ſhall feare: feare him which after he hath killed, hath power to caſt into hell: yea, I ſay vnto you, him feare.

6 Are not fiue ſparowes bought for two farthings, *and* yet not one of them is forgotten before God?

7 ✣ Yea, and all the heares of your head are nombred: feare not therefore: ye are more of value then many ſparowes.

8 ✣ [3] Alſo I ſay vnto you, Whoſoeuer ſhall confeſſe me before men, him ſhall the Sonne of man confeſſe alſo before the Angels of God.

9 But

9 But he that shall denye me before men, shalbe denied before the Angels of God.

10 ✣ And whosoeuer shall speake a worde against the Sonne of man, it shalbe forgiuen him: but vnto him, that shall blaspheme the holy Ghost, it shal not be forgiuen.

11 ✝[4] And when they shal bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing ye shall answere, or what ye shal speake.

12 For the holy Ghost shall teache you in the same houre, what ye ought to say.

13 [5] And one of the companie said vnto him, Master, bid my brother deuide the inheritance with me.

14 And he said vnto him, Man, who made me a iudge, or a deuider ouer you?

15 Wherefore he said vnto them, Take hede, and beware of [c] couetousnes: for though a man haue aboundance, *yet* his life [d] standeth not in his riches.

16 [6] And he put forth a parable vnto them, saying, The [e] grounde of a certaine riche man brought forth fruites plenteously.

17 Therefore he [f] thought with him selfe, saying, What shall I do, because I haue no *rowme*, where I may lay vp my fruites?

18 And he said, This wil I do, I wil pul downe my barnes, and buylde greater, and therein will I gather all my fruites, and my goods.

✣ *Mat.12. 31. Marke.3.28. 1.Iohn.5.15.*

✝ *Mat.10.19. Marke.13.11.*

4 It is a great and hard conflict to confesse the trueth, yet he that can do all things, and is almighty, will not be wantinge to the weakest which striue and cõtend, in his appointed time.

5 Christ would not for three causes be a iudge to diuide an inheritance: First, for ỹ he would not foster vp and cherish ỹ fleshly opinion that the Iewes had of Messias: Secondly, for that he would distinguishe the ciuill gouernance, frõ the Ecclesiastical: Thirdly, to teache vs to beware of them which abuse the shew of the Gospell and also the name of ministers, to their owne priuate commodities.

c By couetousnes is meant, that griedie desire to get, commonly with other mens hurt.

d God is the authour and preseruer of mans life, goods are not.

6 There are none more mad, then rich men which hang vpon their riches.

e Or rather countrie, for here is set forth a man that possesseth not a piece of grounde only but an whole coũtry, as they do, which ioine house to house, & field to field, Esa.5.8

f Made his rekoning within him selfe, which is the propertie of couetous churles that spend their life in those trifles.

19 And

19 And I will ſay to my ſoule, Soule thou haſt much goods laid vp for many yeres: liue at eaſe, eate, drinke and [g] take thy paſtime.

20 But God ſaid vnto him, O foole, this night will they fetche away thy ſoule from thee: then whoſe ſhall thoſe things be which thou haſt prouided?

21 So *is* he that gathereth riches [h] to himſelf, and is not riche in God.

22 [7] And he ſpake vnto his diſciples, Therefore I ſay vnto you, ✣ Take no thought for your life, what ye ſhall eate: neyther for your bodie, what ye ſhall put on.

23 The life is more then meate: and the bodie *more* then the raiment.

24 Conſider the rauens: for they neither ſowe nor reape: which neither haue ſtorehouſe nor barne, & *yet* God feedeth them: how much more are ye better then foules?

25 And which of you with taking thought, can adde to his ſtature one cubit?

26 If ye then be not able to do the leſt thing, why take ye thought for the remnant?

27 Conſider the lilies how they grow: they labour not, neyther ſpin they: yet I ſay vnto you, that Solomon him ſelfe in all his royaltie was not clothed like one of theſe.

28 If then God ſo clothe the graſſe which is to day in the field, and to morow is caſt into the ouen, how muche more *wil he clothe* you, O ye of litle faith?

29 Therefore aske not what ye ſhall eate, or what ye ſhal drinke, neither [i] hang you in ſuſpence.

30 For all ſuch things the people of the world ſeeke for: and your Father knoweth that ye haue neede of theſe things.

31 [8] But rather ſeke ye after the kingdome of God,

g Be merie and make good cheere.

h Caring for no man but for him ſelfe, and minding to truſt in him ſelf.

7 An earneſt thinking vpon the prouidence of God, is a preſent remedie againſt the moſt fooliſhe, and pining carefulnes of men, for this life.

✣ *Mat.6.25. 1.Pet.5.7. Pſal.55.25.*

i A Metaphore taken of things that hang in the ayer, for they that are careful for this worldly lyfe, and hang vpō the arme of man, haue alwais wauering & doutful mindes, ſwaying ſometimes this way, & ſometimes that way.

8 They ſhall lacke nothing, which are careful for the kingdome of heauen.

God, and all these things shalbe cast vpon you.

32 [9] Feare not, litle flocke: for it is your Fathers pleasure, to giue you the kingdome.

33 ¶ ✣ [10] Sell that ye haue, [k] and giue almes: make you bagges, which waxe not olde, a treasure that can ueuer faile in heauen, where no theefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your heartes be also.

35 ¶ ✣ [11] Let your loines be girde about and your lights burning.

36 And ye your selues like vnto men that waite for their master, when he will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediatly.

37 Blessed *are* those seruaunts, whome the Lord when he commeth shall finde waking: verely I say vnto you, he wil girde him self about, & make them to sit downe at table, and will come forth, and serue them.

38 And if he come in the seconde watche, or come in the thirde watche, and shall finde them so, blessed are those seruaunts.

39 ∵ Nowe vnderstand this, that if the good man of the house had knowen at what houre the theefe woulde haue come, he woulde haue watched, and woulde not haue suffred his house to be digged through.

40 [12] Be ye also prepared therefore: for the Sonne of man will come at an houre when ye thinke not.

41 Then Peter said vnto him, Master, telleſt thou this parable vnto vs, or euen to all?

42 And

9 It is a fooliſh thing, not to looke for ſmall things, at his handes, which giueth vs freely the greateſt things.
✣ *Mat.6.20.*

10 A godly bountifulnes is a readie way to get true riches.

k *This is the figure Metonymie, for by this worde, Almes, is meant that compaſsion, and friendlines of an heart, that tendreth the miſerie and poore eſtate of a man, and sheweth forth it ſelf by ſome gift, & hath the name giuen it in the Greke tongue, of mercie and compaſsion: And therefore he is ſaide to giue almes, who parteth with ſome thing to an other, and giueth to the poore, shewing thereby, that he pitieth their poore eſtate.*
✣ *1.Pet.1.13.*

11 The life of the faithful ſeruants of God, in this world is a certaine watchfull peregrination, hauing the light of the word going before it. ∵ *Mat.24.43. Reuel.16.15. and 3.3.*

12 None haue more neede to watch, then they that haue ſome degree of honour, in the houſholde of God.

42 And the Lord ſaid, Who is a faithfull ſteward, & wiſe, whome the maſter ſhall make ruler ouer his houſeholde, to giue them their[l] portion of meate in ſeaſon?

l That is, euery moneth ſuch meaſure of corne as was appointed them.

43 Bleſſed *is* that ſeruaunt, whome his maſter when he commeth, ſhal finde ſo doing.

44 Of a trueth I ſay vnto you, that he wil make him ruler ouer al that he hath.

45 But if that ſeruaunt ſay in his heart, My maſter doeth deferre his cõming, and ſhal begin to ſmite the ſeruaunts, and maidens, and to eate, and drinke, and to be drunken:

46 The maſter of that ſeruaunt will come in a day when he thinketh not, and at an houre when he is not ware of, and wil cut him of, & giue him his portion with the vnbeleeuers.

47 ¶ And that ſeruaunt that knew his maſters wil, and prepared not him ſelf, neither did according to his wil, ſhalbe beaten with manie *ſtripes.*

48 But he that knewe it not, and yet did commit things worthie of ſtripes, ſhalbe beaten with fewe *ſtripes:* for vnto whomſoeuer much is giuen, of him ſhalbe muche required, and to whome men much commit, [m] the more of him will they aske.

m More then of him, to whom ſo much was not giuen.

49 ¶ [13] I am come to put fire on the earth, & what is my deſire, if it be all ready kindled?

50 Notwithſtanding I muſt be baptized with a baptiſme, and howe am I grieued, till it be ended?

51 ✣ Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there ſhalbe fiue in one houſe deuided, three againſt two, and two againſt three.

53 The father ſhalbe deuided againſt the ſonne: & the ſonne againſt the father: the mother againſt

13 The Goſpell is the only cauſe of peace betweene the godly: and ſo is it the occaſion of great trouble among the wicked.

✣ *Mat.10.34.*

againſt the daughter, and the daughter againſt the mother: ỹ mother in law againſt her daughter in lawe, and the daughter in lawe againſt her mother in lawe.

54 ¶ ✣ [14]Then ſaid he to the people, When ye ſee a cloude [n] riſe out of the Weſt, ſtraight way ye ſay, A ſhower commeth: and ſo it is.

55 And when *ye ſee* the South winde blowe, ye ſay, that it will be hoate: and it commeth to paſſe.

56 Hypocrites, ye can diſcerne the face of the earth, and of the ſkie: but why diſcerne ye not this time?

57 [15]Yea, and why iudge ye not of your ſelues what is right?

58 ¶ ✣ While thou goeſt with thine aduerſarie to the ruler, as thou art in the way, giue diligence in the way, that thou maiſt be deliuered from him, leaſt he drawe thee to the iudge, and the iudge deliuer thee to the [o] iayler, and the iayler caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence, till thou haſt payed the vtmoſt mite.

✣ *Mat. 16. 2.*

14 Men which are very quicke of ſight in earthly things, are blinde in thoſe things, which pertaine to ỹ heauenly life, & that through their owne malice.

n VVhich appeareth, and gathereth it ſelfe together, in ỹ part of the aire.

15 Men that are blinded with the loue of themſelues, and therfore are deteſtable & ſtubburne, ſhal beare the rewarde of their foly.

✣ *Mat. 5. 25.*

o To him that had to demaunde and gather the amercements, which they were condemned vnto, that had wrongfully troubled men: moreouer the magiſtrates officers make them which are condemned, pay that, that they owe, yea and oftentimes if they be obſtinate, they do not onely take the coſtes and charges of them, but alſo impriſon them.

CHAP. XIII.

1 Of the Galileans, 4 and thoſe that were ſlaine vnder Siloam. 6 The fig tree that bare no fruite. 11 The woman vexed with the ſpirit of infirmitie, that is, with a diſeaſe brought on her, by Satan, is healed. 19 The parable of the graine of muſtard ſeed. 21 Of leauen. 23 How few ſhalbe ſaued. 32 Herod that foxe.

1 THere [1] were certaine men preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood [a] Pilate had mingled of others, but rather be inſtructed thereby to repentance.

1 We muſt not reioyce, at the iuſt puniſhment

a Pontius Pilate was gouernour of Iudea, almoſt ten yeres, and about the fourth yere of his gouernment, which might be about the 15 yere of Tyberius reigne, Chriſt finiſhed the worke of our redemption by his death.

with their ſacrifices.

2 And Ieſus anſwered, and ſaid vnto them, Suppoſe ye, that theſe Galileans were greater ſinners then al the *other* Galileans, becauſe they haue ſuffred ſuch things?

3 I tell you, nay: but except ye amende your liues, ye ſhall all likewiſe periſh.

4 Or thinke you that thoſe eightene, vpon whom the tower in [b] Siloam fel, and ſlewe them, were ſinners aboue all men that dwell in Hieruſalem?

5 I tell you, nay: but except ye amende your liues, ye ſhall all likewiſe periſh.

6 ¶ [2] He ſpake alſo this parable, A certaine mã had a figge tree planted in his vineyarde: and he came and ſought fruite thereon, and found none.

7 Then ſaid he to the dreſſer of his vineyard, Behold, this three yeres haue I come and ſought fruite of this figge tree, and finde none: cut it downe: why keepeth it alſo the ground [c] barren?

8 And he anſwered, and ſaid vnto him, Lord, let it alone this yere alſo, till I digge round about it, and doung it.

9 And if it beare fruite, *well:* if not, then after thou ſhalt cut it downe.

10 ¶ [3] And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman whiche had a [d] ſpirit of infirmitie eightene yeres, and was bowed together, and coulde not lift vp *her ſelfe* in any wiſe.

12 When Ieſus ſawe her, he called her to him, and ſaid to her, Woman, thou art [e] looſed from thy diſeaſe.

13 And he laid his hands on her, and immediatly ſhe was made ſtraight againe, and glorified God.

14 [4] And

b To wit, in the place, or riuer: for Siloam was a ſmall riuer, from whence the conduites of the citie came, wherof Iohn. 9. 7. & Eſai. 8. 6. and therfore it was a towre or caſtle, built vpon the conduit ſide, which fel down ſodenly and killed ſome.

2 Great & long ſuffering, is the patiẽce of God, but yet ſo that at length he executeth iudgement.

c Maketh the ground barren in that part, which otherwiſe were good for vines.

3 Chriſt came to deliuer vs frõ the bãds of Satã

d Troubled with a diſeaſe which Satã brought.

e For Satan had the woman bound, as if ſhe had bene in chaynes, in ſo much that for eightene yeres ſpace, ſhe could not holde vp her head.

14 [4] And the [f] ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath *day*, and saide vnto the people, There are six dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, & said, Hypocrite, doeth not eche one of you on the Sabbath *day* loose his oxe or his asse from the stall, & leade him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bounde, lo, eightene yeres, be loosed from this bonde on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ ✣ Then said he, What is the kingdome of God like? or whereto shal I compare it?

19 [5] It is like a graine of mustard seede, which a man tooke & sowed in his garden, and it grewe, and waxed a great tree, & the foules of the heauen made nestes in the branches thereof.

20 ¶ ✣ And againe he said, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of floure, til al was leauened.

22 ¶ ∴ [6] And he went through all cities and townes, teaching, and iournying towards Hierusalem.

23 Then said one vnto him, Lord, *are there* few that shalbe saued? And he said vnto them,

24 ✻ Striue to enter in at the straite gate: for many, I say vnto you, will seeke to enter in, & shal not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and ye begin to

4 Aliuely image of hypocrisie, & reward thereof.

f One of the Rulers of the Synagogue, for it appeareth by Mar. 5. 22. & Act. 13. 15. that there were many rulers of the Synagogue.

✣ *Mat. 13. 31. Mar. 4. 31.*

5 God beginneth his kingdome with smal beginnings, that the vnlooked for proceding of it, may better set forth his power.

✣ *Mat. 13. 33.*

∴ *Mat. 9. 35. Mar. 6. 6.*

6 Against them which had rather erre with many, then goe right with a few, and by that meanes through their owne slownes, are shut out of the kingdome of God.

✻ *Mat. 7. 13.*

stand without, and to knocke at the dore, saying, Lord, Lord, open to vs, and he shall answere and say vnto you, I knowe you not whence ye are.

26 [7] Then shal ye begin to say, We haue eaten and drunke in thy presence, and thou hast taught in our streetes.

27 ✣ But he shall say, I tell you, I knowe you not whence ye are: departe from me, all ye workers of iniquitie.

28 [8] There shalbe weping & gnashing of teeth when ye shall see Abraham and Isaac, and Iacob, and all the Prophets in the kingdome of God, & your selues thrust out at doores.

29 Then shal come *many* from the [g] East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.

30 ✣ And beholde, there are last, which shalbe first, and there are first, which shalbe last.

31 [9] The same day there came certaine Pharises, and said vnto him, Departe, and go hence: for Herod will kill thee.

32 Then said he vnto them, Go ye and tel that [h] foxe, Behold, I cast out deuils, and wil heale still [i] to day, and to morow, and the third day I shalbe [k] perfected.

33 [10] Neuertheles I must walke to day, and to morowe, and the day folowing: for it can not be that a Prophet should perish out of Hierusalem.

34 ∵ O Hierusalē, Hierusalem, which killest the

7 He is in vaine in the Church, which is not of the Church, which thing the cleannes of life sheweth.

✣ *Mat.7.23. and 25.41. Psal. 6. 8.*

8 The casting of of the Iewes, & the calling of ỹ Gentiles is foretolde.

g *From all the quarters of the worlde, and these are foure of the chiefest.*

✣ *Mat.19.30. and 20.16. Mar.10.31.*

9 We must go forward in the case of our calling, through ỹ middest of terrours, whether they be true or fayned.

h *That deceitfull & trecherous man.*

i *That is, a small time, and Theophil. saieth, it is a prouerbe: or els, by to day, we may vnderstande, the time that now is, and by to morow, the time to come, meaning thereby, all the time of his ministerie and office.*

k *To wit, when the sacrifice for sinne is ended.*

10 There are no where more cruel enemies of the godly, thē they, which are within the Sanctuarie and Church it selfe: but God seeth it, and will in his time haue an accompte of it. ∵ *Mat.13.37.*

Prophets,

Prophets, and ſtoneſt them that are ſent to thee, howe often would I haue gathered thy children together, as the henne *gathereth* her [1] broode vnder *her* winges, and ye would not!

35 Beholde, your houſe is left vnto you deſolate: and verely I tell you, ye ſhall not ſee me vntil *the time* come that ye ſhal ſay, Bleſſed *is* he that commeth in the Name of the Lord.

1 VVord for word, the neſt: nowe the broode of chickens is the neſt.

CHAP. XIIII.

1 The dropſie healed on the Sabbath. 8 The chiefe places at bankets. 12 The poore muſt be called to our feaſtes. 16 Of thoſe that were bid to the great ſupper. 23 Some compelled to come in. 28 One about to builde a towre.

1 AND [1] it came to paſſe that whē he was entred into the houſe of [2] one of the chiefe Phariſes on the Sabbath *day*, to eate bread, they watched him.

2 And beholde, there was a certaine man before him, which had the dropſie.

3 Then Ieſus anſwering, ſpake vnto the Lawyers and Phariſes, ſaying, Is it lawfull to heale on the Sabbath *day*?

4 And they helde their peace. Then he tooke him, and healed him, and let him go,

5 And anſwered them, ſaying, Which of you *ſhal haue* an aſſe, or an oxe fallen into a pit, & will not ſtraight way pul him out on the Sabbath day?

6 And they could not anſwere him againe to thoſe things.

7 ¶ [2] He ſpake alſo a parable to the gheſtes, when hē marked howe they choſe out the chiefe roomes, and ſaid vnto them,

8 When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leſt a more honourable man then thou, be bidden of him:

1 The Law of the very Sabbath ought not to hinder the offices of charitie.

a Esther one of the Elders whom they called the Sanhedrin: or one of the chiefe of the Synagogue: for all the Phariſes were not chiefe men of the Synagogue, Ioh. 7. 48. for this word Phariſe was the name of a ſecte, though it appeare by the whole hiſtorie that the Phariſes were in great credit.

2 The reward of pride is ignominie: & the reward of true modeſtie is glorie.

9 And he that bad both him and thee, come, and ſay to thee, Giue this man roome, and thou then begin with ſhame to take the loweſt roome.

10 ✣But when thou art bidden, go & ſit downe in the loweſt roome, that whē he that bade thee, cōmeth, he may ſay vnto thee, Friend, ſit vp hier: then ſhalt thou haue worſhip in the preſence of them that ſit at table with thee.

11 ✝For whoſoeuer exalteth him ſelfe, ſhalbe brought low, and he that humbleth him ſelf, ſhal be exalted.

12 ¶[3] Then ſaid he alſo to him that had biddē him, ❧Whē thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethrē, neither thy kinſmen, nor the riche neighbours, leſt they alſo bid thee againe, and a recompence be made thee.

13 But whē thou makeſt a feaſt, cal the poore, the maimed, the lame, *and* the blinde,

14 And thou ſhalt be bleſſed, becauſe they can not recompence thee: for thou ſhalt be recōpenced at the reſurrection of the iuſt.

15 ¶Now when one of them that ſate at table, heard theſe things, he ſaid vnto him, Bleſſed *is* he that eateth bread in the kingdome of God.

16 Then ſaid he to him, ⁎A certaine man made a great ſupper, and bade many,

17 And ſent his ſeruant at ſupper time to ſaye to them that were bidden, Come: for all things are now readie.

18 [4]But they al with[b]one *mind* began to make excuſe: The firſt ſaid vnto him, I haue bought a farme, and I muſt nedes go out and ſee it: I pray thee haue me excuſed.

19 And an other ſaid, I haue bought fiue yoke of oxen, and I go to proue thē: I pray thee, haue me excuſed.

20 And another ſaid, I haue maried a wife, & there-

✣ *Prou.25.6.*
✝ *Chap.18.14. Mat.23.12.*
3 Againſt them, which lauiſh out their goods either ambitiouſly, or for hope of recōpence, where as Chriſtian charitie reſpecteth onely ỹ glorie of God, and the profit of our neighbour.
❧ *Prou.3.27. Tob.4.7.*
⁎ *Mat.22.1. Reuel.19.9.*
4 The moſt part, euen of thē to whom God hath reueiled him ſelfe, are ſo mad, that ſuch helpes as they haue receiued of God, they willingly turne into lettes and hinderances.
b As of ſet purpoſe, and a thing agreed vpon before: for though they alleage ſeuerall cauſes, yet all of them agree in this, that they haue their excuſes, that they may not come to ſupper.

therefore I can not come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angrie, and said to his seruant, Go out quickely into the [c] streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruaunt said, Lorde, it is done as thou hast commaunded, and yet there is roome.

23 Then the master said to the seruaunt, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shal taste of my supper.

25 [5] Nowe there went great multitudes with him, and he turned and said vnto them,

26 ✣ If any man come to me, and [d] hate not his father, and mother, and wife, and children, & brethren, and sisters: yea, and his owne life also, he can not be my disciple.

27 ✣ [6] And whosoeuer beareth not his crosse, and commeth after me, can not be my disciple.

28 For which of you minding to buyld a towre [e] sitteth not down before, and counteth the cost, whether he haue sufficient to performe it,

29 Lest that after he hath laid the foūdation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to builde, and was not able to make an end?

31 Or what King going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way of, he sendeth an ambassage, and desireth peace.

c *Wide & broad quarters.*

5 Euen those affections, which are of them selues worthy of prayse and commendatiō, must be ruled and ordered, that godlines may haue the vpper hand, & preeminence.

✣ *Mat.10.37.*

d *If the matter stand betwene God and him, as Theophil. saieth: and therefore these wordes are not spoken simply, but by comparison.*

✣ *Chap.9.29. Mat.16.24. Mar.8.34.*

6 The true followers of Christ must at once buyld and fight, and therefore be readie and prepared to suffer al kind of miseries.

e *At home, and casteth all his costs, before he begin the worke.*

✤ *Mat.5.13. Mar.9.50.*

7 The disciples of Christ must be wise, both for themselues, and for other: otherwise they become ỹ fooliſhest of all.

33 So likewise, whosoeuer he be of you, that forsaketh not all that he hath, he can not be my disciple.

34 ✤ [7] Salt is good: but if salt haue lost his sauour, wherewith shal it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe, 8 Of the groat, 11 And of the prodigall sonne.

[n] *Or, drewe neere.*

1 We must not despayer of thē, which haue gone out of the way, but according to the example of Christ, we must take great paynes about them.

[a] *Some Publicanes and sinners came to Christ from all quarters.*

✤ *Mat.18.12.*

1 THen [n] resorted vnto [1] him [a] al the Publicanes and sinners, to heare him.

2 Therfore the Phariſes and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 ✤ What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernes, and go after that which is lost, vntill he finde it?

5 And when he hath founde it, he laieth it on his shoulders with ioye.

6 And when he cōmeth home, he calleth together his friendes and neighbours, saying vnto them, Reioyce with me: for I haue founde my sheepe which was lost.

7 I say vnto you, that likewise ioye shalbe in heauen for one sinner that conuerteth, *more* then for ninetie and nine iust men, which neede none amendement of life.

8 Either what woman hauing ten groates, if she lose one groate, doeth not light a candle, and sweepe the house, and seeke diligently til she finde it?

9 And

9 And when she hath found it, she calleth her friends, & neighbours, saying, Reioyce with me: for I haue found the groate which I had lost.

10 Likewise I say vnto you, there is ioye in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ [2] He said moreouer, A certaine man had two sonnes.

12 And the yonger of them said to his father, Father, giue me the portion of the goodes that falleth to me. So he deuided vnto them *his* substance.

13 So not many dayes after, when the yonger sonne had gathered all together, he tooke his iourney into a farre countrey, & there he wasted his goodes with riotous liuing.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizē of that countrey, and he sent him to his farme, to feede swine.

16 And he would faine haue filled his bellie with the huskes, that the swine ate: but no man gaue *them* him.

17 [3] Then he came to him self, and said, How many hired seruants at my fathers haue bread ynough, and I die for hunger?

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against [b] heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants.

20 So he arose and came to his father, and when he was yet a great way of, his father sawe him, and had compassion, and ran and fell on his necke, and kissed him.

21 [4] And

2 Men by their voluntarie falling from God, hauing spoyled them selues of the benefites which they receyued of him, cast them selues headlong into infinite calamities: but God of his singular goodnes, offering him selfe freely to them, whom he called to repentance, through the greatnes of their miserie wherewith they were tamed, doeth not only gently receiue them, but also enricheth them with farre greater giftes, & blesseth them with the chiefest blisse.

3 The beginning of repentance is the acknowledging of ỹ mercie of God, which stirreth vs vp to hope well.

b *Against God, because he is said, to dwel in heauen.*

4 In true repentance there is a feeling of our ſinnes, ioyned with ſorow and ſhame, from whence ſpringeth a confeſſiõ, after which followeth forgiuenes.

21 [4] And the ſonne ſaid vnto him, Father, I haue ſinned againſt heauen, and before thee, and am no more worthie to be called thy ſonne.

22 Then the father ſaid to his ſeruants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feete,

23 And bring the fat calf, and kill him, and let vs eate, and be merie:

24 For this my ſonne was dead, and is aliue againe: and he was loſt, but he is found. And they began to be merie.

5 Such as truly feare God, deſire to haue all men to be their felowes.

25 [5] Now the elder brother was in the field, & when he came and drewe nere to the houſe, he heard melodie, and dauncing,

26 And called one of his ſeruants, and asked what thoſe thinges ment.

27 And he ſayd vnto him, Thy brother is come, and thy father hath killed the fatted calfe, becauſe he hath receiued him ſafe and ſounde.

28 Then he was angrie, and would not go in: therfore came his father out and entreated him.

29 But he anſwered and ſaid to his father, Lo, theſe many yeres haue I done thee ſeruice, neither brake I at any time thy commandement, & yet thou neuer gaueſt me a kid that I might make merie with my friends.

30 But when this thy ſonne was come, which hath deuoured thy goods with harlots, thou haſt for his ſake killed the fat calfe.

31 And he ſaid vnto him, Sonne, thou art euer with me, and all that I haue, is thine. It was meete that we ſhould make mery, & be glad: for this thy brother was dead, and is aliue againe: & he was loſt, but he is founde.

CHAP. XVI.

1 *The parable of the Steward accuſed to his maſter.* 13 *To ſerue*

two

two maſters. 16 The Lawe and the Prophets. 19 Of Diues and Lazarus.

1 AND he ſaid alſo vnto his diſciples, [z] There was a certaine riche man, which had a ſteward, and he was accuſed vnto him, that he waſted his goodes.

2 And he called him, and ſaid vnto him, How is it that I heare this of thee? Giue an accounts of thy ſtewardſhip: for thou mayeſt be no longer ſtewarde.

3 Then the ſtewarde ſaid within him ſelfe, What ſhall I do? for my maſter taketh away from me the ſtewardſhip. I can not digge, & to begge I am aſhamed.

4 I knowe what I will doe, that when I am put out of the ſtewardſhip, they may receiue me into their houſes.

5 Then called he vnto him euery one of his maſters detters, and ſaid vnto the firſt, how much oweſt thou vnto my maſter?

6 And he ſaid, An hundreth meaſures of oyle. And he ſaid to him, Take thy writing, and ſit downe quickely, and write fiftie.

7 Then ſaid he to another, Howe much oweſt thou? And he ſaid, An hundreth meaſures of wheate. Then he ſaid to him, Take thy writing, & write foure ſcore.

8 And the Lord commended [a] the vniuſt ſteward, becauſe he had done wiſely. Wherefore the [b] children of this world are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make you friendes

1 Seeing that men oftentimes purchaſe friendſhip to thē ſelues, by other mens coſtes, it is ſhame for vs if with a free and liberall beſtowing of the goods which the Lord hath giuen vs to that purpoſe, we doe not pleaſe him, nor procure the good wil of our neighbours, ſeeing that by this only meanes, riches, which are often times occaſions of ſinne, are turned to an other end and purpoſe.

a This parable doeth not approue the ſtewards naughty dealing, for it was very theft: but parables are ſet forth, to shewe a thing couertly, and as it were vnder a figure to repreſent the truth, though it agree not throughly with the matter it ſelfe: ſo that Chriſt meaneth by this parable, to teache vs, that worldly men are more heedie in the affaires of this worlde, then the children of God are careful for euerlaſting life. b Men that are giuen to this preſent life, contrarie to whom the children of light are ſet: S. Paul calleth thoſe ſpirituall and the other carnall.

c This is not spoken of goods that are euill gotten, for God will haue our bountifulnes to the poore, proceede and come from a good fountaine, but he calleth those riches of iniquitie, which men vse naughtily.

d To wit, the poore Christians: for they are the inheritours of these Tabernacles. Theophil.

2 We ought to take heede, that for abusing our earthly function and duetie, we be not depriued of heauēly gifts: for how cā they vse spirituall giftes aright, who abuse worldly things?

e That is, heauenly and true riches: which are contrary to worldly and flitting substance.

f In worldly goods which are called other mens, because they are committed to our credit.

with the riches [c] of iniquitie, that when ye shall want, they may receiue you into euerlasting [d] habitations.

10 [2] He that is faithfull in the least, he is also faithfull in much: & he that is vniust in the least, is vniust also in much.

11 If then ye haue not bene faithfull in the wicked riches, who will trust you in the [e] true *treasure?*

12 And if ye haue not bene faithfull in [f] another mans *goods*, who shall giue you that which is yours?

13 ✣ [3] No seruant can serue two masters: for either he shal hate the one, and loue the other: or els he shall leane to the one, & despise the other. Ye can not serue God and riches.

14 All these things heard the Pharises also which were couetous, and they scoffed at him.

15 [4] Then he said vnto them, Ye are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly estemed among men, is abomination in the sight of God.

16 ✣ [5] The Law and the Prophets *endured* vntil Iohn: and since that time the kingdom of God is preached, and euery man preasseth into it.

17 ∵ Nowe it is more easie that heauen and earth should passe away, then that one title of the Lawe should fall.

18 ¶ ⁎ Whosoeuer putteth away his wife, and

✣ *Mat.6.24.*

3 No man can loue God and riches together.

4 Our sinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them whose sinnes they are. ✣ *Mat.11.12.*

5 The Pharises despised the excellencie of the newe Couenant, in respect of the olde, being ignorant of the perfect righteousnes of the Lawe, and howe false expounders they were of the Lawe, Christ declareth by the seuenth commandement. ∵ *Mat.5.18.* ⁎ *Mat.5.32. and 19.9. 1.Cor.7.11.*

marieth

marieth another, committeth adulterie: and who soeuer marieth her [g] that is put away from her husband, committeth adulterie.

19 ¶ [6] There was a certaine riche man, which was clothed in [h] purple and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was laied at his gate full of sores,

21 And desired to be refreshed with the crommes that fell from the riche mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bosom. The riche man also dyed, and was buryed.

23 And being in hell in torments, [i] he lift vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosome.

24 Then he cryed, and said, Father Abraham, haue mercie on me, and sende Lazarus that he may dippe the tip of his finger in water, & coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therfore is he comforted, and thou art tormented.

26 Besides all this, betwene you and vs there is a great gulfe set, so that they which would goe from hence to you, can not: neither can they come from thence to vs.

27 [7] Then he said, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, least they also come into this

g They that gather by this place, that a man cā not be maried againe after that he hath put away his wife for adulterie, while she liueth, reason fondly: for Christ speaketh of those diuorces, which the Iewes vsed, of which sort, we can not take the diuorcement, for adulterie, for adulterers were put to death by the Lawe.

6 The end of the pouertie and miserie of the godly, shalbe euerlasting ioye: as the end of the riotousnes and cruel pryde of the riche, shalbe euerlasting miserie, without al hope of mercy.

h Very gorgeously and sumptuously, for purple garmēts were costly, & this fine linnen which was a kinde of linnē that came out of Achaia, was as deare as golde.

i Heauenly and spiritual thing are expressed and set forth vnder colours and resemblances, fit for our senses.

7 Seeing that we haue a most sure rule to liue by, layed forth vnto vs in the word of God, rashly and vainly do men seeke for other reuelations.

place

place of torment.

29 Abraham ſaid vnto him, They haue Moſes and the Prophetes: let them heare them.

30 And he ſaid, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then he ſaid vnto him, If they heare not Moſes and the Prophets, neither wil they be perſuaded, though one riſe from the dead againe.

CHAP. XVII.

1 Offences. 3 We muſt forgiue him that treſpaſſeth againſt vs. 10 We are vnprofitable ſeruantes. 11 Of the ten lepers. 20 Of the cõming of the kingdome of heauen. 33 False Christs. 36 After what maner Christes comming shalbe.

✣ *Mat.18.7. Mar.9.42.*

1 The Church is of neceſſitie ſubiect to offences, but ✣ Lord will not ſuffer them vnpuniſhed, if any of the leaſt be offended.

2 Our reprehenſions muſt be iuſt, and proceede of loue and charitie.

✣ *Mar.18.21.*

3 God wil neuer be vtterly lacking to the godly, (although he be not ſo perfitly with them, as they would) euen in thoſe difficulties, which can not be ouercome by mãs reaſon. ∴ *Mat.17.20.*

1 THen ſaid he to the diſciples, ✣ [1] It can not be auoided, but that offences will come, but wo *be* to him by whom they come.

2 It is better for him that a great milſtone were hanged about his necke, and that he were caſt into the ſea, then that he ſhould offende one of theſe litle ones.

3 ¶ [2] Take heede to your ſelues: if thy brother treſpaſſe againſt thee, rebuke him: and if he repent, forgiue him.

4 ✣ And though he ſinne againſt thee ſeuen times in a daye, and ſeuen times in a day turne againe to thee, ſaying, It repenteth me, thou ſhalt forgiue him.

5 ¶ [3] And the Apoſtles ſaid vnto the Lorde, Increaſe our faith.

6 And the Lord ſaid, ∴ If ye had faith *as much as is* [a] a graine of muſtard ſeede, & ſhould ſay vn-

a *If you had no more faith, but the quantitie of the graine of muſtard ſeede.*

to this

to this mulberie tree, plucke thy ſelfe vp by the rootes, and plante thy ſelfe in the ſea, it ſhould euen obey you.

7 ¶ [4] Who is it alſo of you, that hauing a ſeruant plowing or feeding cattell, would ſay vnto him by and by, when he were come frō the field, Go, and ſit downe at table?

8 And would not rather ſay to him, Dreſſe wherewith I may ſuppe, and girde thy ſelfe, and ſerue me, till I haue eaten and dronkē, and afterwarde eate thou, and drinke thou?

9 Doeth he thanke that ſeruant, becauſe he did that which was commaunded vnto him? I trowe not.

10 [5] So likewiſe ye, whē ye haue done al thoſe things, which are commaunded you, ſay, We are vnprofitable ſeruants: we haue done that which was our duetie to do.

11 ¶ [6] And ſo it was when he went to Hieruſalem, that he paſſed through the middes of Samaria, and Galile.

12 And as he entred into a certaine towne, there met him ten men that were lepers, which ſtoode a farre of.

13 And they lift vp their voyces and ſaid, Ieſus, Maſter, haue mercie on vs.

14 And when he ſawe *them*, he ſaid vnto them, ✣ Go, ſhewe your ſelues vnto the Prieſts. And it came to paſſe, that as they wēt, they were clenſed.

15 Then one of them, when he ſawe that he was healed, turned back, and with a loude voyce prayſed God,

16 And fel downe on his face at his feete, & gaue him thankes: and he was a Samaritan.

17 And Ieſus anſwered, and ſaid, Are there not ten clenſed? but where *are* the nine?

18 There are none foūd that returned to giue God

4 Seeing that God may challenge vnto him ſelf of right, both vs and all that is ours, he can be detter vnto vs for nothing, although we labour manfully euen vnto death.

5 The moſt perfit keeping of the lawe, which we can performe, deſerueth no rewarde.

6 Chriſt doeth well, euen vnto ſuch, as wilbe vnthankful, but the benefites of God profit thē only to ſaluatiō, which are thankfull.

✣ *Leuit.14.2.*

God praiſe, ſaue this ſtraunger.

19 And he ſaid vnto him, Ariſe, goe thy way, thy faith hath ſaued thee.

20 ¶ [7] And whē he was demanded of the Phariſes, when the kingdome of God ſhould come, he anſwered them, and ſaid, The kingdome of God commeth not with [b] obſeruation.

21 Neither ſhal men ſay, Lo here, or lo there: for behold, the kingdome of God is [c] within you.

22 [8] And he ſaid vnto the diſciples, The daies will come, when ye ſhal deſire to ſee [d] one of the daies of the Sonne of man, and ye ſhall not ſee it.

23 ✣ [9] Then they ſhal ſay to you, Behold here, or behold there: *but* go not thither, neither followe them.

24 For as the lightening that lighteneth out of the one *parte* vnder heauen, ſhineth vnto the other *parte* vnder heauen, ſo ſhall the Sonne of man be in his day.

25 But firſt muſt he ſuffer many things, and be reproued of this generation.

26 ✣ [10] And as it was in the dayes of Noe, ſo ſhall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they maried wiues, and gaue in mariage vnto the day that Noe went into the Arke: and the floud came, & deſtroyed

7 The kingdom of God is not marked of many, although it be moſt preſent before their eyes: becauſe they fondly perſuade thē ſelues, that it is ioyned with outwarde pompe.

b VVith any outward pompe and shew of maeſtie, to be knowen by: for there were otherwiſe many playne and euident tokens wherby men might haue vnderſtoode, that Chriſt was the Meſsias, whoſe kingdome was ſo long looked for: but he ſpeaketh in this place of thoſe ſignes, which the Phariſes dreamed of, which looked for an earthly kingdome of Meſsias.

c You looke about for Meſsias, as though he were abſent, but he is amongeſt you, in the middes of you.

8 We oftentimes neglect thoſe thinges when they be preſent, which we afterward deſire when they are gone, but in vayne.

d The time will come that you ſhall ſeeke for the Sonne of man, with great ſorowe of heart, and ſhall not finde him. ✣ *Mat. 24. 23. Mar. 13. 21*

9 Chriſt forewarneth vs, that falſe Chriſtes ſhall come, and that his glorie ſhall ſodainly be ſpread farre and wyde through the worlde, after that the ignominie of the croſſe is put out and extinguiſhed.

✣ *Geneſ. 7. 5. Mat. 24. 38. 1. Pet. 3. 20.*

10 The worlde ſhalbe taken vnawares with the ſodayne iudgement of GOD: and therefore the faythfull ought to watche continually.

them

them all.

28 ✣ Likewiſe alſo, as it was in the dayes of Lot: they ate, they dranke, they bought, they ſolde, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimſtone from heauen, & deſtroyed them all.

30 After theſe *enſamples* ſhall it be in the day when the Sonne of man is reueiled.

31 [11] At that day he that is vpon the houſe, and his ſtuffe in the houſe, let him not come downe to take it out: and he that is in the fielde likewiſe, let him not turne backe to that he left behinde.

32 ✣ Remember Lots wife.

33 ∵ Whoſoeuer will ſeeke to ſaue his ſoule, ſhall loſe it: and whoſoeuer ſhall loſe it, ſhal[e] get it life.

34 ✱ I tell you, in that night there ſhalbe two in one bed: the one ſhalbe receiued, and the other ſhalbe left.

35 Two women ſhalbe grinding together: the one ſhalbe taken, and the other ſhalbe left.

36 Two ſhalbe in the field: one ſhalbe receiued, and another ſhalbe left.

37 [12] And they anſwered, and ſaid to him, Where, Lord? And he ſaid vnto them, ✣ Where-ſoeuer the bodie *is*, thither ſhall alſo the egles be gathered together.

✣ *Gen.19.24.*

11 We muſt take good heede, that neither diſtruſt, nor the intycements of this worlde, nor any reſpect of friendſhip hinder vs the leaſt that may be.

✣ *Gen.19.26.*
∵ *Chap.9.24. Mat.10.39. Mar.8.35. Iohn.12.25.*
e *That is, ſhall ſaue it, ſo Matthew expoundeth it: for the life that is here ſpoken of is euerlaſting ſaluation.*
✱ *Mat.24.41.*

12 The only way to continue is to cleaue to Chriſt.

✣ *Mat.24.28.*

CHAP. XVIII.

1 The Parable of the vnrighteous iudge and the widow. 10 Of the Phariſe and the Publicane. 15 Children are of the kingdome of heauen. 22 To ſell all and giue to the poore. 28 The Apoſtles forſake all. 31 Chriſt foretelleth his death. 35 The blinde man receiueth ſight.

Q 1 [1] And

✤ *Rom.12.12. 1.Thes.5.17.*

1 AND ✤ [1] he spake also a parable vnto them, *to this ende*, that they ought alwayes to pray, and not to [a] waxe fainte,

2 [b] Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.

3 And there was a widow in that citie, which came vnto him, saying, Doe me iustice against mine aduersarie.

4 And he woulde not of a long time: but afterward he said with him selfe, Though I feare not God, nor reuerence man,

5 Yet because this widowe troubleth me, I will doe her right, lest at the last she come and [c] make me wearie.

6 And the Lord sayd, Heare what the vnrighteous iudge saith.

7 Now shall not God auenge his elect, which crye day and night vnto him, yea, though [d] he suffer long for them?

8 I tell you he will auenge them quickely: but when the Sonne of man commeth, shall he finde faith on the earth?

9 ¶ [2] He spake also this parable vnto certaine which trusted in them selues that they were iust, and despised other.

10 Two men went vp into the Temple to pray: the one a Pharise, & the other a Publican.

11 [3] The Pharise stode and prayed thus with

1 God will haue vs to continue in prayer, not to wearie vs, but to exercise vs, therefore we must so striue with impatiẽce, that long delay cause vs not to breake of the course of our prayers.

a Yelde to afflictions, and aduersities, as they doe which are out of heart.

b He doeth not compare thinges that are equall together, but the lesse with the greater: If a man get his right at a most vnrighteous iudges hands, much more shall the prayers of the godly, prenayle before God.

c Word for word beate me downe with her blowes, and it is a metaphore taken of wrestlers, who beate their aduersaries with their fists or clubbes: so do they that are importunate beate the Iudges eares with their crying out, euen as it were with blowes.

d Though he seeme slowe in reuenging the iniurie done to his.

2 Two thinges especially make our prayers voyde and of none effect: cõfidence of our owne righteousnes, and the contempte of other, and an humble heart is contrarie to both these.

3 Although we confesse, that whatsoeuer we haue, we haue it of God, yet are we despised of God, as proude and arrogant, if we put neuer so litle trust in our owne workes before God.

him

him selfe, O God, I thanke thee that I am not as other men, extorsioners, vniust, adulterers, or euen as this Publican.

12 I fast twise in the weke: I giue tithe of al that euer I possesse.

13 But the Publicane standing [e] a farre of, would not lift vp so much as his eyes to heauen, but smote his brest, saying, O God, be mercifull to me a sinner.

14 I tell you, this man departed to his house iustified, rather then the other: ✣ for euery man that exalteth him selfe, shalbe brought lowe, and he that humbleth him selfe, shalbe exalted.

15 ¶ ✣ [f] They brought vnto him also babes that he should touche them. [4] And when his disciples sawe it, they rebuked them.

16 [5] But Iesus [g] called them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for of such is the kingdome of God.

17 [6] Verely I say vnto you, whosoeuer receiueth not the kingdome of God as a babe, he shal not enter therein.

18 ∴ Then a certaine ruler asked him, saying, Good master, what ought I to doe, to inherite eternall life?

19 And Iesus said vnto him, Why calleſt thou me good? none is good, saue one, *euen* God.

20 Thou knowest the commaundementes, * Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnes: Honour thy father and thy mother.

21 [7] And he said, All these haue I kept from

e Farre from the Pharise in a lower place.

✣ *Chap.14.11. Mat.23.12.*

✣ *Mat.19.13. Mar.10.13.*

f The children were tender and young, in that they were brought, which appeareth more euidently in that, that they were infants: which is to be marked against them that are enemies to the baptizing of children.

4 To iudge or thinke of Christ after the reason of our flesh, is the cause of infinite corruptiõs.

5 The children also of the faithfull are comprehended in ỹ free couenãt of God,

g Them that caried the children, whom the disciples drouе awaye.

6 Childelike innocencie is an ornament of Christians.

7 *Mat.19.16. Mar.10.17.* * *Exod.20.13.*

The intisement of riches carieth away many from the right waye.

my youth.

22 Now when Ieſus heard that, he ſaid vnto him, Yet lackeſt thou one thing. Sel all that euer thou haſt, and diſtribute vnto the poore, & thou ſhalt haue treaſure in heauen, and come followe me.

23 But when he heard thoſe things, he was very heauy: for he was marueilous riche.

8 To be both rich and godly, is a ſingular gift of God.

24 [8] And when Ieſus ſawe him very ſorowful, he ſaid, With what difficultie ſhall they that haue riches, enter into the kingdome of God!

25 Surely it is eaſier for a camel to go through a nedels eye, then for a riche man to enter into the kingdome of God.

26 Then ſaid they that heard it, And who then can be ſaued?

27 And he ſaid, The things which are vnpoſſible with men, are poſſible with God.

✣ *Mat.19.27. Mar.10.28.*

28 ¶✣ Then Peter ſaid, Lo, we haue left all, and haue followed thee.

9 They become the richeſt of all which refuſe not to be poore for Chriſtes ſake.

29 [9] And he ſaid vnto them, Verely I ſay vnto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdome of Gods ſake,

30 Which ſhall not receiue much more in this worlde, and in the worlde to come life euerlaſting.

✣ *Mat.20.17. Mar.10.32.*

31 ¶ ✣ [10] Then Ieſus tooke vnto him the twelue, & ſaid vnto them, Beholde, we goe vp to Hieruſalem, and all things ſhalbe fulfilled to the Sonne of man, that are written by the Prophets.

10 As ſure and certaine as perſecution is, ſo ſure is the glorie which remaineth for the cõquerours.

32 For he ſhalbe deliuered vnto the Gentiles, and ſhalbe mocked, and ſhalbe ſpitefully entreated, and ſhalbe ſpitted on.

33 And when they haue ſcourged him, they wil put him to death: but the thirde day he ſhall riſe againe.

34 But

34 But they vnderſtode [h]none of theſe things, and this ſaying was hid from them, neither perceiued they the things, which were ſpoken.

35 ¶ ✣ [11] And it came to paſſe, that as he was come nere vnto Iericho, a certaine blinde man ſate by the way ſide, begging.

36 And when he heard the people paſſe by, he asked what it ment.

37 And they ſaid vnto him, that Ieſus of Nazareth paſſed by.

38 Then he cried, ſaying, Ieſus the Sonne of Dauid, haue mercy on me.

39 [12] And they which went before, rebuked him that he ſhould holde his peace, but he cried much more, O Sonne of Dauid, haue mercy on me.

40 And Ieſus ſtoode ſtill, and commaunded him to be brought vnto him. And when he was come nere, he aſked him,

41 Saying, What wilt thou that I do vnto thee? And he ſaid, Lord, that I may receiue my ſight.

42 And Ieſus ſaid vnto him, Receiue thy ſight: thy faith hath ſaued thee.

43 Then immediatly he receiued his ſight, & followed him, prayſing God: and all the people, when they ſawe *this*, gaue praiſe to God.

h Hereby we ſee how ignorant the diſciples were.

✣ *Mat.20.29. Mar.10.46.*

11 Chriſt ſheweth by a viſible miracle, that he is the light of the world.

12 The more ſtoppes and lets that Satã layeth in our way euen by them which profeſſe Chriſts Name, ſo much the more ought we to goe forward.

CHAP. XIX.

1 Zaccheus the publicane. 13 Ten pieces of money deliuered to ſeruants to occupie withall. 29 Ieſus entreth into Hieruſalem. 41 He foretelleth the deſtruction of the citie with teares. 45 He caſteth the ſellers out of the Temple.

1 NOwe [1] when Ieſus entred and paſſed through Iericho,

2 Beholde, there was a man named Zaccheus, which *was* the [a] chief receiuer of the tri-

1 Chriſt preuenteth them with his grace eſpecially, which ſemed to be furtheſt from it.

a The ouerſeer and head of the Publicanes, which were there together: for the Publicanes were deuided into cõpanies, as we may gather by many places of Cicero his orations.

bute, and he was riche.

3 And he ſought to ſee Ieſus, who he ſhould be, and could not for the preaſſe, becauſe he was of a lowe ſtature.

4 Wherefore he ran before, and climed vp into a wilde figge tree, that he might ſee him: for he ſhould come that *way*.

2 The worlde forſaketh the grace of God, & yet is vnwilling that it ſhould be beſtowed vpon other.

5 And when Ieſus came to the place, he looked vp, and ſawe him, and ſaid vnto him, Zaccheus, come downe at once: for to daye I muſt abide at thine houſe.

3 The example of true repentance, is knowen by the effect.

6 Then he came downe haſtily, and receiued him ioyfully.

7 [2] And when all they ſawe it, they murmured, ſaying, that he was gone in to lodge with a ſinfull man.

8 [3] And Zaccheus ſtoode forth, and ſayd vnto the Lord, Beholde, Lord, the halfe of my goodes I giue to the poore: and if I haue taken from any man by [b] forged cauillation, I reſtore him foure folde.

9 Then Ieſus ſaid to him, This daye is ſaluation come vnto this houſe, foraſmuch as he is alſo become the [c] ſonne of Abraham.

10 ✣ For the Sonne of man is come to ſeeke, and to ſaue that which was loſt.

11 [4] And whiles they heard theſe things, he continued and ſpake a parable, becauſe he was nere to Hieruſalem, & becauſe alſo they thought that the kingdome of God ſhoulde ſhortly appeare.

12 He ſaid therefore, ✣ A certaine noble man went

b By falſly accuſing any man: and this agreeth moſt fitly to the maſter of the cuſtomers perſon: for cõmonly they haue this trade among them, when they robbe & ſpoyle the common weale, they haue nothing in their mouthes, but the profit of the common weale, & vnder that colour they play the theeues, in ſo much that if men reproue and go about to redreſſe their robberie, and ſpoyling, they crie out, the common weale is hindered.

c Beloued of God, one that walketh in the ſteps of Abrahams faith: and we gather that ſaluation came to that houſe, becauſe they receiued the bleſſing as Abraham had, for all of the housholde were circumciſed. ✣ *Mat. 18 11.*

4 We muſt paciently waight for the iudgement of God, which ſhalbe reuciled in his time. ✣ *Mat. 25. 14.*

went into a farre countrey, to receiue for him ſelf a kingdome, and ſo to come againe.

13 [5] And he called his ten ſeruants, and deliuered them ten pieces of money, and ſaid vnto them, Occupie till I come.

14 Now his citizens hated him, and ſent an ambaſſage after him, ſaying, We wil not haue this man to reigne ouer vs.

15 And it came to paſſe, when he was come againe, and had receiued his kingdome, that he commaunded the ſeruants to be called to him, to whom he gaue his money, that he might knowe what euery man had gained.

16 Then came the firſt, ſaying, Lord, [d] thy piece hath encreaſed ten pieces.

17 And he ſaid vnto him, Well, good ſeruant: becauſe thou haſt bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the ſeconde came, ſaying, Lorde, thy piece hath encreaſed fiue pieces.

19 And to the ſame he ſaid, Be thou alſo *ruler* ouer fiue cities.

20 [6] So the other came, and ſaid, Lord, beholde thy piece, which I haue laid vp in a napkin,

21 For I feared thee, becauſe thou art a ſtreight man: thou takeſt vp, that thou laideſt not downe, and reapeſt that thou diddeſt not ſowe.

22 Then he ſaide vnto him, Of thine owne mouth will I iudge thee, O euill ſeruant, Thou meweſt that I am a ſtreight man, taking vp that I laid not downe, and reaping that I did not ſowe.

23 Wherefore then gaueſt not thou my money into the [e] banke, that at my cõming I might haue required it with vantage?

5 There are thre ſortes of men in the Churche: the one ſort fall from Chriſt whome they ſee not: the other, which according to their vocation, beſtowe the gifts, which they haue receiued of God, to his glorie with great paines and diligence: the third liue idlely and do no good. As for the firſt, the Lord when he commeth will iuſtly puniſhe them in his time: the other he wil bleſſe, according to the paynes which they haue taken: & as for the ſlouthfull and idle perſones he will puniſhe them as the firſt.

d This was a piece of money which the Grecians vſed, and was in value about an hundred pence, which is about ten crownes.

6 Againſt them which ſpend their life idlely in deliberating and otherwiſe in contemplation.

e To the bankers and chaungers.

24 And he ſaid to them that ſtoode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they ſaid vnto him, Lord, he hath ten pieces.)

✣ *Chap.8.18. Mat.13.12. and 25.29. Mar.4.25.*

26 ✣ For I ſay vnto you, that vnto all them that haue, it ſhalbe giuen: and from him that hath not, euen that he hath, ſhalbe taken from him.

27 Moreouer, thoſe mine enemies, which would not that I ſhould reigne ouer them, bring hither, and ſlay them before me.

f The diſciples ſtaggered & ſtayed at the matter, but Chriſt goeth on boldly, though death were before his eyes.

28 ¶ And when he had thus ſpoken, [f] he went forth before, aſcending vp to Hieruſalem.

✣ *Mat.21.1. Mar.11.1.*

29 ✣ [7] And it came to paſſe, when he was come neere to Bethphage, and Bethania, beſides the mount which is called *the mount* of Oliues, he ſent two of his diſciples,

7 Chriſt ſheweth in his owne perſon, that his kingdome is not of this worlde.

30 Saying, Go ye to the towne which is before *you*, wherein, aſſone as ye are come, ye ſhall finde a colte tied, whereon neuer man ſate: looſe him, and bring him *hither*.

31 And if any man aske you, why ye looſe *him*, thus ſhall ye ſay vnto him, Becauſe the Lord hath neede of him.

32 So they that were ſent, went their way, & founde it as he had ſaid vnto them.

33 And as they were looſing the colte, the owners thereof ſaid vnto them, Why looſe ye the colte?

34 And they ſaid, The Lord hath neede of him.

✣ *Mat.21.7. Iohn.12.14.*

35 ¶ ✣ So they brought him to Ieſus, and they caſt their garments on the colte, and ſet Ieſus thereon.

36 And as he went, they ſpred their clothes in the way.

37 And when he was now come nere to the going

going downe of the mount of Oliues, the whole multitude of the disciples began to reioyce, and to praise God with a loude voyce, for al the great workes that they had seene,

38 Saying, Blessed *be* the King that commeth in the Name of the Lord: peace in heauen, and glorie in the hiest *places*.

39 [8] Thē some of the Pharises of the compānie said vnto him, Master, rebuke thy disciples.

40 But he answered, and said vnto them, I tell you, that if these should holde their peace, the stones would crie.

41 ¶ ✣ [9] And when he was come nere, he beheld the Citie, and wept for it,

42 [g] Saying, O [h] if thou haddest euen knowen [i] at the least in this [k] thy day those things, which *belong* vnto thy [l] peace: but now are they hid from thine eyes.

43 For the daies shall come vpon thee, that thine enemies shall cast a trench about thee, and cōpasse thee round, & kepe thee in on euery side,

44 And shal make thee euen with the ground, and thy children which are in thee, and they shal not leaue in thee a stone vpon a stone, because thou knewest not [m] that season of thy visitation.

45 ¶ ✣ [10] He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, ∴ Mine house

8 When they linger which ought to be the chiefest preachers and setters foorth of the kingdome of God, he will raise vp other, extraordinarily, in despite of them.

✣ *Chap.21.6. Mat.24.1. Mar.13.1.*

9 Christ is not simply delited with the destruction, no not of the wicked.

g *Christ breaketh of his speache, which sheweth partly how he was moued with compassion for the destruction of the citie that was like to ensue: and partly to vpbraide them for their trecherie and stubburnes against him, such as hath not lightly bene heard of.*

h *At least wise thou O Hierusalem, to whome this message was properly sent.* i *If after the slaying of so manie Prophetes, and so oft refusing me the Lord of the Prophets, now especially in this my last comming to thee thou hadest had any regard to thy selfe.* k *The fit and commodious time is called the day of this Citie.* l *That is, those thinges wherein thy happines standeth.* m *That is, this verie instant wherein God visited thee.* ✣ *Mat.21.13.*

10 Christ sheweth after his entrie into Hierusalem by a visible signe, that it is his office inioyned him of his Father to purge the Temple.

† *Mar.11.17. Isai.56.7.*

✣ *Ierem.7.11.*

house is the house of prayer, ✣but ye haue made it a denne of theeues.

47 And he taught dailie in the Temple. And the high Priests and the Scribes, and the chiefe of the people sought to destroy him.

48 But they could not finde what they might do to him: for al the people hanged vpon him when they heard him.

CHAP. XX.

4 From whence Iohns Baptisme was. 9 The wickednes of the Priests is noted by the parable of the vineyard and the husband men. 21 To giue tribute to Cesar. 27 He conuinceth the Sadduces denying the resurrection. 41 Howe Christ is the sonne of Dauid.

✣ *Mat.21.23. Mar.11.27.*

1 The Pharises being ouercome with the trueth of Christes doctrine, moue a question about his outward calling, and are ouercome by the witnes of their own conscience.

✣ *Mat.21.33. Mar.12.1. Isa.5.1. Iere.2.21.*

2 It is no newe thing to haue them the chiefest enemies of Christ and his seruants, which are conuersant in the very Sanctuarie of Gods holie place: but at length they shal not escape vnpunished.

1 ✣[1] AND it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospell, the high Priests & the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tel vs, by what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore,

4 The baptisme of Iohn was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shall say, from heauen, he will say, Why then beleeued ye him not?

6 But if we shall say, Of men, all the people wil stone vs: for they be persuaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it *was*.

8 Then Iesus said vnto them, Neither tell I you, by what authoritie I do these things.

9 ¶ ✣[2] Then began he to speake to the people

ple this parable, A certaine man planted a vineyarde, and let it forth to husbandmen: and went into a ſtrange countrey, for a great time.

10 And at the time conuenient he ſent a ſeruant to the husbandmen, that they ſhould giue him of the fruite of the vineyard, but the husbãdmen did beate him, and ſent him away emptie.

11 Againe he ſent yet another ſeruant: and they did beate him, and foule entreated him, and ſent him away emptie.

12 Moreouer he ſent the third, and him they wounded, and caſt out.

13 Then ſaid the Lord of the vineyard, What ſhal I do? I wil ſend my beloued ſonne: it may be that they wil do reuerence, when they ſee him.

14 But when the husbandmen ſawe him, they reaſoned with them ſelues, ſaying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they caſt him out of the vineyard, and killed him. What ſhall the Lord of the vineyarde therefore do vnto them?

16 He will come and deſtroy theſe husbandmen, and wil giue out his vineyard to others. But when they heard it, they ſaid, God forbid.

17 ¶ And he behelde them, and ſaide, What meaneth this then that is written, ✣ The ſtone that the builders refuſed, that is made the head of the corner?

18 Whoſoeuer ſhal fall vpõ that ſtone, ſhalbe broken: and on whomſoeuer it ſhall fall, it will grinde him to pouder.

19 Then the hie Prieſts, and the Scribes the ſame houre went about to lay hands on him: (but they feared the people) for they perceiued that he had ſpoken this parable againſt them.

20 ✣ And they [a] watched *him*, and ſent forth [b] ſpies,

✣ *Pſal.118.22. Iſa.28.16. Act.4.11. Rom.9.33. 1.Pet.2.8.*

✣ *Mat.22.16. Mar.12.13.*

3 The laſt refuge that falſe Prophets haue to deſtroye the true Prophets, is to lay ſedition and treaſon to their charge.

a *A fit time to take him in.*

b Spies, which should faine themselues iust men, c to take him in his talke, and to deliuer him vnto the power and d authoritie of the gouernour.

21 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, neither doest thou accept e mans person, but teachest the way of God truely.

22 Is it lawfull for vs to giue Cesar tribute or no?

23 But he perceiued their f craftines, and said vnto them, Why tempt ye me?

24 Shewe me a penny. Whose image and superscription hath it? They answered, & said, Cesars.

25 Then he said vnto them, ✣Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reproue his saying before the people: but they marueiled at his answere, and helde their peace.

27 ✣ 4 The came to him certaine of the Sadduces (which denie that there is any resurrection) and they asked him,

28 Saying, Master, ∴ Moses wrote vnto vs, If anie mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he dyed without children.

30 And the second tooke the wife, & he dyed childeless.

31 Then the third tooke her: and so likewise the seuen dyed, and left no children.

32 And last of all, the woman dyed also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The

b Whom they had deceitfully hyred.
c That they might take some holde in his talke, and thereby forge some false accusation against him.
d To put him to death.
e Thou art not moued by fauour of anie man: and by person he meaneth outward circumstances, which if a man haue respect vnto, he will not iudge alike of them that are in deede alike.
f Craftines is a certaine diligence and wittines to do euil, gotten by much vse and great practise in matters.
✣ *Rom.13.7.*
✣ *Mat.22.23. Marke.12.11.*
4 The resurrection of ỹ flesh is auouched against the Sadduces.
∴ *Deut.25.5.*

The [g] children of this worlde mary wiues, and are maried.

35 But they which shalbe counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can dye no more, forasmuche as they are equall vnto the Angels, and are the Sonnes of God, since they are the [h] children of the resurrection.

37 And that the dead shall rise againe, euen ✣Moses shewed it besides the bush, whē he said, The Lord *is* the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the dead, but of them which liue: for al [i] liue vnto him.

39 Then certaine of the Scribes answered, & said, Master, thou hast wel said.

40 And after that, durst they not aske him anie thing at all.

41 ¶ ✣ [5] Thē said he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid him self saith in the booke of the Psalmes, ∴ The Lord said vnto my Lord, sit at my right hand,

43 Till I shall make thine enemies thy foote-stoole.

44 Seeing Dauid calleth him Lord, how is he then his sonne?

45 ¶Then in the audience of al the people he said vnto his disciples,

46 ⁎ [6] Beware of the Scribes, which willingly go in long robes, and loue salutations in the markets, and the hiest seates in the assemblies, & the

[g] *They are called here in this place, the children of this worlde, which liue in this world: and not they, that wholy are giuen to the world, as before, ca. 16. 8. which are contrary to the children of light.*

[h] *That is, men partakers of the resurrection: for as we say truely that they shall liue in deede, which shall enioye euerlasting blisse, so do they rise in deede, which rise to life, though, if this word, resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.*

✣ *Exod. 3. 6.*

[i] *That is, before him: a notable saying, the godlie do not die though they die here on earth.*

✣ *Mat. 22. 44. Mar. 12. 35.*

5 Christ is so ✣ sonne of Dauid according to the flesh, that he is also his Lord (becausse he is the euerlasting Sonne of God) according to the spirit. ∴ *Psalm. 110. 1.* ⁎ *Chap. 11. 43. Matth. 23. 6. Mar. 12. 38.*

6 We must auoyde the example of ambitious and couetous pastours.

chiefe

chiefe roomes at feasts:

47 Which deuoure widowes [k] houſes, and in ſhewe make long prayers: Theſe ſhall receiue greater damnation.

k This is ſpoken by the figure Metonymie, houſes for the goods and ſubſtãce.

CHAP. XXI.

1 The widowes liberalitie aboue her riches. 5 Of the time of the deſtruction of the Temple, 19 and Hieruſalem. 25 The ſignes going before the laſt iudgement.

1 AND ✣ [1] as he behelde, he ſawe the riche men, which caſt their gifts into the treaſurie.

2 And he ſawe alſo a certaine poore widowe which caſt in thither two mites:

3 And he ſaid, Of a trueth I ſaye vnto you, that this poore widowe hath caſt in more then they all.

4 For they all haue of their ſuperfluitie caſt into the offrings of God: but ſhe of her penurie hath caſt in al the liuing that ſhe had.

5 ✣ [2] Now as ſome ſpake of the Temple, how it was garniſhed with goodlie ſtones, and with [a] conſecrate things, he ſaid,

6 Are theſe the things that ye looke vpon? the daies wil come wherein a ſtone ſhall not be left vpon a ſtone, that ſhall not be throwen downe.

7 Then they aſked him, ſaying, Maſter, but when ſhal theſe things be? and what ſigne *ſhal* there *be* when theſe things ſhal come to paſſe?

8 ∴ And he ſaid, Take heede, that ye be not deceiued: for manie wil come [b] in my Name, ſaying, I am *Chriſt*, and the time draweth nere: followe ye not them therefore.

9 [3] And when ye heare of warres and ſeditions, be not afrayde: for theſe things muſt firſt

✣ *Mar.12.41.*

1 The poore may exceede in bountie and liberalitie, euen ỹ richeſt, according to Gods iudgement.

✣ *Chap.19.43. Mat.24.1. Mar.13.1.*

2 The deſtruction of the Tẽple is foretolde, that that true ſpirituall building may be built vp, whoſe head buylders muſt and ought to be circumſpect.

a Theſe were things, that were hanged vpon walles and pillers.

∴ *Ephe.5.6. 2.Theſ.2.3.*

b Vſing my Name.

3 The true Tẽple of God is built vp euen in the middeſt of

incredible tumultes, and moſt ſharpe miſeries, through inuincible patience, ſo that the end thereof can not be but moſt happie.

come,

come, but the end followeth not by and by.

10 Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome,

11 ✣ And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearefull things, & great signes shal there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute *you*, deliuering you vp to the assemblies, and into prisons, and bring you before Kings and rulers for my Names sake.

13 And this shall turne to you, for [c] a testimonial.

14 ✣ Lay it vp therfore in your hearts, that ye cast not before hand, what ye shall answere.

15 For I wil giue you a mouth and wisedome, where against al your aduersaries shall not be able to speake, nor resist.

16 Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friends, and *some* of you shal they put to death.

17 And ye shalbe hated of all men for my Names sake.

18 ∴ Yet there shall not one heare of your heads perish.

19 By your patience [d] possesse your soules.

20 ¶ ⁂ [4] And when ye see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But wo *be* to them that be with childe, and to them that giue sucke in those dayes: for there shalbe

✣ *Mat.24.7. Mar.13.8.*

c This shalbe the end of your troubles and afflictions, they shalbe witnesses both before God and man, aswell of the trecherous and cruell dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godlie and holie men pertaine to the witnes of the trueth.

✣ *Chap.12.12. Mat.10.19. Mar.13.11.*

∴ *Mat.10.30.*

d Though you are compassed about on all sides with manie miseries, yet notwithstanding be valiant and courageous, and beare out these things manfully.

⁂ *Dan. 9. 27. Mat. 24. 15. Mar.13.14.*

4 The finall destruction of the whole citie is foretolde.

shalbe great distresse in this lande, and [e] wrath ouer this people.

24 And they shall fall on the [f] edge of the sworde, and shalbe led captiue into all nations, & Hierusalem shalbe troden vnder foote of the Gentiles, vntil the time of the Gentiles be fulfilled.

25 ✣ [g] Then there shalbe signes in the sunne, and in the moone, and in the starres, & vpon the earth, trouble among the nations with perplexitie: the sea and the waters shal roare.

26 [5] And mens hearts shall faile thē for feare, and for looking after those thinges which shall come on the worlde: for the powers of heauen shalbe shaken,

27 And then shall they see the Sonne of man come in a cloude, with power and great glorie.

28 And when these things begin to come to passe, then looke vp, and lift vp your heades: ✣ for your redemption draweth neere.

29 [6] And he spake to them a parable, Behold the figge tree, and all trees,

30 When they now shoote forth, ye seeing then, knowe of your owne selues, that sommer is then nere.

31 So likewise ye, when ye see these thinges come to passe, knowe ye that the kingdome of God is nere.

32 Verely I say vnto you, This age shal not passe, till all *these* things be done:

33 Heauen and earth shal passe away, but my wordes shal not passe away.

34 ∵ Take hede to your selues, lest at any time your hearts be oppressed with surfeting & drunkennes, and cares of this life, and least that day come on you at vnwares.

35 For as a snare shal it come [h] on al them that dwell

e By wrath those things are meant, which God sendeth when he is displeased.

f VVord for word, mouthe, for the Hebrewes call the edge of a sword, the mouth, because the edge byteth.

✣ *Isa.13.10. Ezech.32.7. Mat.24.29. Mar.13.24.*

g VVhen the times are expired, appointed for the saluatiō of the Gentiles, and punishment of the Iewes: And so he passeth from the destruction of Hierusalem, to the historie of the latter iudgement.

5 After diuers tempests, ✣ Lord wil at the length plainely appeare to deliuer his Church.

✣ *Rom.8.27.*

6 We must be sober & watchfull both day & night for the Lords cōming that we be not takē at vnwares.

∵ *Rom.13.13.*

h On al men where soeuer they be.

dwell on the face of the whole earth.

36 Watche therefore, and pray continually, that ye may be counted worthy to escape al these things that shall come to passe, and that ye may [1] stand before the Sonne of man.

37 ¶ Nowe in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called *the mount* of Oliues.

38 And al the people came in the morning to him, to heare him in the Temple.

[1] *You may so appeare, that you well abyde the countenance and sentence of the Iudge without feare.*

CHAP. XXII.

1 Iudas selleth Christ. 7 The Apostles prepare the Passeouer. 24 They striue who shalbe chiefest. 31 Satan desireth them. 35 Christ sheweth that they wanted nothing. 42 He prayeth in the mount. 44 He sweateth blood. 50 Malchus eare cut of and healed. 57. 58. 60. Peter denieth Christ thrise. 63 Christ is mocked and strooken. 69 He confesseth him selfe to be the Sonne of God.

1 NOwe ✣ the [1] feast of vnleauened bread drew nere, which is called the Passeouer.

2 And the hie Priests and Scribes sought howe they might kill him: for they feared the people.

3 ✣ [2] Thē entred Satā into Iudas, who was called Iscariot, and was of the nomber of the twelue.

4 And he went his way, and communed with the hie Priests and [a] captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were [b] away.

✣ *Mat.26.1. Mar.14.1.*

1 Christ is taken vpon the day of the Passeouer, rather by the prouidence of his Father, then by the will of men.

✣ *Mat.26.14. Mar.14.10.*

2 God by his wonderfull prouidence, causeth him to be ỹ minister of our saluation, who was the authour of our destruction.

a They that had the charge of keeping the Temple, which were none of the Priests and Bishops, as appeareth by the 52. verse of this Chap. b Without tumult vnto the people which vsed to followe him: and therefore in deede they watched their time, when they knewe he was alone in the garden.

7 ¶ ✣ [3] Then

✠ *Mat.26.17. Mar.14.13.*

3 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid frō him: and therefore that he goeth willingly to death.

c By the order appointed by the law.

d The lāb which was the figure of the Passeouer: And this is spoken by the figure Metonymie, which is very vsuall in the matter of the Sacraments.

✠ *Mat.26.20. Mar.14.17.*

4 Christ having ended the Passeouer according to the order of the Law, forewarneth them that this shalbe his last banquet with them, after the maner & necessitie of this lyfe.

e The euening and twylight at what time this supper was to be kept.

f I am put to death.

7 ¶ ✠[3] Then came the day of vnleauened bread when the Passeouer [c] must be sacrificed.

8 And he sent Peter and Iohn, saying, Goe & prepare vs the [d] Passeouer, that we may eate it.

9 And they saide to him, Where wilt thou, that we prepare *it*?

10 Then he said vnto them, Beholde, when ye be entred into the citie, there shall a man meete you, bearing a pitcher of water: followe him into the house that he entreth in,

11 And say vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shal eate my Passeouer with my disciples?

12 Then he shal shewe you a great hie chamber trimmed: there make it ready.

13 So they went, and found as he had said vnto them, and made ready the Passeouer.

14 ✠[4] And whē the [e] houre was come, he sate downe, and the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eate this Passeouer with you, before I [f] suffer.

16 For I say vnto you, Hence forth I will not eat of it any more, vntil it be fulfilled in the kingdome of God.

17 And he tooke the cup, and gaue thanks, & said, Take this, and deuide it among you,

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 ∴[5] And he tooke bread, and when he had giuen thankes, he brake it, and gaue to them, saying, This is my body, which is giuen for you: doe this in the remembrance of me.

∴ *Mat.26.26. Marke.14.22. 1 Cor.11.24.*

5 Christ establisheth his newe Couenant, and his communicating with vs with new signes.

20 Like-

20 Likewiſe alſo after ſupper *he tooke* the cup, ſaying, This [g] cup *is* [h] that newe Teſtament in my bloud, which is ſhed for you.

21 ✣ [6] Yet beholde, the [i] hand of him that betrayeth me, is with me at the table.

22 [7] And truely the Sonne of man goeth as it is appointed: but wo *be* to that man, by whom he is betrayed.

23 Then they began to enquire among themſelues which of them it ſhould be, that ſhould do that.

24 ¶ ✣ [8] And there aroſe alſo a ſtrife among thē, which of them ſhould ſeeme to be the greateſt.

25 But he ſaid vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called [k] bountifull.

26 But ye *ſhal* not *be* ſo: but let the greateſt among you be as the leaſt: and the chiefeſt as he that ſerueth.

27 For who is greater, he that ſitteth at table, or he that ſerueth? Is not he that ſitteth at table? And I am among you as he that ſerueth.

28 [9] And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed to me.

30 ∴ That ye may eate, and drinke at my table in my kingdome, and ſit on ſeates, and iudge the twelue tribes of Iſrael.

g Here is a double Metonymie: for firſt the veſſell is taken for that which is conteyned in the veſſell, as the cup, for the wine which is within the cup. Then the wine u called the couenant or Teſtament, whereas in deede it is but the ſigne of the Teſtament, or rather of ỹ bloud of Chriſt, whereby the Teſtament was made: neither is it a vaine ſigne, though it be not al one with the thing that it repreſenteth.

h This word, that, ſheweth the excellencie of the Teſtament, and anſwereth to the place of Ieremie, Chap. 31. 31. where the newe Teſtament is promiſed.

✣ *Mat. 26. 21. Mar. 14. 18. Pſal. 41. 9.*

6 Chriſt ſheweth agayne that he goeth to death willingly, although he be not ignorant of Iudas treaſon.

i That is, his practiſe, ſo vſe the Hebrewes to ſpeake, as 2. King. 14. 19. Is the hande of Ioab in this matter?

7 Although the decree of Gods prouidence come neceſſarily to paſſe, yet it excuſeth not the fault of the inſtruments. ✣ *Mat. 20. 25. Mar. 10. 42.*

8 The Paſtours are not called to rule, but to ſerue.

k Haue great titles, for ſo it was the cuſtome to honour Princes with ſome great titles.

9 Such as are partakers of the afflictions of Chriſt, ſhall alſo be partakers of his kingdome. ∴ *Mat. 19. 28.*

31 ¶ [10] And the Lord ſaid, Simon, Simon, beholde, ✣Satan hath deſired you, [l] to winowe you as wheat.

10 We muſt alwayes thinke vpon the waite that Satan layeth for vs. ✣ *1.Pet.5.8.*

32 [11] But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, ſtrengthen thy brethren.

l *To toſſe you and ſcatter you, and alſo to caſt you out.*

33 ✣ [12] And he ſaid vnto him, Lord, I am ready to go with thee into priſon, and to death.

11 It is through the prayers of Chriſt, that the elect doe neuer vtterly fall away from the faith: and that for this cauſe, that they ſhould ſtir vp one an other. ✣ *Mat.26.34. Mar.14.39. Iohn.13.38.*

34 But he ſaid, I tell thee, Peter, the cocke ſhal not crowe this day, before thou haſt thriſe denied that thou kneweſt me.

35 ¶ And he ſaid vnto them, ∴ When I ſent you without bagge, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing.

12 Chriſt ſheweth that faith differeth much from a vaine ſecuritie, in ſetting before vs ỹ grieuous example of Peter. ∴ *Mat.10. 9.*

36 [m] Then he ſaid to them, But nowe he that hath a bagge, let him take it, and likewiſe a ſcrip: and he that hath none, let him ſell his coate, and buye a ſworde.

37 For I ſay vnto you, That yet the ſame which is written, muſt be performed in me, ✱Euen with the wicked was he nombred: for douteles thoſe things which *are written* of me, haue an ende.

38 And they ſaid, Lorde, beholde, here are two ſwordes. And he ſaide vnto them, It is ynough.

39 ¶ ✣ And he came out, and went (as he was wonte) to the mounte of Oliues: and his diſciples alſo followed him.

40 ✱ [13] And when he came to the place, he ſaid to them, Pray, leſt ye enter into tentation.

m *All this talke is by way of an allegorie: as if he ſaid: O my friends and fellowe ſouldiers, you haue liued hither vnto as it were in peace: but nowe there is a moſte ſharpe battell at hande to be fought, and therefore you muſt laye all other things aſide, and thinke vpon furniſhing your ſelues in armoure. And what this armour is, he ſhewed by his owne example, when he prayed afterwarde in the garden, and reproued Peter for ſtriking with the ſworde.*

✱ *Eſai.53.12.* ✣ *Mat.26.36. Mar.14.32. Iohn.18.1.* ✱ *Mat.26.41. Mar.14.38.*

13 Chriſt hath made death acceptable vnto vs, by ouercomming in our name, all the horrours of death, which had ioyned with them, the curſe of God.

41 And

41 [14] And he was drawē aſide from thē about aſtones caſt, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cup from me: neuertheles, not my will, but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an [n] agonie, he prayed more earneſtly: and his ſweate was like [o] droppes of bloud, trickling downe to the grounde.

45 [15] And he roſe vp from prayer, and came to his diſciples, & found them ſleeping for heauines.

46 And he ſaid vnto them, Why ſleepe ye? riſe and praye, leſt ye enter into tentation.

47 ¶ ✣ [16] And while he yet ſpake, beholde a companye, and he that was called Iudas one of the twelue, went before them, and came neere vnto Ieſus to kiſſe him.

48 And Ieſus ſaide vnto him, Iudas, betrayeſt thou the Sonne of man with a kiſſe?

49 [17] Now when they which were about him, ſawe what woulde followe, they ſayde vnto him, Lord, ſhal we ſmite with ſword?

50 And one of them ſmote a ſeruant of the hie Prieſt, and ſtrooke of his right eare.

51 Then Ieſus anſwered, and ſaid, Suffer *them* thus far: and he touched his eare, & healed him.

52 [18] Then Ieſus ſaid vnto the hie Prieſts, and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a

14 Prayers are a ſure ſuccour againſt the moſt perillous aſſalts of our enemies.

n This agonie ſheweth that Chriſt ſtroue much, and was in great diſtreſſe: for Chriſt ſtroue not onely with the feares of death, as other men vſe to doe, for ſo many Martyrs might ſeeme more conſtant then Chriſt, but with the fearefull iudgement of his angrie Father, which is y fearfulleſt thing in the world: and the matter was, for y he tooke the burden of all our ſinnes vpon him ſelfe.

o These do not only ſhew that Chriſt was trew man, but other things alſo which the godly haue to conſider of, wherein the ſecret of the redemptiō of all mankind is conteyned in the Sonne of God his debaſing him ſelf to the ſtate of a ſeruant: ſuch things as no man can ſufficiently declare.

15 Men are vtterly ſluggiſh, euen in their greateſt dangers, vntill Chriſt ſtirre them vp. ✣ *Mat.26.47. Mar.14.43. Iohn.18.3.*

16 Chriſt is willingly betrayed and taken, that by his obedience he might deliuer vs, which were guiltie for the betraying of Gods glorie. 17 That zeale which carieth vs out of the boundes of our vocation, pleaſeth not Chriſt. 18 Euen the very feare of them which tooke Chriſt, proueth partly their euil cōſcience, and partly alſo that all theſe things were done by Gods prouidence.

theefe with ſwordes and ſtaues?

53 When I was daily with you in the Temple, ye ſtretched not forth the handes againſt me: but this is your very houre, and the [p] power of darkenes.

54 ¶ ✣ Then tooke they him, and led him, & brought him to the hie Prieſts houſe. [19] And Peter folowed afarre of.

55 ✣ And when they had kindled a fire in the middes of the hall, and were ſet down together, Peter alſo ſate downe among them.

56 And a certaine maid beheld him as he ſate by the fire, and hauing well looked on him, ſaid, This man was alſo with him.

57 But he denied him, ſaying, Woman, I knowe him not.

58 And after a litle while, another man ſawe him, and ſaid, Thou art alſo of them. But Peter ſaid, Man, I am not.

59 And about the ſpace of an houre after, a certaine other affirmed, ſaying, Verely euen this man was with him: for he is alſo a Galilean.

60 And Peter ſaid, Man, I knowe not what thou ſayeſt. And immediatly while he yet ſpake, the cocke crewe.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the worde of the Lorde, howe he had ſaid vnto him, ⁘ Before the cocke crowe, thou ſhalt denie me thriſe.

62 And Peter went out, and wept bitterly.

63 ¶ [20] ⁎ And the men that held Ieſus, mocked him and ſtrooke him.

64 And when they had blinde folded him, they ſmote him on the face, and asked him, ſaying, Prophecie who it is that ſmote thee.

65 And many other things blaſphemouſly ſpake they againſt him.

66 ✣ [21]

p The power that was giuen to darkenes, to oppreſſe the light for a ſeaſon.

✣ *Mat. 26. 58.*

19 We haue to behold in Peter an exãple both of the fragilitie of mans nature, and of the ſingular goodnes of God towards his elect.

✣ *Mat. 26. 58. 69. Mar. 14. 66. Ioh. 18. 25.*

⁘ *Mat. 26. 34. Ioh. 13. 38.*

20 Chriſt bore the ſhame that was due to our ſinnes.

⁎ *Mat. 26. 67. Mar. 14. 65.*

66 ✝21 And assoone as it was day, the Elders of the people, & the hie Priests and the Scribes came together, and led him into their councill,

67 Saying, Art thou that Christ? tell vs. And he said vnto them, If I tell you, ye will not beleeue it.

68 And if also I aske you, ye will not answer me, nor let me goe.

69 Hereafter shal the Sonne of man sit at the right hand of the power of God.

70 Then sayde they all, Art thou then the Sonne of God? And he said to them, Ye say, that I am.

71 Then said they, What nede we any further witnes? for we our selues haue heard it of his owne mouth.

✝ *Mat.27.1. Mar.15.1. Iohn.18.28.*

21 Christ is wrongfully condemned of blasphemie before the hie Priests iudgement seat, that we might be quit before God from the blasphemie which we deserued.

CHAP. XXIII.

1 He is accused before Pilate. 7 He is sent to Herod. 11 He is mocked. 24 Pilate yeeldeth him vp to the Iewes request. 27 The women bewayle him. 33 He is crucified. 39 One of the theeues reuileth him: 43 The other is saued by faith. 45 He dieth. 53 He is buried.

1 THen [1] the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, We haue founde this man [2] peruerting the nation, ✝ and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 ✝ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, & said, Thou saiest it.

4 Then said Pilate to the hie Priestes, and to the people, I finde no faulte in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

1 Christ, who is now ready to suffer for the seditiō, which we raised in this worlde, is first of all pronounced guiltles, that it might appeare that he suffred not for his owne sinnes (which were none) but for ours.

2 *Corrupting the people, and leading them into errours.*

✝ *Mat.27.11. Mar.12.17.* ✝ *Mat.27.11. Mar.15.2. Iohn.18.33.*

2 Christ is a laughing stocke to Princes, but to their great smart.

6 [2] Now whē Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knewe that he was of [b] Herods iurisdictiō, he sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod sawe Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue sene some signe done by him.

9 Then questioned he with him of many things: but he answered him nothing.

10 The hie Priestes also and Scribes stoode forth, and accused him vehemently.

11 And Herod with his [c] men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 [3] And the same day Pilate & Herod were made friendes together: for before they were enemies one to another.

13 ¶ [4] Then Pilate called together the hie Priests and the [d] rulers, and the people,

14 ✣ And said vnto thē, Ye haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, & haue founde no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him: and lo, nothing worthie of death is done of him.

16 [5] I will therefore chastise him, and let him loose.

b This was Herod Antipas the Tetrarche, in the time of whose gouernance, which was almost the space of 22. yeres, Iohn the Baptist preached and was put to death, and Iesus Christ also dyed and rose againe, and the Apostles began to preache, and diuers things were done at Hierusalem, almost seuen yeres after Christes death. This Herod was sent into banishment to Lions, about the seconde yere of Caius Cesar.

c Accompanied with his Nobles and souldiers which followed him from Galile.

3 The hatred of godlines ioyneth the wicked together.

4 Christ is quit the second time, euen of him of whom he is cōdemned, that it might appeare, how he being iust, redeemed vs which were vniust.

d Those whom the Iewes called the Sanhedrim. ✣ Mat. 27. 23. Mar. 15. 14. Io. 18. 38

5 The wisedome of the flesh, of two euils choseth the lesse, but God curseth such counsels.

17 (For

17 (For of neceſſitie he muſt haue let one looſe vnto them at the feaſt.)

18 Thē al the multitude cried at once, ſaying, Away with him, and deliuer to vs Barabbas:

19 Which for a certaine inſurrection made in the citie, and murther, was caſt in priſon.

20 Then Pilate ſpake againe to them, willing to let Ieſus looſe.

21 But they cried, ſaying, Crucifie, crucifie him.

22 [6] And he ſaid vnto them the third time, But what euil hath he done? I finde no cauſe of death in him: I will therefore chaſtiſe him, and let him looſe.

6 Chriſt is quit the third time, before he was cōdemned once, that it might appeare, how that our ſinnes were condemned in him.

23 But they were inſtant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Prieſts preuayled.

24 So Pilate gaue ſentence, that it ſhould be as they required.

25 And he let looſe vnto them him that for inſurrection and murther was caſt into priſon, whom they deſired, & deliuered Ieſus to do with him what they would.

26 ¶ ✣ [7] And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they laid the croſſe, to beare it after Ieſus.

✣ *Mat.27.32. Mar.15.21.*

7 An example of the outrageouſnes & diſorder of ſouldiers.

27 [8] And there folowed him a great multitude of people, and of women, which women bewailed and lamented him.

8 The triumphe of the wicked hath a moſt horrible end.

28 But Ieſus turned backe vnto them, and ſaid Daughters of Hieruſalem, weepe not for me, but weepe for your ſelues, and for your children.

29 For behold, the daies wil come, when men ſhal ſay, Bleſſed *are* the barren, & the wombs that neuer bare, & the pappes which neuer gaue ſuck.

30 Then ſhal they begin to ſay to the mountaines, ✣ Fall on vs: and to the hilles, Couer vs.

✣ *Iſa.2.19. Hoſe.10.8. Reuel.6.16.*

31 ✣ For

31 ✣ For if they do these things to a[e] greene tree, what shalbe done to the drye?

32 ✣ And there were two others, which were euill doers, led with him to be slaine.

33 [9] And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hande, and the other at the left.

34 [10] Then said Iesus, Father, forgiue them: for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stoode, & beheld: and the rulers mocked him with them, saying, He saued others: let him saue him self, if he be that Christ, the [f] Chosen of God.

36 The souldiers also mocked him, and came and offred him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 [11] And a superscription was also written ouer him, in Greke letters, and in Latin, and in Hebrewe, THIS IS THAT KING OF THE IEWES.

39 ¶ [g] And [12] one of the euill doers, which were hãged, railed on him, saying, If thou be that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Feareſt thou not God, seeing thou art in the same condemnation?

41 We are in dede righteously *here*: for we receiue things worthy of that we haue done: but this man hath done nothing [h] amisse.

42 And

✣ *1. Pet. 4. 17.*

e As if he said, if they do thus to me that am fruitfull, and alwayes florishing, and who liue for euer by reason of my Godhead, what will they do to you, that are vnfruitfull, and voyde of all liuely righteousnes?

✣ *Mat. 27. 38. Mar. 15. 27. Iohn. 19. 18.*

9 Christ became accursed for vs vpon the crosse, suffring the punishment which they deserued that would be Gods.

10 Christ in praying for his enemies, sheweth that he is both the Sacrifice & the Priest.

f VVhome God loueth more then all other.

11 Pilate at vnwares is made a preacher of the kingdome of Christ.

g Therefore either we must take that spoken by Synecdoche which Matthew saieth, or that both of them mocked Christ: But one of them at ỹ length ouercome with the great patience of God, brake forth into that confession worthy all memorie.

12 Christ in the middest of the humbling of him selfe vpon the crosse, sheweth in deede that he hath both power of life to saue the beleeuers, and of death to reuenge the rebellious.

h More then he ought.

42 And he said vnto Iesus, Lord, remember me, when thou commest into thy kingdome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in [i] Paradise.*

44 ¶ [13] And it was about the sixt houre: and there was a darkenes ouer all the land, vntil the ninth houre.

45 [14] And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cryed with a loude voyce, and said, ✣ Father, into thine hands I commend my spirit. And when he thus had said, He gaue vp the ghost.

47 ¶ [15] Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iuste.

48 And all the people that came together to that sight, beholding the thinges, which were done, smote their brestes, and returned.

49 [16] And al his acquaintance stoode a farre of, and the women that folowed him from Galile, beholding these things.

50 ¶ [17] And behold, there was a man named Ioseph, which was a counseller, a good man and a iuste.

51 He did not consent to the counsel, & dede of them, *which was* of Arimathea, a citie of the Iewes: who also him selfe wayted for the kingdome of God.

52 He went vnto Pilate, and asked the bodie of Iesus,

53 And tooke it down, and wrapped it in a linnen cloth,

i God made the visible Paradise in the East part of the world: but that which we behold with the eyes of our minde is the place of euerlasting ioye and saluation, through the goodnes and mercie of God, a most pleasant rest of the soules of the godly, and most quiet and ioyfull dwelling.

13 Christ being euen at the point of death, sheweth him selfe to be God almighty, euen to the blinde.

14 Christ entreth stoutely in to the very darknes of death, for to ouercome death euen with in his most secret places. ✣ *Psalm. 31. 6.*

15 Christ causeth his very enemies to giue honorable witnes on his side, so oft as it pleaseth him. 16 Christ gathereth together, and defendeth his litle flock, in the middest of the tormentours. ✣ *Mat. 27. 57. Mar. 15. 43. Iohn. 19. 38.*

17 Christ through his famous buriall, confirmeth the trueth both of his death, and resurrection, by the playne and euident witnes of Pilate.

nen cloth, and laid it in a toumbe hewen out of a rocke, wherein was neuer man yet laid.

54 And that day was the preparation, and the Sabbath [k] drewe on.

55 [18] And the women alſo that folowed after, which came with him from Galile, beheld the ſepulchre, and howe his bodie was laid.

56 And they returned and prepared odours, and ointments, & reſted the Sabbath *day* according to the commaundement.

k VVord for word dawning, as nowe beginning, for the light of the former day drewe toward the going down, & that was the day of preparation for the feaſt which was to be kept the day folowing.

18 Chriſt being ſet vpon by the deuill and all his inſtrumentes, and being euen in deathes mouthe, ſetteth weake women in his fore warde, minding ſtraightwayes to triumphe ouer thoſe terrible enemies, without any great endeuour.

CHAP. XXIIII.

1 The women come to the ſepulchre. 9 They report that which they heard of the Angels, vnto the Apoſtles. 13 Chriſt doeth accõpanie two going to Emmaus. 27 He expoundeth the Scriptures vnto them. 39 He offreth him ſelfe to his Apoſtles to be handled. 49 He promiſeth the holy Ghoſt. 51 He is caried vp vnto heauen.

1 NOw the ✣ [1] firſt *day* of the weke [2] early in the morning, they came vnto the ſepulchre, and brought the odours, which they had prepared, and certaine *women* with them.

2 And they found the ſtone rolled away from the ſepulchre,

3 And went in, but founde not the body of the Lorde Ieſus.

4 And it came to paſſe, that as they were amaſed thereat, beholde, two men ſodenly ſtoode by them in ſhining veſtures.

5 And as they were afraide, & bowed downe their faces to the earth, they ſayd to them, Why ſeeke ye him that liueth, among the dead?

6 He is not here, but is riſen: remẽber [✣] how he ſpake vnto you, when he was yet in Galile,

✣ *Mar.16.1. Iohn.20.1.*

1 Poore ſilly women, euen beſide their expectatiõ are choſen to be the firſt witneſſes of the reſurrection, ỹ there might be no ſuſpicion either of deceite or violence.

a Very early, as Marke ſayeth, or as Iohn ſayeth, while it was yet darke, that is, when it was yet ſcarſe the dawning of the daye.

✣ *Chap.9.22. Mat.17.23. Mar.9.31.*

7 Saying,

7 Saying, that the ſonne of man muſt be deliuered into the handes of ſinfull men, and be crucified, and the third day riſe againe.

8 And they remembred his wordes,

9 [2] And returned from the ſepulchre, and told all theſe thinges vnto the eleuen, and to all the remnant.

10 Now it was Marie Magdalene and Ioanna, and Marie the *mother* of Iames, and other women with them, which tolde theſe thinges vnto the Apoſtles.

11 But their wordes ſeemed vnto them, as a fained thing, neither beleeued they them.

12 ✣ [3] Then aroſe Peter, and ran vnto the ſepulchre, and [b] looked in, and ſawe the linnen clothes laid by them ſelues, & departed wondering in him ſelfe at that which was come to paſſe.

13 ¶ ✣ [4] And behold, two of them went that ſame day to a towne which was from Hieruſalem about threſcore furlonges, called Emmaus.

14 And they talked together of al theſe things that were done.

15 And it came to paſſe, as they cõmuned together, and reaſoned, that Ieſus himſelfe drewe nere, and went with them.

16 [c] But their eyes were holden, that they could not knowe him.

17 And he ſaid vnto them, What maner of communications are theſe that ye haue one to another as ye walke, and are ſad?

18 And [d] the one (named Cleopas) anſwered,

2 The cowardly and daſtardly minde of the diſciples is vpbrayded by the ſtoute courage of womẽ (ſo wrought by Gods great mercy) to ſhewe that the kingdome of God conſiſteth in an extraordinary power.

✣ *Iohn.20.6.*

3 Chriſt vſeth the incredulitie of his diſciples, to the fuller ſetting forth of the trueth of his reſurrection, leſt they ſhould ſeeme to haue beleeued that to lightly, which they preached afterwarde to all the worlde.

b As it were holding down his head and bowing his necke, looked diligently in.

✣ *Mar.16.12.*

4 The reſurrection is proued by two other witneſſes, which ſawe it, and that

it was no forged thing framed of purpoſe in their owne braynes, all the circumſtances do declare.

c Were holden back and ſtayed, God ſo appointing it, no doubte: and therfore his bodie was not inuiſible, but their eyes were dimmed. d Some of the olde fathers thinke that the other diſciple, was this our Euangeliſt, but Epiphanius writing againſt the Saturnians ſaieth it was Nathanael, but all theſe are vncertaintes.

and

and ſaid vnto him, Art thou onely a ſtraunger in Hieruſalem, & haſt not knowen the things which are come to paſſe therein in theſe dayes?

19 And he ſaid vnto them, What things? And they ſaid vnto him, Of Ieſus of Nazareth, which was a Prophete, mightye in deede and in worde before God, and all the people,

20 [5] And how the hie Prieſtes, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we truſted that it had bene he that ſhould haue deliuered Iſrael, and as touching all theſe things, to daye is the third daye, that they were done.

22 Yea, and certaine women among vs made vs aſtonied, which came early vnto ỹ ſepulchre.

23 And when they founde not his bodie, they came, ſaying, that they had alſo ſeene a viſion of Angels, which ſaid that he was aliue.

24 Therefore certaine of them which were with vs, went to the ſepulchre, & found it euen ſo as the women had ſaid, but him they ſawe not.

25 Then he ſaid vnto thē, O fooles & ſlow of heart to beleue al that the Prophets haue ſpoke?

26 Ought not Chriſt to haue ſuffred theſe things, and to enter into his glory?

27 And he began at Moſes, and at al the Prophets, and interpreted vnto them in al the Scriptures the things which were *written* of him.

28 And they drew nere vnto the towne, which they went to, but he made as though he would haue gone further.

29 But they conſtrained him, ſaying, Abide with vs: for it is towards night, & the day is farre ſpent. So he went in to tary with them.

30 And it came to paſſe, as he ſat at table with them, he tooke the bread, and bleſſed, and brake

[5] It appeareth by the conferring of the forewarnings of the Prophets, that al thoſe things are true and certain, which the Euangeliſtes haue put downe in writing of Chriſt.

brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: and he was [e] no more seene of them.

32 And they said betwene them selues, Did not our hearts burne within vs, while he talked with vs by the way, and whē he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Hierusalem, and found the Eleuen gathered together, and them that were with them,

34 Which said, The Lord is risen in dede, and hath appeared to Simon.

35 Then they tolde what things *were* done in the way, & how he was knowen of them in [f] breaking of bread.

36 ¶ ✣ [6] And as they spake these things, Iesus him selfe stode in the middes of them, and said vnto them, Peace *be* to you.

37 But they were abashed & afraid, supposing that they had seene a spirit.

38 Then he said vnto them, why are ye troubled? & wherfore do [g] doutes arise in your hearts?

39 Behold mine hands and my feete: for it is I my selfe: handle me, and see: for a spirit hath not flesh and bones, as ye see me haue.

40 And when he had thus spoken, he shewed them *his* hands and feete.

41 And while they yet beleeued not for ioye, and wondered, he said vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fishe, and of an honie combe,

43 And he tooke it, and did eate before them.

44 [7] And he said vnto them, These are the wordes, which I spake vnto you whyle I was yet

[e] *Sodenly taken away, and therfore we may not imagine that he was there in such a body as could not be seene, but beleeue in deede that he changed his place.*

[f] *When he brake bread, which that people vsed, as the Iewes vse yet at this day, at the beginning of their meales, and say a prayer.*

✣ *Mar. 16. 14. Iohn. 20. 19.*

6 The Lord him selfe sheweth by certaine and necessary signes, that he was risen againe and that in the same body which he tooke vpon him.

[g] *Diuerse & doutful thoughts which fall oft into mens heads, when any straunge thing falleth out, whereof there is no great likelyhood.*

7 The preaching of the Gospell, which was promised to the Prophets and performed

in his time, is committed vnto the Apostles: the somme whereof is, Repentance and Remission of sinnes.

with

with you, that all must be fulfilled which are written of me in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, & to rise againe from the dead the third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, [h] beginning at Hierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I doe send the ✣ promes of my Father vpon you: but tary ye in the citie of Hierusalem, [i] vntill ye be endued with power from an hie.

50 [8] Afterward he led them out into Bethania, and lift vp his hands, and blessed them.

51 And it came to passe, that as he blessed the, ✣ he departed from them, and was caried vp into heauen.

52 And they worshipped him, and returned to Hierusalem with great ioye,

53 And were continually in the Temple, praising, and lauding God, Amen.

THE

h *The Apostles, who are the preachers of the Gospell beginning at Hierusalem.*
✣ *Iohn.15.26. Act.1.4.*
i *Vntill the holy Ghost come down from heauen vpon you.*
8 Christ ascendeth into heauē and departing bodily from his disciples, filleth their harts with the holy Ghost.
✣ *Mar.16.19. Act.1.9.*

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

1 That word begotten of God before all worlds, 2 and which was euer with the Father, 14 is made man. 6.7. For what end Iohn was sent from God: 16 His preaching of Christs office: 19.20. The record that he bare giuen out vnto the Priests. 40 The calling of Andrew, 42 of Peter, 43 Philippe, 45 and Nathanael.

1 IN [i] the [a] beginning [b] was [c] that Word, and that Worde was [d] with God, and that [e] Worde was God.

2 This same was in the beginning with God.

3 ✦ [2] Al [f] things were made by it, and [g] without [h] was made nothing that was made.

4 [i] In it [k] was life, and that life was [l] that light of men.

1 The Sonne of God is of one, & the selfe same eternitie or euer lastingnes, and of one and the selfe same essence or nature, with the Father.

a From the beginning, as the Euangelist saith 1 epistle 1.1. as though he said, that the word began not then to haue his beeing, when God began to make all that was made: for the word was euen then when all things that were made began to be made, and therefore he was before the beginning of all things. b Had his being. c This word, That, pointeth out vnto vs a peculiar and choise thing aboue all other, and putteth a difference betwene this VVord, which is the Sonne of God, and the Lawes of God, which otherwise are also called the word of God. d This word, VVith, pointeth out the distinction of persones to vs. e This word (VVord) is the first in order in the sentence, and is that which the learned call (Subiectum) and this word (God) is the latter in order, and the same which the learned call (prædicatum.) ✦ Col.1.16.

2 The Sonne of God declareth that same his euerlasting Godhead, both by the creating of all things, and also by the preseruing of them, and especially by the excellent giftes of reason and vnderstanding, wherewith he hath beautified man aboue all other creatures.

f Paul expoundeth this place, Col.1.15.& 16.verses. g That is, as the Father did worke so did the Sonne worke with him: for he was fellowe worker with him. h Of al those things which were made, nothing was made without him. i That is, by him: and it is spoken after the maner of the Hebrewes, meaning thereby, that by his force & working power al life commeth to the world. k To wit, euen then, when all things were made by him, for els he would haue said, Life is in him, and not life was. l That force of reason and vnderstanding which is kindled in our mindes to acknowledge him, the author of so great a benefite.

3 The light of mē is turned into darkenes, but yet ſo, that there is clearnes enough to make them without excuſe.

5 [3] And that light ſhineth in the darkenes, & the darkenes [m] comprehended it not.

6 ¶ ✣ [4] There was a man ſent frō God, whoſe name *was* Iohn.

7 *This* ſame came for a witnes, to beare witnes of that light, that all men [n] through him might beleeue.

8 He was not [o] that light, but *was ſent* to beare witnes of that light.

9 [5] This was [p] that true light, which lighteth euerie man that commeth into the world.

10 [q] He was in the world, and the world was ✣ made by him: and the world knew him not.

11 He came [r] vnto his owne, and his owne receiued him not.

12 [6] But as many as receiued him, to them he gaue [s] prerogatiue to be the ſonnes of God, *even* to them that beleeue in his Name.

13 Which are borne not of blood, nor of the [t] wil of the fleſh, nor of the will of mā, but of God.

14 ∴ [7] And that Worde was made [u] fleſh, and

m They could not perceiue nor reach vnto it, to receiue anie light of it, no, they did not ſō much as acknowledge him.

✣ *Mat.3.1. Mar.1.4. Luk.3.2.*

4 There is an other more full manifeſtatiō of ỹ Sonne of God, to the cōſideratiō wherof, men are in good time ſtirred vp, euen by Iohns voyce, who is as it were the herault of Chriſt.

n Through Iohn. *o That light which we ſpake of, to wit, Chriſt, who only can lighten our darkenes.* 5 When as the Sonne of God ſawe, men did not acknowledge him by his workes, although they were endued with vnderſtanding (which he had giuen to thē al,) he exhibited him ſelfe vnto his people to be ſeene of thē with their corporal eyes: yet neither ſo, did they acknowledge him, nor receiue him. *p VVho only and properly deſerueth to be called the light, for he ſhineth of him ſelf and boroweth light of none.* *q That perſon of the VVord, was made manifeſt euen at that time when the world was made.* ✣ *Heb.11.3.* *r The VVord shewed him ſelf again, when he came in the flesh.* 6 The Sonne being ſhut out of the moſt of his people, & acknowledged but of a few, doeth regenerate thē by his own vertue & power, & receiueth them into ỹ honour which is common to al the children of God, that is, to be the ſonnes of God. *ſ He vouchſafed to giue them this prerogatiue to take them to be his children.* *t Of that groſſe and corrupt nature of mā, which is throughout the Scriptures ſet as enemie to the Spirit.* ∴ *Mat.1.16.* 7 That Sonne, who is God from euerlaſting, tooke vpon him mans nature, that one and the ſelfe ſame might be both God and man, which manifeſtly appeared to many witneſſes, & ſome him, amongſt whom he was conuerſant, & vnto whom by ſure & vndoubted arguments he ſhewed both his natures. *u That is, man: ſo that the part is taken for the whole, by the figure Synecdoche: for he tooke vpon him all our whole nature, that is to ſay, a true bodie, and a true ſoule.*

x dwelt

[a] dwelt among vs, (and we ✝ sawe the [y] glorie thereof, [z] as the glorie of the onely begotten Sonne of the Father) [a] full of grace and trueth.

15 ¶ [8] Iohn bare witnes of him, & cried, saying, This was he of whō I said, He that cōmeth [b] after me, was [c] before me: for he was better then I.

16 ✝ [9] And of his fulnes haue all we receiued, and [d] grace for grace.

17 For the Lawe was giuen by Moses, but grace, and trueth came by Iesus Christ.

18 [10] ∴ No man hath seene God at any time: that onely begotten Sonne, which is in the [e] bosome of the Father, he hath [f] declared him.

19 ¶ [11] Then this is the record of Iohn, when

x For a season, and when that was ended, he went vp into heauen: for the worde which he vseth, is taken frō tents: and yet notwithstanding, his absence from vs in bodie is not such, but that he is alwayes present with vs, though not in flesh, yet by the vertue of his Spirite.

✝ *Mat. 17. 2. 2. Pet. 1. 17.*

y The glorie which he speaketh of here, is that manifestation of Christ his maiestie, which was as it were laied open before our eyes whē the Sonne of God appeared in flesh.

z This word (as) doeth not in this place betoken a likelines, but the trueth of the matter, for his meaning is this, that we sawe such a glorie, as beseemed and was meete for the true and onely begotten Sonne of God, who is Lord and King ouer all the worlde.

a He was not onely a partaker of grace and trueth, but was full of the very substance of grace and trueth. 8 Iohn is a faithfull witnes of the excellencie of Christ.

b That is, He before whome I am sent to prepare him the waye: so that these wordes are referred to the time of his calling, and not of his age, for Iohn was sixe moneths older then he.

c This sentence hath in it a turning of the reason as we call it, as who would say, a setting of that first which should be last, and that last which should be first: for in plaine speache this it is: He that commeth after me, is better then I am, for he was before me. The like kinde of turning the reason we finde in Luke 7. 47. many sinnes are forgiuen her, because she loued much, which is thus much to say, she loued much, because many sinnes are forgiuen her. ✝ *Col. 1. 19. and 2. 9.*

9 Christ is the most plentifull fountaine of all goodnes, but then he powred out his gifts most bountifully when as he exhibited and shewed him self to the world.

d That is, grace vpon grace, as a man would say, graces heaped one vpon another.

10 The true knowledge of God procedeth only from Iesus Christ.

1. Tim. 6. 16. 1. Iohn. 4. 12. e Who is nerest to his Father, not only in respect of his loue towardes him, but by the bond of nature, and for that vnion or oneresse that is betweene them, whereby the Father and the Sonne are one. f Reuciled him and shewed him vnto vs, whereas before he was hid vnder the shadowes of the Lawe, so that the quickenes of the sight of our mindes was not able to perceiue him: for whosoeuer seeth him, seeth the Father also.

11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ, who is now present.

the Iewes sent Priestes & Leuites from Hierusalem, to aske him, Who art thou?

20 And he [g] confessed and [h] denied not, and said plainely, I ✣ am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, [i] I am not. Art thou [k] that Prophet? And he answered, No.

22 Then said they vnto him, Who art thou, that we may giue an answere to them that sent vs? what saist thou of thy selfe?

23 He said, I ✣ am the voyce of him that cryeth in the wildernes, Make straight the waye of the Lord, as said the Prophet Esaias.

24 [12] Now they which were sent, were of the Pharises.

25 And they asked him, and said vnto him, [l] Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one [m] among you, whome ye knowe not.

27 ∴ He it is that commeth after me, which was before me, whose shoe latchet I am not worthie to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ [13] The next day Iohn seeth Iesus cōming

g He did acknowledge him, & spake of him plainely and openly.

h This rehearsing of one and the selfe same thing though in diuers wordes, is vsed much of the Hebrewes, and it hath great force, for they vse to speake one thing twise, to set it out more certainely & plainely.

✣ Act. 13. 25.

i The Iewes thought that Elias should come againe before the dayes of Messias, and they tooke the ground of that their opinion out of Malac. 4. 5. which place is to be vnderstoode of Iohn, Mat. 11. 14. And yet Iohn denieth that he is Elias, answering them in deede according as they ment.

k They inquire of some great Prophet, and not of Christ, for Iohn denied before that he is Christ, for they thought that some great Prophet should be sent, like vnto Moses, wresting to that purpose that place of Deut. 18. 15. Which is to be vnderstoode of all the companie of the Prophets and ministers, which haue bene and shalbe to the end, and especially of Christ who is the head of all Prophets. ✣ Isa. 40. 3. Mat. 3. 3. Luk. 3. 4.

12 Christ is the authour of baptisme, and not Iohn: and therefore the force thereof consisteth not in Iohn, who is the minister, but wholy in Christ the Lord.

l Hereby we may proue that the Iewes knewe there should be some change in religion vnder Messias.

m Whome all the world seeth, and knoweth not amongst you. ∴ Mat. 3. 11. Mar. 1. 7. Luk. 3. 16. Act. 1. 5. & 11. 16. & 19. 4.

13 The bodie and trueth of all the sacrifices of the Lawe, to make satisfaction for the sinne of the world, is in Christ.

vnto him, & saith, Behold [n] that Lambe of God, which [o] taketh away the [p] sinne of the world.

30 This is he of whom I said, After me commeth a man, which was before me: for he was better then I,

31 And [q] I knew him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 [14] So Iohn bare recorde, saying, I beheld the Spirit come downe from heauen, like a doue, and it abode vpon him,

33 And I knew him not: but he that sent me to baptize with water, he said vnto me, Vpon whom thou shalt see that Spirit come downe, & tary still on him, that is he which baptizeth with the holy Ghost.

34 And I sawe, and bare record that this is [r] that Sonne of God.

35 ¶ [15] The next day, Iohn stoode againe, & two of his disciples.

36 [16] And he behelde Iesus walking by, and said, behold that Lambe of God.

37 [17] And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and sawe them followe and said vnto them, What seeke ye? And they said vnto him, Rabbi (which is to say by interpretation, Master) [s] where dwellest thou?

n This word (that) which is added hath great force in it, not onely to set forth the worthines of Christ, & so to separate him frō the lambe which was a figure of him and frō al other sacrifices of the Law, but also to bring in to our mindes the Prophecies of Esay and others.

o This word of the present time, signifieth a continuall acte, for the Lambe hath this vertue proper vnto him & for euer to take away the sinnes of the world.

p That is, that roote of sinnes, to wit, our corruptiō, and so consequētly the fruites of sinne, which are commōly called in the plurall nomber, sinnes.

q I neuer knew him by face, before.

14 Christ is proued to be the Sonne of God, by the comming downe of the holy Ghost, by the Fathers voyce, & by Iohns testimonie. ✣ *Mat. 3. 16 Mar. 1. 10. Luk. 3. 22*

r *This word (That) poynteth out vnto vs some excellent thing, and maketh a differēce betweene Christ and other, whom Moses and the Prophets commonly call the sonnes of God, or the sonnes of the most high.* 15 Iohn gathered disciples not to him self, but to Christ. 16 Christ is set before vs to followe, not as a vaine shadow, but as our Mediatour. 17 In this first gathering of the disciples, we haue shewed vnto vs, that the beginning of saluation is from God, who calleth vs vnto his Sonne by the ministerie of his seruants: whom (so preuenting vs) we must also heare, & follow him home, that being instructed by him, we may also instruct others. *s* Where is thy lodging?

39 He ſaid vnto them, Come, and ſee. They came and ſawe where he dwelt, and abode with him that day: for it was about the [t] tenth houre.

40 Andrewe, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The ſame found his brother Simon firſt, & ſaid vnto him, we haue found that Meſſias, which is by interpretation, that [u] Chriſt.

42 And he brought him to Ieſus. And Ieſus beheld him, and ſaid, Thou art Simon the ſonne of Iona: thou ſhalt be called Cephas, which is by interpretation, a ſtone.

43 ¶ The daye folowing, Ieſus woulde go into Galile, and found Philippe, and ſaid vnto him, Followe me.

44 Now Philippe was of Bethſaida, the citie of Andrewe and Peter.

45 [18] Philippe found Nathanael, and ſaid vnto him, We haue found him, of whome ✣ Moſes did write in the Law, & the ✣ Prophets, Ieſus that ſonne of Ioſeph, that was of Nazareth.

46 [19] Then Nathanael ſaide vnto him, Can there anie good thing come out of Nazareth? Philippe ſaid to him, Come, and ſee.

47 [20] Ieſus ſawe Nathanael comming to him, and ſaid of him, Beholde indeede an Iſraelite, in whome is no guile.

48 [21] Nathanael ſaid vnto him, Whence knoweſt thou me? Ieſus anſwered, and ſaid vnto him, Before that Philippe called thee, when thou waſt vnder the figge tree, I ſawe thee.

49 Nathanael anſwered, and ſaid vnto him, Rabbi, thou art that Sonne of God: thou art that King of Iſrael.

50 Ieſus anſwered, and ſaid vnto him, Becauſe I ſaid vnto thee, I ſaw thee vnder the figge tree, beleuest

t *The night grewe on.*

u *That is, anointed, and king after the maner of the Iewish people.*

18 The good indeuours euen of the vnlearned, God doeth ſo allowe, that he maketh them maſters to the learned.

✣ *Gen.49.10. Deut.18.18.*

† *Iſa.4.2.& 40.10 & 45.8. Iere 23.5.& 33.14. Ezech.34.23. and 37.24. Dan.9.24.*

19 We muſt eſpecially take heede of falſe preſumptions, which ſhut vp againſt vs the entrance to Chriſt.

20 Simple vprightnes diſcerneth the true Iſraelites from the falſe.

21 The end of miracles is to ſet before vs Chriſt the almightie, and alſo the only author of our ſaluation, that we may apprehende him by faith.

beleueſt thou? thou ſhalt ſee greater thinges then theſe.

51 And he ſaid vnto him, Verely, verely, I ſay vnto you, hereafter ſhal ye ſee heauen open, and the Angels of God ✣ [x] aſcending, & deſcending vpon that Sonne of man.

✣ Gen. 28. 12.

x By theſe wordes, the power of God is ſignified which ſhould appeare in his miniſterie by the Angels ſeruing him, as the head of the Church.

CHAP. II.

1 Chriſt turneth water into wine, 11 which was the beginning of his miracles. 12 He goeth downe to Capernaum, 13 from thence he goeth vp to Hieruſalem, 15 and caſteth the marchandiſe out of the Temple. 19 He foretelleth that the Temple, that is, his bodie ſhalbe deſtroyed of the Iewes. 23 Many beleeue in him, ſeeing the miracles which he did.

1 Chriſt declaring openly in an aſſemblie by a notable miracle, ỹ he hath power ouer the nature of things, to feede mãs body, leadeth ỹ minds of al men, to his ſpirituall and ſauing vertue and power.

1 AND [1] the [a] third day, was there a marriage in Cana *a towne* of Galile, and the mother of Ieſus was there.

2 And Ieſus was called alſo, and his diſciples vnto the marriage.

3 [2] Now when the wine failed, the mother of Ieſus ſaid vnto him, They haue no wine.

4 Ieſus ſaid vnto her, Woman, what haue I to do with thee? mine [b] houre is not yet come.

5 His mother ſaid vnto the ſeruants, Whatſoeuer he ſaith vnto you, do it.

6 And there were ſet there, ſix [c] waterpots of ſtone, after the maner of the purifying of the Iewes, conteining two or three [d] firkins a piece.

7 And Ieſus ſaid vnto them, Fil the waterpots with water. Then they filled them vp to the brim.

8 Then he ſaid vnto them, Drawe out now & beare vnto the gouernour of the feaſt. So they bare it.

9 Now when the gouernour of the feaſt had

a *After the talke which he had with Nathanael, or after that he departed from Iohn, or after that he came into Galile.*

2 Chriſt is carefull enough of our ſaluation, & therefore hath no neede of others to put him in minde of it.

b *Mine appointed time.* c *Theſe were veſſels appointed for water, wherein they waſhed themſelues.* d *Euerie firkin contained an hundred pound, at twelue ounces the pound: Whereby we gather that Chriſt holpe them with a thouſand and eight hundred poundes of wine.*

tasted the water that was made wine, (for he knew not whence it was: but the seruants, which drewe the water, knewe) the gouernour of the feast called the bridegrome,

10 And said vnto him, All men at the beginning set forth good wine, & when men haue [e] wel drunke, then that which is worse: *but* thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana *a towne* of Galile, and shewed forth his glorie: and his disciples beleeued on him.

12 After that he went down into Capernaum, he & his mother, and his [f] brethren, and his disciples: but they continued not many daies there.

13 [3] For the Iewes Passeouer was at hande. Therefore Iesus went vp to Hierusalem.

14 [4] And he found in the Temple those that solde oxen, and sheepe, and doues, and changers of money, sitting *there*.

15 Then he made a scourge of smal cordes, & draue them al out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrew the tables,

16 And said vnto them that solde doues, Take these things hence: make not my Fathers house an house of marchandise.

17 And his disciples remembred, that it was written, ✣ The [g] zeale of thine house hath eaten me vp.

18 [5] Then answered the Iewes, and said vnto him, What [h] signe shewest thou vnto vs, that thou doest these things?

[e] *VVord for word, are drunken: Now this speach, to be drunken, is not alwayes taken in euill part in the Hebrew tongue, but signifieth some time such store, and plentyfull vse of wine, as doeth not passe measure, as Gen. 43 34.*

[f] *That is, his Cousins.*

3 Christ being made subiect to the Law for vs, satisfieth ✣ Lawe of the Passeouer

4 Christ being ordeined, to purge ✣ church, doeth with great zeale begin his office both of Priest and Prophet.

✣ *Psal. 69. 9.*

[g] *Zeale in this place is taken for a wrathfull indignation & displeasure of the minde conceiued of some naughtie and euill dealing towardes them whome we loue well.*

5 Against them which so binde God to an ordinarie calling which they themselues most shamefully abuse, that they will not admit an extraordinarie, which God cõfirmeth frõ heauẽ (and they although in vaine would haue it extinguished) vnles it be sealed with outward and bodily miracles.

[h] *VVith what miracle doest thou confirme it, that we may see that heauenly power & vertue, which giueth thee authoritie to speake and do thus?*

19 Ieſus anſwered and ſaid vnto them, ✣ Deſtroy this Temple, and in three dayes I will raiſe it vp againe.

✣ *Mat.26.61. and 27.40. Mar.14.58. and 15.29.*

20 Then ſaid the Iewes, Fortie and ſix yeres was this Temple a buylding, and wilt thou reare it vp in three dayes?

21 But he ſpake of the [i] temple of his body.

i That is, of his bodie.

22 Aſſoone therfore as he was riſen from the dead, his diſciples remembred that he thus ſaid vnto them: and they beleued the Scripture, and the worde which Ieſus had ſaid.

23 Now when he was at Hieruſalē at the Paſſeouer in the feaſt, many beleeued in his Name, when they ſawe his miracles which he did.

6 It is not good crediting them, which ſtād only vpon miracles.

24 [6] But Ieſus did not commit him ſelfe vnto them, becauſe he knewe them all,

7 Chriſt is the ſearcher of hearts, and therfore true God.

25 [7] And had no nede that any ſhould teſtifie of man: for he knewe what was in man.

CHAP. III.

Chriſt teacheth Nicodemus the verie principles of Chriſtian regeneration. 14 The ſerpent in the wildernes. 23 Iohn baptizeth, 27 and teacheth hu, that he is not Chriſt.

1 THere [a] was now a man of the Phariſes, named Nicodemus, a [a] ruler of the Iewes.

1 There are none ſometimes more vnlearned, then the learned: but as well the learned as the vnlearned muſt deſire wiſdome of Chriſt onely.

2 This *man* came to Ieſus by night, and ſaide vnto him, Rabbi, we knowe that thou art a [b] teacher come from God: for no man could do theſe miracles that thou doeſt, [c] except God were with him.

3 [a] Ieſus anſwered, & ſaid vnto him, Verely,

a A man of great eſtimation, and a ruler amongſt the Iewes. b VVe knowe that thou art ſent from God to teache vs. c But he in whome ſome part of the excellencie of God appeareth. And if Nicodemus had knowen Chriſt aright, he would not only haue ſaid that God was with him, but in him, as Paul doeth, 2. Corint. 1. 19.

The beginning of Chriſtianitie conſiſteth in this, that we knowe our ſelues not onely to be corrupt in part, but to be wholy dead in ſinne: ſo that our nature hath neede to be created anewe, as touching the qualities therof: which can be done by no other vertue, but by that diuine and heauenly, whereby we were firſt created.

verely

verely I say vnto thee, except a man be borne a-gaine, he can not [d] see the [e] kingdome of God.

4 Nicodemus said vnto him, Howe [f] can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he can not enter into the kingdome of God.

6 That which is borne of the flesh, is [g] flesh: and that that is borne of the Spirit, is spirit.

7 Marueile not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it [h] listeth, and thou heareſt the sounde thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.

9 [3] Nicodemus answered, and said vnto him, How can these things be?

10 Iesus answered, & said vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, we speake that we knowe, and testifie, that we haue seene: but ye receiue not our [i] witnes.

12 If when I tel you earthly things, ye beleeue not, how should ye beleeue, if I shall tell you of heauenly things?

13 For no [k] man [l] ascendeth vp to heauen, but

d *That is, go in, or enter, as he expoundeth him self afterward, vers 5.*

e *The Church: for Christ sheweth in this place, how we come to be citizens and to haue ought to doe in the citie of God.*

f *Howe can I that am olde, be borne againe? for he answereth as if Christ his words belonged to none but to him.*

g *That is, fleshly, to wit, wholy vncleane & vnder the wrath of God: and therefore this word (Flesh) signifieth the corrupt nature of man: contrary to which is the (Spirit) that is the man ingrafted into Christ through the grace of the holy Ghost, whose nature is euerlasting and immortall, though the strife of the flesh remaineth.*

h *VVith free and wandring blastes as it listeth.*

3 The secret mysterie of our regeneration which can not be comprehended by mans capacitie, is perceiued by faith, and that in Christ onely: because that he is both God on earth, and man in heauen, that is to saye, in such sort man, that he is God also, and therfore almightie: and in such sort God, that he is man also, and therfore his power is manifest vnto vs.

i *You handle doutfull things and such as you haue no certaine authour for, and ye men beleeue you: but I teache those things that are of a trueth and well knowen, and you beleeue me not.*

k *Only Christ can teache vs heauenly things, for no man of himself, &c.*

l *That is, hath any spirituall light and vnderstading, or euer had, but only that Sonne of God, which came downe to vs.*

he that hath descended from heauen, [m] that Sone of man which [n] is in heauen.

14 ✣ And as Moses lift vp the serpent in the wildernes, so must that Sonne of man be lift vp,

15 That whosoeuer beleueth in him, shoulde not perish, but haue eternall life.

16 ✣ [5] For God so loued the worlde, that he hath giuen his onely begotten Sonne, that whosoeuer beleueth [o] in him, should not perishe, but haue euerlasting life.

17 ✣ [6] For God sent not his Sonne into the world, that he should [p] condemne the world, but that the [q] world through him might be saued.

18 He that beleeueth in him, is not condemned: but he that beleueth not, is condemned already, because he hath not beleued in the Name of that onely begotten Sonne of God.

19 ✱ [7] And this is the [r] cõdemnation, that that light came into the world, & mẽ loued darknes rather thẽ that light, because their dedes were euil.

20 For euery man that euil doeth, hateth the light, neither commeth to light, least his deedes should be reproued.

21 But he that [s] doeth trueth, cõmeth to the light, that his deedes might be made manifest, that they are wrought [t] according to God.

22 ¶ After these things, came Iesus and his

m Whereas he is saide to haue come downe from heauẽ, that must be vnder stoode of his Godhead, and of the maner of his conception: for Christ his byrth vpon the earth was heauẽly, and not earthly, for he was conceiued by the holy Ghost.

n That which is proper to the diuinitie of Christ, is here spokẽ of whole Christ, to giue vs to vnderstand that he is but one person, wherein two natures are vnited, and this kinde of speache men call, the communicating of proprieties.

✣ *Num. 21. 9. Chap. 12. 32.*

✣ *1. Ioh. 4. 9.*

5 Nothing els but the free loue of the Father, is the beginning of our saluation, and Christ is he in whome our righteousnes and saluation is resident: and faith is the instrument or meane whereby we apprehend it, and life euerlasting is that which is set before vs to apprehend.

o It is not all one to beleue in a thing, and to beleue of a thing, for we may not beleeue (in any thing) saue onely in God, but we may beleeue (of any thing) whatsoeuer, this saith Nazianzen in his oration of the Spirit. ∴ *Chap. 9. 39. & 12. 47.*

6 Not Christ, but the despising of Christ doeth condemne.

p That is, to be the cause of the condẽning of the world, for in deede sinnes are the cause of death, but Christ shal iudge the quicke and the dead. *q Not only the people of the Iewe, but whosoeuer shall beleue in him.* ✱ *Chap. 1. 9.*

7 Only wickednes is the cause, why mẽ refuse the light that is offred thẽ.

r That is, the cause of condẽnation, which sticketh fast in man, vnlesse through God his great benefit, they be deliuered from it. *s That is, he that leadeth an honest life, and voyde of all craft and deceit.* *t That is, with God, God as it were going before.*

✣ *Chap.4.1.*
8 Satã inflameth the disciples of Iohn with a fond emulation of their master, to hinder the course of the Gospel: but Iohn being mindfull of his office, doeth not only breake of their endeuours, but also taketh occasion thereby to giue testimonie of Christ, how that in him onely the Father hath set foorth life euerlasting.

✣ *Chap.1.34.*
u VVhat meane you to go about to better my state? this is euery mans lot & portion, that they can not better thẽ selues one iote.

v Chap.1.20.
x Is nothing els but man, a piece of worke made of the slyme of the earth.
y Sauoureth of nothing, but corruption, ignorance, dulnes, &c.
z VVhat he knoweth fully & perfectly
a That is, very few.
✱ *Rom.3.4.*
✱ *Mat.11.27.*
b Committed them to his power & wil.
✱ *Abac.2.4.*
1 Iohn.5.10.

disciples into the land of Iudea, and there tarried with them, and ✣ baptized.

23 And Iohn also baptized in Enon beside Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 [8] Then there arose a question betweene Iohns disciples and the Iewes, about purifying.

26 And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyonde Iordan, to whome ✣ thou barest witnes, beholde, he baptizeth, and all men come to him.

27 Iohn answered, & said, A man [u] can receiue nothing, except it be giuen him from heauen.

28 Ye your selues are my witnesses, that [v] I said, I am not that Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioye therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that is come from an hie, is aboue all: he that is of the earth, is of the [x] earth, & [y] speaketh of the earth: he that is come from heauen, is aboue all.

32 And what he hath [z] seene and heard, that he testifieth: but [a] no mã receiueth his testimonie.

33 He that hath receiued his testimonie, hath sealed that ✱ God is true.

34 For he whome God hath sent, speaketh the wordes of God: for God giueth *him* not the Spirit by measure.

35 The Father loueth the Sonne, and hath ✱ [b] giuen all things into his hand.

36 * He that beleueth in the Sõne, hath euerlasting

ing life, & he that obeyeth not the Sonne, shal not see life, but the wrath of God abideth on him c *Shall not enioy.*

CHAP. IIII.

1 Iesus being wearie asketh drinke of the woman of Samaria. 21 He teacheth the true worship. 26 He confesseth that he is the Messias. 32 His meate. 39 The Samaritanes beleeue in him. 46 He healeth the Rulers sonne.

1 NOwe [c] when the Lord knewe, howe the Pharises had heard, that Iesus made ✣ & baptized mo disciples then Iohn,

2 (Though Iesus him self baptized not: but his disciples)

3 He left Iudea, and departed againe into Galile.

4 And he must nedes go through Samaria.

5 [d] Then came he to a citie of Samaria called Sychar, nere vnto the possession that ✣ Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate [a] thus on the wel: it was about the [b] sixt houre.

7 There came a woman of Samaria to drawe water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to bye meate.

9 Then said the womā of Samaria vnto him, Howe is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes [c] medle not with the Samaritans.

10 Iesus answered and said vnto her, If thou knewest [d] that gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest

1 This measure is to be kept in doing of our duetie, that neither by feare we be terrified frō going forwarde, neither by rashnes procure or plucke daungers vpon our heads.

✣ *Chap 3, 22.*

2 Christ leauing the proude Pharises, communicateth the treasures of euerlasting life with a poore sinfull woman, & stranger, refelling the grosse errours of the Samaritans, & defending the true seruice of God, which was deliuered to the Iewes, but yet so, that he calleth both of thē backe to him selfe, as one whō

only all the fathers, and also all the ceremonies of the Lawe, did regard, & had a respect vnto. ✣ *Gene. 33. 19. and 48. 22. Iosua. 24. 32.*

a *Euen as he was weary, or, because he was wearie.* b *It was almost noone.*

c *There is no familiaritie nor friendship, betwene the Iewes, and the Samaritanes.*

d *By this word (That) we are giuen to vnderstand, that Christ speaketh of some excellent gift, that is to say, euen of him selfe, whom his Father offred to this woman.*

haue

haue asked of him, & he would haue giuen thee, [e] water of life.

11 The woman ſaid vnto him, Syr, thou haſt nothing to drawe with, & the well is deepe: from whence then haſt thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he him ſelfe dranke thereof, and his ſonnes, and his cattel?

13 Ieſus anſwered, & ſaid vnto her, Whoſoeuer drinketh of this water, ſhal thirſt againe:

14 But whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer be more a thirſt: but the water that I ſhal giue him, ſhalbe in him, a wel of water, ſpringing vp into euerlaſting life.

15 The woman ſaid vnto him, Syr, giue me of that water, that I may not thirſt, neither come hither to drawe.

16 Ieſus ſaid vnto her, Go, call thine husband, and come hither.

17 The woman anſwered, and ſaid, I haue no husband. Ieſus ſaid vnto her, Thou haſt wel ſaid, I haue no husband.

18 For thou haſt had fiue husbands, and he whom thou now haſt, is not thine husband: that ſaideſt thou truely.

19 The woman ſaid vnto him, Syr, I ſee that thou art a Prophet.

20 [3] Our fathers worſhipped in this [f] mountaine, & ye ſay, that in ✣ Hieruſalem is the place where men ought to worſhip.

21 Ieſus ſaid vnto her, Woman, beleeue me, the houre commeth, when ye ſhall neither in this mountaine, nor at Hieruſalem worſhip the Father.

22 Ye

e This euerlaſting water, that is to ſay, the exceeding loue of God, is called lyuing, or of life, to make a differẽce betwene it, and the water that ſhould be drawen out of a wel: and theſe metaphores, are very much vſed of the Iewes, Ier. 2. 13. Ioel 3. 18. Zach. 13. 11.

3 All the religion of ſuperſtitious people, ſtãdeth for the moſt part, vpon two pillers, but very weake, that is to ſay, vpon the examples of the fathers, peruerted, and a foliſh opinion of outward things: againſt which errours we haue to ſet the word & nature of God.

f The name of this mountaine is Gariz im, whereupon Sanaballetta the Cuthite built a temple by Alexander of Macedonie his leaue, after the victorie of Iſſica: and made there Manaſſes his ſonne in lawe, high Prieſt, Ioſeph. booke 11. ✣ *Deut. 12. 6.*

22 Ye worshippe that which ye ✣ knowe not: we worshippe that which we knowe: for saluation is of the Iewes. ✣ 2. King. 17. 29.

23 But the houre commeth, and now is, when the true worshippers shall worshippe the Father in [g] spirit, and trueth: for the Father requireth euen such to worshippe him.

24 ✣ God is a [h] Spirit, and they that worshippe him, must worshippe him in spirit and trueth.

25 The woman said vnto him, I know wel that Messias shall come which is called Christ: when he is come, he will tell vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 ¶ And vpon that, came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman thē left her waterpot, & went her way into the citie, and said to the men,

29 Come, see a man which hath tolde me all things that euer I did: is not he that Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 [4] But he said vnto them, I haue meate to eate that ye knowe not of.

33 Then said the disciples betwene them selues, Hath anie man brought him meate?

34 Iesus said vnto them, My meate is that I may do the wil of him that sent me, and finish his worke.

35 [5] Saye not ye, There are yet foure mo-

g *This word (Spirit) is to be taken here, as it is set against that commandement, which is called carnall, Hebr. 7. 16. as the commandement is considered in it self: and so he speaketh of (Trueth) not as we set it against a lye, but as we take it in respect of the outward ceremonies of the Lawe, which did onely shadowe that which Christ performed in deede.* ✣ 2. Cor. 3. 27.

h *By the word (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinitie.*

4 We may haue care of our bodies, but yet so that we preferre willingly and freely the occasion which is offred vs to enlarge the kingdom of God, before all necessities of this life whatsoeuer.

5 When the spiritual corne is ripe, we must not linger, for so the children of this world would condemne vs.

neths,

neths, and *then* commeth harueſt? Beholde, I ſay vnto you, Liſt vp your eyes, and looke on the regions: ✣for they are white alreadie vnto harueſt.

✣ *Mat.9.37. Luke.10.2.*

6 The doctrine of the Prophets was as it were a ſowing time: and the doctrine of the Goſpell, as the harueſt, and there is an excellent agremẽt betwene thẽ both, & the miniſters of them both.

36 [6] And he that reapeth, receiueth reward, and gathereth fruite vnto life eternall, that both he that ſoweth, and he that reapeth, might reioyce together.

37 For herein is the [i] ſaying true, that one ſoweth, and an other reapeth.

i *That prouerbe.*

38 I ſent you to reape that, wherein ye beſtowed no labour: other men laboured, & ye are entred into their labours.

7 The Samaritanes doe moſt ioyfully embrace that, which the Iewes moſt ſtubburnly reiected.

39 [7] Now manie of the Samaritans of that citie beleeued in him, for the ſaying of the woman which teſtified, He hath tolde me all things that euer I did.

40 Then when the Samaritans were come vnto him, they beſought him, that he would tarie with them: and he abode there two dayes.

41 And manie mo beleeued becauſe of his owne worde.

42 And they ſaid vnto the woman, Nowe we beleeue, not becauſe of thy ſaying: for we haue heard him our ſelues, and knowe that this is indeede that Chriſt the Sauiour of the worlde.

8 The deſpiſers of Chriſt depriue thẽ ſelues of his benefite: yet Chriſt prepareth a place for him ſelfe.

43 ¶ [8] So two dayes after he departed thence and went into [k] Galile.

k *Into the townes and villages of Galile, for he would not make abode in his countrie of Nazareth, becauſe they deſpiſed him, and where (as the other Euangeliſtes write) the efficacie of his benefits, was hindred, through their marueillous ſtifneckednes.*

44 For Ieſus him ſelfe had ✣teſtified that a Prophet hath none honour in his owne coũtre.

✣ *Mat.13.57. Mar.6.4. Luke 4.24.*

45 Then when he was come into Galile, the Galileans receiued him, which had ſeene all the things that he did at Hieruſalem at the feaſt: for they went alſo vnto the feaſt.

46 [9] And Ieſus came againe into ∵ Cana

9 Although Chriſt be abſent in bodie, yet he worketh mightilie in his beleeuers, by his word.

∵ *Chap.2.1.12.*

of Galile, where he had made of water, wine. And there was a certain ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, & besought him that he would go downe, & heale his sonne: for he was euen ready to die.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The ruler said vnto him, Syr go downe before my sonne dye.

50 Iesus said vnto him, Go thy way, thy sonne liueth: and the man beleeued the worde that Iesus had spoken vnto him, and went his way.

51 And as he was nowe going downe, his seruaunts met him, saying, Thy sonne liueth.

52 Then enquired he of them the houre whē he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knew, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleeued, & al his housholde.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

l Some of Herods courtiers, for though Herod was not a king, but a Tetrarche, yet the lofte name only except, he was a king, or at least the people called him a king.

CHAP. V.

One lying at the poole, 5 is healed of Christ on the Sabbath: 10 The Iewes that rashly finde faulte with that his deede, 17 he commeneth with the authoritie of his Father. 19. 20 He proueth his diuine power by many reasons, 45 and with Moses testimonie.

AFter ✣ that, there was a feast of the Iewes and Iesus went vp to Hierusalem.

2 [1] And there is at Hierusalem by the place of the sheepe, a [a] poole called in Ebrew [b] Bethesda, hauing fiue porches:

✣ *Leuit.23.3. Deut.16.1.*

1 There is no disease so olde, which Christ can not heale.

a Whereof cattell dranke, and vsed to be plunged in, whereof there could not be but great store at Hierusalem. b That is to say, the house of powring out, because great store of water was powred out into that place.

3 In the which lay a great multitude of ſicke folke, of blinde, halte, and withered, wayting for the mouing of the water.

4 For an Angel went downe at a certaine ſeaſon into the poole, and troubled the water: whoſoeuer then firſt, after the ſtirring of the water, ſtepped in, was made whole of whatſoeuer diſeaſe he had.

5 And a certaine man was there, which had bene diſeaſed eight and thirtie yeres.

6 When Ieſus ſawe him lie, and knewe that he nowe long time had bene diſeaſed, he ſaid vnto him, Wilt thou be made whole?

7 The ſicke man anſwered him, Sir I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another ſteppeth downe before me.

8 Ieſus ſaid vnto him, Riſe: take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the ſame day was the Sabbath.

10 [2] The Iewes therefore ſaid to him that was made whole, It is the Sabbath *day*: ✣ it is not lawfull for thee to cary thy bed.

11 He anſwered thē, He that made me whole, he ſaid vnto me, Take vp thy bed, and walke.

12 Then aſked they him, What man is that which ſaid vnto thee, Take vp thy bed & walke?

13 And he that was healed, knewe not who it was: for Ieſus had conueyed him ſelf away from the multitude that was in that place.

14 And after that, Ieſus founde him in the Temple, and ſaid vnto him, Beholde, thou art made whole: ſinne no more, leaſt a worſe thing come vnto thee.

15 ¶ The man departed and tolde the Ie[w]

2 True religion is not more cruelly aſſaulted by any meanes, then by the pretence of religion it ſelfe.
✣ *Iere.17.22.*

that it was Ieſus, which had made him whole.

16 And therefore the Iewes did perſecute Ieſus, and ſought to ſlay him, becauſe he had done theſe things on the Sabbath *day*.

17 [3]But Ieſus anſwered them, My Father worketh hitherto, and I worke.

18 ✣ Therefore the Iewes ſought the more to kill him: not onely becauſe he had broken the Sabbath: but ſaid alſo that God was [c]his Father, and made him ſelfe equall with God.

19 Then anſwered Ieſus, and ſaid vnto them, Verely, verely I ſay vnto you, The Sonne can do nothing [d] of him ſelf, ſaue that he [e]ſeeth the Father do: for whatſoeuer things he doth, the ſame things doeth the Sonne [f]in like maner.

20 For the Father loueth the Sonne, & ſheweth him al things, whatſoeuer he him ſelf doeth, and he will ſhew him greater workes then theſe, that ye ſhould marueile.

21 [4]For likewiſe as the Father raiſeth vp the dead, and quickeneth them, ſo the Sonne quickeneth whom he will.

22 For the Father [g]iudgeth [h]no man, but hath

3 The worke of God was neuer the breache of the Sabbath: but the workes of Chriſt, are the workes of the Father, both becauſe they are one God, and alſo becauſe the Father doeth not worke but in the Sonne.

✣ *Chap. 7. 19.*

c *That is, his onely and no mans els, which they gather by that, that he ſaieth, (And I worke) applying this word (worke) to him ſelfe, which is proper to God, & therefore maketh him ſelfe equall to God.*

d *Not onely without his Fathers authoritie, but alſo without his mightie working and power.* e *This muſt be vnderſtood of Chriſt his perſon, which conſiſteth of two natures, and not ſimply of his Godhead: ſo then he ſaieth that his Father moueth and gouerneth him in all things, but yet not withſtanding whō he ſaieth he worketh with his Father, he meaneth his Godhead.* f *In like ſort, ioyntly and together. Not for ỹ the Father doeth ſome things, and then the Sonne worketh after him and doeth the like, but becauſe the might and power of the Father and the Sonne do worke equally and ioyntly together.*

4 The Father maketh no man partaker of euerlaſting life, but in Chriſt, in whom onely alſo he is truely worſhipped.

g *This word (Iudgeth) is taken by the figure Synecdoche, for all gouernement.*

h *Theſe wordes are not ſo to be taken, as though they ſimply denied that God gouerneth the worlde, but as the Iewes imagined it, which ſeparate the Father frō the Sonne, whereas in dede, the Father doeth not gouerne the world, but only in the perſone of his Sonne, being made manifeſt in the fleſhe: ſo ſaieth he afterward verſ. 30. that he came not to doe his owne will: that his doctrine is not his owne, chap. 7. 16. that the blind man and his parentes ſinned not, &c. chap. 9. 3.*

committed all iudgement vnto the Sonne,

23 Becauſe that all men ſhoulde honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the ſame honoureth not the Father, which hath ſent him.

24 [5]Verely, verely I ſay vnto you, he that heareth my worde, and beleeueth him that ſent me, hath euerlaſting life, and ſhal not come into condemnation, but hath paſſed from death vnto life.

25 [6]Verely, verely I ſay vnto you, [ẏ] houre ſhal come, and now is, when the dead ſhall heare the voyce of the Sonne of God: and they that heare it, ſhall liue.

26 For as the Father hath life in him ſelfe, ſo likewiſe hath he giuen to the Sonne to haue life in him ſelfe.

27 And hath giuen him [i] power alſo to execute iudgement, in that he is the [k] Sõne of man.

28 [7]Marueile not at this: for the houre ſhall come in the which all that are in the graues, ſhall heare his voyce.

29 [8]And they ſhall come [l] forth, ✣ that haue done good, vnto the [m] reſurrectiõ of life: but they that haue done euill, vnto the reſurrectiõ of condemnation.

30 [9]I can [n] do nothing of mine owne ſelf: [o] as I heare, I iudge: and my iudgemẽt is iuſt, becauſe I ſeeke not mine owne will, but the will of the Father who hath ſent me.

31 If I ✣ ſhould beare witnes of my ſelfe, my

5 The Father is not worſhipped but by his Sonnes word apprehended by faith, which is the onely way that leadeth to eternall life.

6 We are all dead in ſinne, & can not be quickened by any other meanes, thẽ by the word of Chriſt apprehended by faith.

i That is, high and ſoueraigne power to rule and gouerne all things, in ſo much that he hath power of life and death.

k That is, he ſhall not onely iudge the world as he is God, but alſo as he is mã he receiued this of his Father to be iudge of the world.

7 All ſhall appeare before the iudgement ſeate of Chriſt at length, to be iudged.

8 Faith and infidelitie, ſhalbe iudged by their fruites.

l Of their graues. ✣ Mat.25.41. m To that reſurrection which hath life euerlaſting folowing it: againſt which is ſet the reſurrection of condemnation, that is, which condemnation followeth.

9 The Father is the authour and approuer of al things which Chriſt doth.

n Looke verſ.22. o As my Father directeth me, who dwelleth in me. ✣ Chap.8.14.

witnes

witnes were not [p] true.

32 ✣ There is an other that beareth witnes of me, and I knowe that the witnes, which he beareth of me, is true.

33 ✝ [10] Ye sent vnto Iohn, and he bare witnes vnto the trueth.

34 But I receiue not the recorde of man: neuertheles these things I say, that ye might be saued.

35 He was a burning, and a shining candle: and ye would for [q] a season haue reioyced in his light.

36 But I haue greater witnes then the witnes of Iohn: for the workes which the Father hath giuē me to finish, the same works that I do, beare witnes of me, that the Father sent me.

37 And the ∴ Father him self, which hath sent me, beareth witnes of me. Ye haue not heard his voyce at any time, * neither haue ye seene his shape.

38 And his word haue ye not abiding in you: for whom he hath sent, him ye beleeue not.

39 * Searche the Scriptures: for in them ye thinke to haue eternal life, & they are they which testifie of me.

40 But ye wil not come to me, that ye might haue life.

41 I receiue not praise of men.

42 But I know you, that ye haue not the [r] loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another shall come in his owne name, him will ye receiue.

44 Howe can ye beleeue, which receiue * honour one of another, & seeke not the honour that commeth of God alone?

45 [ſ] Do not thinke that I wil accuse you to my

p *Faithfull, that is, worthie to be credited, Luke chap. 8.14.*

✣ *Mat.3.17.*

✝ *Chap.1.27.*

10 Christ is declared to be the onely Sauiour by Iohns voyce, and infinite miracles, and by ȳ testimonies of al the Prophets. But ȳ world not withstanding being addicted to false prophetes, and desirous to seeme religious, seeth none of all these things.

q *A litle while.*

∴ *Mat.3.17. and 17.5.*

* *Deut.4.12.*

* *Act.17.11.*

r *Loue toward God.*

* *Chap.12.43.*

ſ *This denial doth not put away that which is here said, but correcteth it, as if Christ said, the Iewes shall haue no sorer an accuser, then Moses.*

Father: there is one that accuseth you, *euen* Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: ✣ for he wrote of me.

47 But if ye beleeue not his writings, howe shall ye beleeue my wordes?

✣ *Gen.3.15. & 22.18. and 49.10. Deut.18.15.*

CHAP. VI.

1 Fiue thousand are fed with fiue loaues and two fishes. 15 Christ goeth apart from the people. 17 As his disciples were rowing, 19 he commeth to them walking on the water. 26 He reasoneth of the true, 27 and euerlasting 35 bread of life. 52 The Iewes murmur, 60 and many of the disciples depart frō him. 69 The Apostles confesse him to be the Sonne of God.

1 AFter these things, Iesus wēt his way [a] ouer the sea of Galile, which is Tiberias.

2 And a great multitude folowed him, because they saw his miracles, which he did on the that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Now the Passeouer, a ✣ feast of the Iewes was nere.

5 ∴ [1] Then IESVS lift vp *his* eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shall we buye bread, that these might eate?

6 (And this he said to proue him: for he himselfe knewe what he would do.)

7 Philip answered him, Two hundreth pence worth of bread is not sufficient for them, that euery one of them may take a litle.

8 Then said vnto him one of his disciples, Andrewe, Simon Peters brother,

9 There is a litle boye here, which hath fiue barlie loaues, and two fishes: but what are they

a Not that he cut ouer the lake of Tiberias, but by reason of the large creekes, his sayling made his iourney the shorter: therefore he is sayd to haue gone ouer the sea, when as he passed ouer from one side of a creeke to the other.

✣ *Leuit.23.7. Deut.16.1.*

∴ *Mat.14.16. Mar.6.37. Luke 9.13.*

1 They that folowe Christ doe sometime hunger, but they are neuer destitute of helpe.

among so many?

10 And Iesus said, Make the people sit downe. (Now there was much grasse in that place.) The the men sate downe in nomber, about fiue thousand.

11 And Iesus tooke the bread, and gaue thankes, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meat of the fiue barlie loaues, which remained vnto them that had eaten.

14 Then the men, when they had seene the miracle that Iesus did, said, This is of a trueth that Prophet that should come into the worlde.

15 [2] Whe Iesus therfore perceyued that they would come, and take him to make him a King, he departed againe into a mountaine him selfe alone.

16 ¶ [3] When euen was nowe come, his disciples went downe vnto the sea,

17 ✣ And entred into a ship, and went ouer the sea, [b] towards Capernaum: and nowe it was darke, and Iesus was not come to them.

18 And the sea arose with a great wynde that blewe.

19 And when they had rowed about fiue and twentie, or thirtie furlonges, they sawe Iesus walking on the sea, and drawing nere vnto the ship: so they were afraide.

20 But he said vnto them, It is I: be not afraide.

21 The [c] willingly they receiued him into the

2 Christ is not only not delited, but also greatly offended with a prepostrous worshipe.

3 The godly are often in peril and danger, but Christ cometh to them in time, euen in the middest of the tempests, and bringeth them to the hauen.

✣ *Mat. 14. 25. Mar. 6. 47.*

b In Mark. 6. 45, They are willed to go before to Bethsaida, for Bethsaida was in the way to Capernaum.

c They were afraid at the first, but when they knewe his voyce, they became new men, and tooke him willingly into the ship, whom they shunned and fled from before.

ſhip, and the ſhip was by and by at the land, whither they went.

22 ¶ The day folowing, the people which ſtode on the other ſide of the ſea, ſawe that there was none other ſhip there, ſaue that one, wherinto his diſciples were entred, & that Ieſus wēt not with his diſciples in the ſhip, but that his diſciples were gone alone,

23 And that there came other ſhippes from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thankes.

24 Now when the people ſawe that Ieſus was not there, neither his diſciples, they alſo tooke ſhipping, & came to Capernaum, ſeeking for Ieſus.

25 And when they had founde him on the other ſide of the ſea, they ſaide vnto him, Rabbi, when cameſt thou hither?

26 [4] Ieſus anſwered them, and ſaid, Verely, verely I ſaye vnto you, ye ſeeke me not becauſe ye ſawe the miracles, but becauſe ye ate of the loaues, and were filled.

27 [d] Labour not for the meate which perſheth, but for the meat that endureth vnto euerlaſting life, which the Sonne of man ſhall giue vnto you: for him hath ✣God the Father [e] ſealed.

28 Then ſaid they vnto him, What ſhal we do that we might worke the [f] works of God?

29 [5] Ieſus anſwered, & ſaid vnto them, ✣ This is the worke of God, that ye beleeue in him, whō he hath ſent.

4 They that ſeeke the kingdome of heauen lacke nothing: notwithſtanding the Goſpell is not the foode of the belly, but of the minde.

d Beſtowe your labour and paine.

✣ *Chap.1.31. Mat.3.17. and 17.5.*

e That is, whom God the Father hath diſtinguiſhed from all other men by planting his own vertue in him, as though he had ſealed him with his ſeale, that he might be a liuely paterne and repreſenter of him: and that more is, inſtalled him to

thu office, to reconcile vs men to God and bring vs to euerlaſting life, which is only proper to Chriſt. *f Which pleaſe God: for they thinke that euerlaſting life hāgeth vpon the condition of fulfilling the Lawe: therefore Chriſt calleth them backe to faith.*

5 Men torment themſelues in vaine, when they go about to pleaſe God without faith. ✣ *1.Iohn.3.23.*

g That is, this is the worke that God requireth, that you beleeue in me, and therefore he calleth them backe to faith.

30 [6] Th

30 [g] They ſaid therefore vnto him, What ſigne ſheweſt thou then, that we may ſee it, and beleue thee? what doeſt thou worke?

31 Our fathers did eate Manna in the deſert, as it is ✣ written, He gaue them bread from heauen to eate.

32 [7] Then Ieſus ſaid vnto them, Verely, verely I ſay vnto you, Moſes gaue you not [h] that bread from heauen, but my Father giueth you that true bread from heauen.

33 For the bread of God is he which cõmeth downe frõ heauen, & giueth life vnto the worlde.

34 Then they ſaid vnto him, Lord, euermore giue vs this bread.

35 And Ieſus ſaid vnto them, I am the bread of life: he that cõmeth to me, ſhall not hunger, and he that beleeueth in me, ſhal neuer thirſt.

36 But I ſaid vnto you, that ye alſo haue ſeene me, and beleeue not.

37 [8] All that the Father giueth me, ſhall come to me: and him that commeth to me, I caſte not away.

38 For I came downe from heauen, not to do mine [k] owne wil, but his will which hath ſent me.

39 And this is the Fathers will which hath ſent me, that of all which he hath giuen me, I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.

40 And this is the will of him that ſent me, that euery man which [l] ſeeth the Sonne, and be-

6 The ſpiritual vertue of Chriſt is contemned of them which are deſirous of earthly miracles.

✣ *Exod. 16. 14. Nom. 11. 7. Pſal. 78. 25.*

7 Chriſt, who is the true and onely author & giuer of eternall life, was ſignified vnto the Fathers in Manna.

h He denieth that Manna was that true heauẽly bread, and ſaith that he him ſelfe is that true bread, becauſe he feedeth vnto the true and euerlaſting life. And as for that, that Paul 1. Cor. 10. calleth Manna, ſpiritual foode, it maketh nothing againſt this place, for he ioyneth the thing ſignified with the ſigne: but in this whole diſputation, Chriſt dealeth with ỹ Iewes after their owne

minde and conceit of the matter, and they had no further conſideration of the Manna, but in that it fild the belly. i Which haue life, and giue life.

The gifte of faith proceedeth from the free election of the Father in Chriſt, after which followeth neceſſarily euerlaſting life: Therefore faith in Chriſt Ieſus is a ſure witnes of our election, and therefore of our glorification, which is to come.

Look aboue Cap. 5. verſ. 22. l Seeing and beleeuing are ioyned together: for there is another kinde of ſeeing which is generall, which the deuils haue, for they ſee: but here ſpeaketh of that kinde of ſeeing, which is proper to the elect.

9 Flesh can not perceiue spirituall things, and therfore the beginning of our saluation commeth frō God, who chaungeth our nature, so ỹ we being inspired of him, may abide to be instructed and saued by Christ.

leeueth in him, should haue euerlasting life: and I will raise him vp at the last day.

41 9 The Iewes then murmured at him because he said, I am that bread, which is come downe from heauen.

42 And they said, ✣ Is not this Iesus that sonne of Ioseph, whose father and mother we knowe? how then saith he, I came downe from heauen?

43 Iesus then answered, and said vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hath sent me, drawe him: and I will raise him vp at the last day.

45 It is written in the ✣ m Prophets, And they shalbe all n taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me:

46 ∴ Not that any man hath seene the Father, o saue he which is of God, he hath sene ỹ Father.

47 Verely, verely I say vnto you, He that beleueth in me, hath euerlasting life.

48 10 I am that bread of life.

49 ✱ Your fathers did eate Manna in the wildernes, and are dead.

50 p This is that bread, which cōmeth downe from heauen, that he which eateth of it, should not die.

51 11 I am that qliuing bread, which came downe from heauen: if any man r eate of this bread, he shall liue for euer: and the bread that I wil giue

✣ *Mat. 13. 55.*
✣ *Isa. 54. 13. Iere. 31. 33.*
m *In the booke of the Prophets, for the olde Testament was deuided by them into thre seuerall partes, into the Law, the Prophetes, and the Holy writte.*
n *To wit, they shalbe children of ỹ church, for so the Prophet Esai expounded it, ca. 54. 13. that is to say, ordeined to life. Act. 13. 48. and therfore the knowledge of the heauēly trueth is the gift and work of God, and standeth not in any power of man.* ∴ *Mat. 11. 27.* o *If the Sonne onely hath seene the Father, then it is he onely that can teache and instruct vs truly.* 10 The true vse of Sacraments, is to ascend from them to the thing it selfe, that is, to Christ, by the partaking of whom onely, we get euerlasting life. ✱ *Exod. 16. 15.*
p *He pointed out him selfe, when he spake these wordes.*
11 Christ being sent from the Father, is the self same vnto vs for the getting and keeping of euerlasting life, that bread and flesh, yea meat & drinke are to the vse of this transitorie life. q *Which giueth life to the world.*
r *That is to say, whosoeuer is partaker of Christ in deede, who is our foode.*

my flesh, which I will giue for the life of the worlde.

52 [12] Then the Iewes stroue among them selues, saying, Howe can this man giue vs *his* flesh to eate?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, and drinke his bloud, ye haue [r] no life in you.

54 Whosoeuer ✣ eateth my flesh, & drinketh my bloud, hath eternal life, and I wil raise him vp at the last day.

55 For my flesh is meat in dede, and my bloud is drinke in deede.

56 He that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him.

57 As [s] that liuing Father hath sent me, so liue I by the [u] Father, and he that eateth me, euen he shall liue by me.

58 This is that bread which came down from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These thinges spake he in the Synagogue, as he taught in Capernaum.

60 [13] Many therefore of his disciples (when they heard this) said, This is an hard saying: who can heare it?

61 But Iesus knowing in him selfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

62 *What* then if ye should see that Sonne of man ascende vp ✣ where he was before?

12 Flesh can not put a difference betwene fleshly eating, which is done by the helpe of the teeth, and spirituall eating which consisteth in faith: and therefore it condemneth that which it vnderstandeth not: yet notwithstãding ỹ trueth must be preached & taught.

r If Christ be present, life is present, but when Christ is absent, then is death present.

✣ *1.Cor.11.27.*

s In that that Christ is man, he receiueth that power which quickeneth & giueth life to them that are his, of his Father: and he addeth this word (That) to make a difference betwene him and all other fathers.

u Christ his meaning is, that though he be man, yet his flesh can giue life, not of the owne nature, but because that flesh of his liueth by the Father, that is to say, hath sucke and drawe out of the Father, that power which it hath to giue life.

The reason of man can not comprehend the vniting of Christ and his members: therefore let it worship and reuerence that which is better then it selfe. ✣ *Chap.3.13.*

63 [14] It is

14 The flesh of Christ doeth therfore quickē vs, becauſe that he that is man, is God: which myſterie is only comprehended by faith, which is the gift of God proper only to the elect.

63 [14] It is the [x] Spirit that quickneth: the flesh profiteth nothing: the wordes that I ſpeake vnto you, are ſpirit and life.

64 But there are ſome of you that beleue not: for Ieſus knew from the beginning, which they were that beleued not, & who ſhould betray him.

65 And he ſaid, Therfore ſaid I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 [15] From that time, many of his diſciples went backe, and walked no more with him.

67 Then ſaid Ieſus to the twelue, Will ye alſo go away?

68 Then Simon Peter anſwered him, Maſter, to whom ſhall we go? thou haſt the wordes of eternall life:

69 And we beleeue and knowe that thou art that Chriſt that Sonne of the liuing God.

70 [16] Ieſus anſwered them, Haue not I ✣ choſen you twelue, and one of you is a deuill?

71 Now he ſpake it of Iudas Iſcariot the ſonne of Simon: for he it was that ſhould betray him, though he was one of the twelue.

[x] *Spirit, that is, that power which floweth from the Godhead, cauſeth the flesh of Chriſt, which otherwiſe were nothing but flesh, both to liue in it ſelfe, and to giue life to vs.*

15 Such is the malice of men, that they take occaſion of their own deſtructiō, euen of the very doctrine of ſaluatiō (vnleſſe it be a fewe, which beleue through the ſingular gift of God)

16 The nomber of the profeſſours of Chriſt is very ſmal, & amongſt thē alſo there be ſome hypocrites, and worſe then all other. ✣ *Mat. 26. 16.*

CHAP. VII.

2 Chriſt, after his couſins were gone vp to the feaſt of Tabernacles, 10 goeth thither priuily. 12 The peoples ſondrie opinions of him. 14 He teacheth in the Temple. 32 The Prieſts commaunde to take him. 41 Striſe among the multitude about him, 47 and betwene the Phariſes and the officers that were ſent to take him, 50. and Nocodemus.

1 AFter theſe things, Ieſus walked in Galile: and woulde not walke in Iudea: for the Iewes ſought to kill him.

2 Now the Iewes ✣ [a] feaſt of the Tabernacles

✣ *Leuit. 23. 34.*

[a] *This feaſt was ſo called, becauſe of the boothes and tentes which they pight of diuers kindes of boughes, & ſate vnder thē, ſeuen daies togither, al which time the feaſt laſted.*

was at hand.

3 [1] His brethren therefore ſaid vnto him, Departe hence, and goe into Iudea, that thy diſciples may ſee thy workes that thou doeſt.

4 For there is no man that doth any thing ſecretly, & he him ſelf ſeeketh to be famous. If thou doeſt theſe things, ſhewe thy ſelf to the world.

5 For as yet his [b] brethrē beleued not in him.

6 [1] Then Ieſus ſaid vnto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, becauſe I teſtifie of it, that the workes therof are euill.

8 Goe ye vp vnto this feaſt: I wil not goe vp yet vnto this feaſt: ✣ for my time is not yet fulfilled.

9 ¶ Theſe things he ſaid vnto them, & abode ſtill in Galile.

10 [1] But aſſone as his brethren were gone vp, then went he alſo vp vnto the feaſt, not openly, but as *it were* priuily.

11 Then the Iewes ſought him at the feaſt, & ſaid, Where is he?

12 And much murmuring was there of him among the people. Some ſaid, He is a good mā: other ſaid, Nay: but he deceiueth the people.

13 Howbeit no man ſpake [c] openly of him for feare of the Iewes.

14 [4] Now when [d] half the feaſt was done, Ieſus went vp into the Temple and taught.

15 And the Iewes marueiled, ſaying, Howe knoweth this man the Scriptures, ſeeing that he

1 The grace of God commeth not by inheritance, but it is a gift ỹ commeth otherwayes: whereby it commeth to paſſe, that often times the children of God ſuffer more affliction by their owne kinſfolkes, then by ſtraungers.

b His kinsfolke: for ſo vſe the Hebrewes to ſpeake.

2 We muſt not folowe the fooliſh deſirēs of our friendes.

✣ *Chap 8.20.*

3 An example of horrible confuſion in ỹ very boſome of the Church. The Paſtors oppreſſe the people with terrour & feare: the people ſeeke Chriſt, when he appeareth not: when he offreth him ſelfe, they neglect him. Some alſo that know him, con-

demne him raſhly: a very fewe thinke wel of him, and that in ſecrete.

c Or, boldly and freely: For the chief of the Iewes, ſought nothing ſo much, as to burie his fame and name.

4 Chriſt ſtriueth with goodnes againſt the wickednes of the worlde: in the meane ſeaſon the moſt part of men take occaſiō of offence euen by that meane, whereby they ought to haue bene ſtirred vp to embrace Chriſt.

d About the fourth day of the feaſt.

neuer

5 Therfore are there fewe to whom the Gospell sauoureth wel, because the studie of godlines is very rare.

e Looke aboue ca. 5. vers. 22. and he speaketh this after the opinion of the Iewes, as if he said, My doctrine is not mine, that is, it is not his whom you take to be a man as other are, & therfore set light by him, but it is his that sent me.

6 The true doctrine of saluation differeth frō the false in this, that the same setteth forth the glorie of God, and this by puffing vp of men, darkeneth the glorie of God.

✣ *Exod. 24. 3.*

7 None doe more cōfidently

neuer learned.

16 [5] Iesus answered them, and said, [e] My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shal know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 [6] He that speaketh of him selfe, seeketh his own glorie: but he that seeketh his glory that sent him, the same is true, and no vnrighteousnes is in him.

19 ✣ [7] Did not Moses giue you a Lawe, and yet none of you keepeth the Law? ✣ Why go ye about to kill me?

20 The people answered, and said, Thou hast a deuill: who goeth about to kill thee?

21 [8] Iesus answered, & said to thē, I haue done one worke, and ye all marueile.

22 ✣ Moses therfore gaue vnto you circumcision, (not becaus it is of Moses, but of the fathers) and ye on the Sabbath *day* circūcise a man.

23 If a man on the Sabbath receiue circumcision, that the [f] Law of Moses should not be broken, be ye angrie with me, because I haue made a man euery whit whole on the Sabbath *day*?

24 ✣ [9] Iudge not [g] according to the appearance, but iudge righteous iudgement.

doe most impudently breake it. ✣ *Chap. 5. 18.* 8 The Sabbath day (which is here set before vs for a rule of al ceremonies) was not appointed to idlenes, but to further and practise Gods workes: amongst which the loue of our neighbour is the chiefest. ✣ *Leuit. 12. 3.* ✣ *Gen. 17. 10.*

f That is to say, if the lawe of circumcision which Moses gaue, be of so great account amongst you, that you dout not to circumcise vpon the Sabbath, do you rightly reprehende me for healing a man throughly? ✣ *Deut. 1. 16.*

9 We must iudge according to the trueth of things, least the persons of men doe turne vs and carie vs away.

g By the shewe that I make: for I seeme to be but an abiect and rascall of Galile, a carpenters sonne, whom no man maketh accompt of, but marke the matter it self, and iudge the tree by the fruite.

25 ¶ [10] Thē said some of them of Hierusalem, Is not this he, whom they go about to kill?
26 And behold, he speaketh openly, and they say nothing to him: do the rulers know in deede that this is in deede that Christ?
27 [11] Howbeit we know this man whence he is: but when that Christ commeth, no man shall knowe whence he is.
28 ¶ [12] Then cryed Iesus in the Temple as he taught, saying, Ye both knowe me, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye knowe not.
29 But I knowe him: for I am of him, and he hath sent me.
30 [13] Thē they sought to take him, but no mā laid hands on him, because his houre was not yet come.
31 Now manie of the people beleued in him, and said, When that Christ commeth, will he doe more miracles then this man hath done?
32 [14] The Pharises heard that the people murmured these things of him, and the Pharises, and the high priests sent officers to take him.
33 Then said Iesus vnto them, Yet am I a litle while with you, & thē go I vnto him that sent me.
34 ✣ Ye shall seeke me, and shall not finde *me*, and where I am, can ye not come.
35 Then said the Iewes amongs themselues, Whither will he go, that we shall not finde him? Will he go vnto them that are [h] dispersed among the Grecians, and teache the Grecians?
36 What saying is this that he said, Ye shal seke me, and shal not find *me*? & where I am, cā not ye come?
37 [15] Now in the [i] last & ✣ great day of that feast,

10 Many do marueile that the endeuours of the enemies of God haue no successe yet in the meane season they doe not acknowlege the vertue and power of God.
11 Men are very wise to procure stops and stayes to them selues.
12 The truth of Christ doth not hang vpon the iudgemēt of mā
13 The wicked can not do what they list, but what God hath appointed.
14 As the kingdōe of God increaseth, so increaseth the rage of his enemies, till at the length they in vayne seeke for those blessings absent, which they despised whē they were present.

✣ *Chap. 13. 33.*
[h] *VVord for word (to the dispersiō of the Gentiles or Grecians) and vnder the name of the Grecians he vnder stād the Iewes which were dispersed amongst the Gentiles, 1. Pet. 1. 1.*
There are two principles of our saluatiō: the one is, to be throughly touched with a true feling of our extreme pouertie: the other, to seeke in Christ (whom we catch hold on by faith) the aboundance of al good things.
[i] *The last day of the feast of Tabernacles, that is, the eight day, was as high a day as*
✣ *Leuit. 23. 36.*

Iesus

Ieſus ſtoode and cried, ſaying, If any man thirſt, let him come vnto me, and drinke.

38 He that beleeueth in me, ✣ as ſayeth the [k] Scripture, out of his bellie ſhall flowe riuers of water of life.

39 (✣ This ſpake he of the Spirit which they that beleeued in him, ſhould receiue: for the holy Ghoſt was not yet *giuen*, becauſe that Ieſus was not yet [m] glorified.)

40 [16] So many of the people, when they heard this ſaying, ſaid, ∵ Of a truth this is that Prophet.

41 Other ſaid, This is that Chriſt: and ſome ſaid, But ſhal that Chriſt come out of Galile?

42 ✱ Saith not the Scripture that that Chriſt ſhall come of the ſeede of Dauid, and out of the towne of Beth-leem, where Dauid was?

43 So was there diſſenſion among the people for him.

44 And ſome of them would haue taken him, but no man laid hands on him.

45 [17] Then came the officers to the hie Prieſts and Phariſes, and they ſaid vnto them, Why haue ye not brought him?

46 The officers anſwered, Neuer man ſpake like this man.

47 Then anſwered them the Phariſes, Are ye alſo deceiued?

48 [18] Doeth any of the rulers, or of the Phariſes beleeue in him?

49 But this people, which know not the Law, are curſed.

50 Nicodemus ſaid vnto thē, (✱ he that came to Ieſus by night, and was one of them.)

✣ *Deut. 18. 15.*

k *This is not read word for word in any place, but it ſeemeth to be taken out of many places where mention is made of the giftes of the holy Ghoſt, as Ioel. 2. Eſa. 44. but eſpecially in Eſai. 55.*

✣ *Ioel. 2. 28. Act. 2. 17.*

l *What is meant by the holy Ghoſt, he expreſſed a litle before, ſpeaking of the Spirit which they that beleeued in him ſhould receiue. So that by the name of holy Ghoſt, are meant the vertues and mightie workings of the holy Ghoſt.*

m *That is, thoſe things were not yet ſeene and perceiued, which were to ſhewe and ſet forth the glorie of the onely begotten.*

16 There is contention euen in the Church it ſelf about the chief point of religion: neither hath Chriſt any more cruel enemies, then thoſe that occupie the ſeate of truth: yet can not they do what they would. ∵ *Deut. 18. 15.* ✱ *Matth. 2. 6.* 17 God from heauen ſcorneth ſuch as are his Sonnes enemies. 18 Falſe paſtors are ſo fond & fooliſh, that they eſteme the church of God according to the multitude and outward ſhew. ✱ *Chap. 3. 2.*

51 Do

Doeth our Lawe iudge a man before it
heare him, † and knowe [n] what he hath done?
51 They answered, and said vnto him, Art
thou also of Galile? Search and looke: for out of
Galile ariseth no Prophet.
53 [19] And euery man went vnto his owne
house,

† *Deut.17.8. and.19.15.*
[n] *VVhat he hath committed, who is accused.*

19 There is no counsell against the Lord.

CHAP. VIII.

The woman taken in adulterie, 11 hath her sinnes forgiuen her. 12 Christ the light of the worlde. 19 The Pharises know where his Father is. 39 The sonnes of Abraham. 42 The sonnes of God. 44 The deuill the father of lying. 56 Abraham sawe Christs daie.

AND Iesus went vnto the mount of Oliues,
2 And early in the morning came againe
into the Temple, and all the people came vnto
him, and he sate downe, and taught them.
3 Then the Scribes, & the Pharises brought
vnto him a woman, taken in adulterie, and set her
in the middes,
4 And said vnto him, Master, we found this
woman committing adulterie, euen in the verie act.
5 Nowe Moses in our Lawe commaunded,
that such should be stoned: what saist thou there-
of?
6 And this they said to tempt him, that they
might haue, whereof to accuse him. But Iesus
stouped downe, and with his finger wrote on the
ground.
7 And while they continued asking him,
he lift him self vp, and said vnto them, He let him
that is among you without sinne, cast the first
stone at her.
8 And againe he stouped downe, and wrote
on the grounde.
9 And when they heard it, being accused by
their owne conscience, they went out one by one,

1 Whiles the wicked goe about to make a snare for good men, they make a snare for them selues.

† *Leuit.20.10.*

2 Against hypocrites which are very seuere iudges against other men, and flatter them selues in their owne sinnes.

‡ *Deut.17.7.*

beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 [3] When Iesus had lift vp him selfe againe, and sawe no man, but the woman, he said vnto her, Womã, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condéne thee: go & sinne no more.

12 † Then spake Iesus againe vnto them, saying, I ✣ am that light of the worlde: he that followeth me, shall not walke in darkenes, but shall haue that light of life.

13 [5] The Phariſes therefore said vnto him, [a] Thou beareſt recorde of thy ſelfe: thy recorde is not true.

14 † Iesus answered, and said vnto them, [b] Though I beare recorde of my ſelfe, *yet* my recorde is true: for I knowe whence I came and whither I go: but ye can not tell whence I come, and whither I go.

15 Ye iudge after the fleſh: I [c] iudge no man.

16 And if I alſo iudge, my iudgemẽt is true: for I am not alone, but I, & the Father, that ſent me.

17 And it is alſo written in your Lawe, [*] that the teſtimonie of two men is true.

18 [d] I am one that beare witnes of my ſelfe, & the Father that ſent me beareth witnes of me.

3 Chriſt would not take vpon him the ciuill Magiſtrates office: he contented him ſelfe to bring ſinners to faith and repentance.

4 The worlde which is blinde in it ſelf, can not come to haue any light but in Chriſt only.

✣ *Chap. 1. 5. & 9. 5*

5 Chriſt is with out all exceptiõ, the beſt witnes of the trueth, for he was ſent by his Father for that purpoſe, and was by him approued to the world by infinite miracles.

a *Thou beareſt witnes of thy ſelfe, which thing by all mens opinion is naught, and for a man to commende him ſelf is very diſcommendable.*

† *Chap. 5. 31.*

b *That which he denied afore, chap. 5. 31. muſt be taken by a maner of granting, for in that place he framed himſelf somewhat to the humour of his hearers which acknowledged nothing in Chriſt but his humanitie, & therfore he was content they ſhould ſee light by his owne witnes, vnleſſe it were otherwiſe confirmed. But in this place he ſpeaketh for the maintenance of his Godhead, and praiſeth his Father, who is his witnes, & agreeth with him.*

c *I doe now onely teach you, I condemne no man: but yet if I had to doe it, I might lawfully doe it, for I am not alone, but my Father is with me.*

* *Deut. 17. 6, and 19. 15. Mat. 18. 16. 2. Cor. 13. 1. Heb. 10. 28.*

d *The Godhead is plainly diſtinguished from the manhoode, els there were not two witneſſes: for the partie accuſed is not taken for a witnes.*

19 [6] The

19 [6] Then ſaid they vnto him, Where is that Father of thine? Ieſus anſwered, Ye neither knowe me, nor that Father of mine. If ye had knowen me, ye ſhould haue knowen that Father of mine alſo.

20 Theſe wordes ſpake Ieſus in the [e] treaſurie, as he taught in the Temple, and no man laid hands on him: [7] for his houre was not yet come.

21 [8] Then ſaid Ieſus againe vnto them, I goe my way, & ye ſhal ſeeke me, & ſhal die in your ſinnes. Whither I go, can ye not come.

22 Then ſaid the Iewes, Will he kill him ſelf, becauſe he ſaith, Whither I goe, can ye not come?

23 And he ſaid vnto them, Ye are from beneath: I am from aboue: ye are of this worlde: I am not of this world.

24 I ſaid therefore vnto you, That ye ſhal dye in your ſinnes: for except ye beleue, that I am he, ye ſhall dye in your ſinnes.

25 [9] Then ſaid they vnto him, Who art thou? And Ieſus ſaid vnto them, Euen [f] the ſame thing that I ſaid vnto you from the beginning.

26 [10] I haue many things to ſay, and to iudge of you: but he that ſent me, is true, and the things that I haue heard of him, thoſe ſpeake I to the worlde.

27 [11] They vnderſtoode not that he ſpake to them of the Father.

28 Then ſaid Ieſus vnto them, When ye haue lift vp the Sonne of man, then ſhall ye knowe that I am he, and that I doe nothing of my ſelfe,

6 No man can knowe God, but in Chriſt only.

e This was ſome place appointed for the gathering of the offrings.

7 We liue and dye to the pleaſure of God and not of me: Therefore this one thing remaineth that we goe forward conſtantly in our vocation.

8 Becauſe that men doe naturally abhorre heauēly things, no man can be a fitte diſciple of Chriſt, vnleſſe the Spirit of God frame him: in the meane ſeaſon notwithſtāding, the world muſt of neceſſitie periſh, becauſe it refuſeth the life that is offred vnto it.

9 He ſhal at the length knowe who Chriſt is, which will diligently heare, what he ſayeth.

f That is, I am Chriſt, and the Sauiour, for ſo I tolde you from the beginning that I was.

10 God is the reuenger of Chriſtes doctrine deſpiſed.

11 Euen the contempt of Chriſt, maketh for his glorie: which thing his enemies ſhall feele at length to their great ſmart.

but as my Father hath taught me, ſo I ſpeake theſe things.

29 For he that ſent me, is with me: the Father hath not left me alone, becauſe I doe alwayes thoſe things that pleaſe him.

30 ¶ As he ſpake theſe things, many beleued in him.

31 [12] Then ſaid Ieſus to the Iewes which beleued in him, If ye continue in my worde, ye are verely my diſciples,

32 And ſhal knowe the trueth, and the trueth ſhall [g] make you free.

33 [h] They anſwered him, We be [i] Abrahams ſeede, and were neuer bond to any man: why ſaiſt thou then, Ye ſhalbe made free?

34 Ieſus anſwered them, Verely, verely I ſay vnto you, that whoſoeuer committeth ſinne, is the ✣ ſeruant of ſinne.

35 And the ſeruaunt abideth not in the houſe for euer: but the Sonne abideth for euer.

36 If that Sonne therfore ſhal make you free, ye ſhalbe free in deede.

37 [13] I know that ye are Abrahams ſeede, but ye ſeeke to kill me, becauſe my worde hath no place in you.

38 I ſpeake that which I haue ſeene with my Father: and ye doe that which ye haue ſeene with your father.

39 They anſwered, and ſaid vnto him, Abraham is our father. Ieſus ſaid vnto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye go about to kill me, a man that

12 The true diſciples of Chriſt continue in his doctrine, that profiting more & more in the knowledge of the trueth, they may be deliuered frō the moſt grieuous burdē of ſinne, into the true libertie of righteouſnes & life.

g From the ſlauerie of ſinne.

h Some of the multitude, not they that beleued: for this is not the ſpeache of men that cōſent vnto him, but of men that are againſt him.

i Borne and begotten of Abraham.

✣ Rom. 6. 20. 2. Pet. 2. 19.

13 Our wicked maners declare, that we are plainely borne of a diueliſh nature: But we are chaunged, and made of the houſholde of God, according to the couenant which he made with Abraham, by Chriſt onely, apprehended and laid holde on by faith: which faith is knowen by a godly and honeſt life.

haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye do the workes of your father. Then ſaid they to him, We are not borne of fornication: we haue one Father, which is God.

42 Therefore Ieſus ſayd vnto them, If God were your Father, then woulde ye loue me: for I proceded forth, and came from God, neither came I of my ſelfe, but he ſent me.

43 Why do ye not vnderſtand my [k] talke? becauſe ye can not heare my word.

44 ✣ Ye are of your father the deuil, & the lustes of your father ye wil do: he hath bene a murtherer from the [l] beginning, & [m] abode not in the [n] trueth, becauſe there is no trueth in him. When he ſpeaketh a lie, then ſpeaketh he of his [o] owne: for he is a liar, and the [p] father thereof.

45 And becauſe I tell you the trueth, ye beleeue me not.

46 [14] Which of you can rebuke me of ſinne? & if I ſay the trueth, why do ye not beleeue me?

47 ✣ He that is of God, heareth Gods wordes: ye therefore heare them not, becauſe ye are not of God.

48 [15] Then anſwered the Iewes, and ſaid vnto him, Say we not well that thou art a Samaritan, and haſt a deuill?

49 Ieſus anſwered, I haue not a deuill, but I honour my Father, and ye haue diſhonoured me.

50 And I ſeeke not mine own praiſe: but there is one [q] that ſeketh it, and iudgeth.

51 [16] Verely, verely I ſay vnto you, If a man

k *Or language, as though he ſaid, you doe no more vnderſtand what I ſay, then if I ſpake in a ſtraunge and an vnknowen language to you.*

✣ *1. Iohn. 3. 8.*

l *From the beginning of the world: for aſſone as man was made, the deuil caſt him head long into death.*

m *That is, continued not conſtantly, or remained not.*

n *That is, in faithfulnes and vprightnes, that is, he kept not his creation.*

o *Euen of his owne head, and of his owne braine or diſpoſition.*

p *The authour thereof.*

14 Chriſt did throughly execute the office, that his Father inioyned him.

✣ *1. Iohn. 4. 6.*

The enemies of Chriſt make their brauerie for a while, but the Father will appeare at his time to reuenge the reproche that is done vnto him in the perſone of his Sonne.

q *That is, that will reuenge both your deſpiſing of me, and of him.*

The onely doctrine of the Goſpel apprehended by faith, is a ſure remedie againſt death.

keepe my word, he shal neuer [r] see death.

52 [17] Then said the Iewes to him, Now know we that thou hast a deuil. Abraham is dead, and the Prophets, and thou saist, If a man keepe my worde, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whome makest thou thy selfe?

54 [18] Iesus answered, If I honour my selfe, mine honour is [s] nothing worth: it is my Father that honoureth me, whom ye say, that he is your God.

55 [19] Yet ye haue not knowen him: but I knowe him, and if I should saye I knowe him not, I should be a liar like vnto you: but I knowe him, and keepe his worde.

56 [20] Your father Abraham [t] reioyced to see my [u] day, and he [x] sawe it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fiftie yere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, [y] I am.

59 [21] Then tooke they vp stones, to cast at him, but Iesus hid him selfe, and went out of the Temple: And he passed through the middes of them, and so went his way.

r That is, he shall not feele it: for euē in the middest of death, the faithfull see life.

17 Against thē which abuse the glorie of the Saincts, to darken Christes glorie.

18 There is nothing farther of from all ambition thē Christ, but his Father hath set him aboue all things.

s This is spoken by maner of a graunt: as if he said, be it so, let this report which I gaue of my selfe, be of no force: yet there is another that glorifieth me, that is, that honoreth my Name.

19 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his worde.

20 The vertue of Christ shewed it self through all former ages in the fathers, for they sawe in the promises, that he shoulde come, and did very ioyfully lay holde of him with a liuely faith.

t VVas very desirous.

u A day, is a space that a man liueth in, or doeth any notable acte, or suffereth any great thing.

x VVith the eyes of faith, Heb. 11. 13.

y Christ as he was God, was before Abraham: and he was the Lambe slaine from the beginning of the worlde.

21 Zeale without knowledge, breaketh out at length into a most open madnes: and yet the wicked can not do what they list.

1 Christ giueth sight on the Sabbath day, to him that was borne blinde: 13 Whome, after he had long reasoned against the Pharises, 22. 35 and was cast out of the Synagogue, 36 Christ endueth with the knowledge of the euerlasting light.

1 AND [x] as Iesus passed by, he sawe a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parentes, that he was borne blinde?

3 Iesus answered, [a] Neither hath this man sinned, nor his parentes, but that the workes of God should be shewed on him.

4 [z] I must worke the workes of him that sent me, while it is [b] day: the night commeth when no man can worke.

5 As long as I am in the worlde, ✣ I am the light of the worlde.

6 [y] Assone as he had thus spoken, he spate on the grounde, and made claye of the spettle, & anointed the eyes of the blinde with the clay,

7 And said vnto him, Goe washe in the poole of Siloam (which is by interpretation, Sent): He went his way therefore, and washed, and came againe seeing.

8 [t] Nowe the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sate and begged?

9 Some said, This is he: and other said, He

1 Sinne is the beginning euen of all bodily diseases, and yet doeth it not followe, that God alway respecteth their synnes, whome he most sharpely punisheth.

a Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases but for sinnes onely: whereupon he answereth that there was an other cause of this mans blindnes, and that was, that God his worke might be seene.

2 The workes of Christ, are as it were a light, which lighten the darkenes of the worlde.

b By (day) is meant, the light, that is, the lightsome doctrine of the heauenly truth: and by night is meant the darkenes which commeth by the obscuritie of the same doctrine. ✣ *Chap. 1. 9, and 8. 12, and 12. 35.*

3 Christ healing the man borne blinde, by taking the signe of clay, and afterward the signe of the fountaine of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, so doeth he againe restore both his bodie and soule: and yet so, that he him selfe commeth first of his own accorde to heale vs. 4 A true image of all men, who as they are of nature blinde, doe neither them selues receiue the light that is offered vnto them, nor suffer it in other, and yet make a great adoe amongest them selues.

is like him: but he him ſelfe ſaid, I am he.

10 Therefore they ſaid vnto him, Howe were thine eyes [e] opened?

11 He anſwered, & ſaid, The man that is called Ieſus, made clay, and anointed mine eyes, and ſaid vnto me, Goe to the poole of Siloam and waſh. So I went and waſhed, and receiued ſight.

12 Then they ſaid vnto him, Where is he? He ſaid, I can not tell.

13 ¶ They brought to the Phariſes him that was once blinde.

14 And it was the Sabbath *day*, when Ieſus made the claye, and opened his eyes.

15 Then againe the Phariſes alſo asked him, howe he had receiued ſight. And he ſaid vnto them, He laid claye vpon mine eyes, & I waſhed, and do ſee.

16 [5] Then ſaid ſome of the Phariſes, This man is not of God, becauſe he keepeth not the Sabbath *day*. Others ſaid, Howe can a man that is a ſinner, do ſuch miracles? and there was a diſſenſion among them.

17 Then ſpake they vnto the blinde againe, What ſaiſt thou of him, becauſe he hath opened thine eyes? And he ſayd, He is a Prophet.

18 Then the Iewes did not beleeue him (that he had bene blinde, and receiued his ſight) vntil they had called the parents of him that had receiued ſight.

19 And they asked them, ſaying, Is this your ſonne, whome ye ſay was borne blinde? Howe doeth he now ſee then?

20 His parents anſwered them, and ſaid, We know that this is our ſonne, & that he was borne blinde:

21 But by what meanes he now ſeeth, we know not: or who hath opened his eyes, can we [illegible]

e This is an Hebrew kinde of ſpeache, for they cal a mans eyes shut, when they can not receiue any light: And therefore they are ſaid to haue their eyes opened, which of blinde men are made to ſee.

5 Religion is not aſſaulted by any meanes more, then by pretence of Religion: but the more it is preſſed downe, the more it riſeth vp.

nal: he is olde enough: aske him: he shall answere for him selfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined alreadie, that if any man did confesse that he was the Christ, he should be *excommunicate* out of the Synagogue.

23 Therefore saide his parents, He is olde enough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, [d] Giue glory vnto God: we knowe that this man is a [e] sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tel: one thing I know, that I was blinde, and now I see.

26 Then saide they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 [f] Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.

29 We knowe that God spake with Moses: but this man we knowe not from whence he is.

30 The man answered, and said vnto them, Doubles, this is a merueilous thing, that ye know not whence he is, and yet he hath opened mine eyes.

31 Now we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the worlde began was it not heard, that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They

d *A solemne order, whereby men were constrained in olde time to acknowledge their fault before God, as if they should say, consider thou art before God, who knoweth the whole matter, and therefore see thou reuerence his maiestie, & do him this honour rather to confesse the whole matter openly, thē to lie before him: Iosh. 7. 19. 1. Sam. 6. 5.*

e *He is called a sinner in the Hebrewe tongue, which is a wicked man, and maketh as it were an arte of sinning.*

6 Proud wickednes must needes at length breake forth, which in vaine lieth hid vnder a zeale of godlines.

34 They answered, and said vnto him, [f] Thou art altogether borne in sinnes, and doest thou teache vs? so they cast him out.

35 [7] Iesus heard that they had cast him out: & when he had found him, he said vnto him, Doest thou beleeue in the Sonne of God?

36 He answered, and said, Who is he, Lord, that I might beleeue in him?

37 And Iesus said vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he said, Lord, I beleeue, & worshipped him.

39 [8] And Iesus said, I am come vnto [g] iudgement into this worlde, that they [h] which see not, might see: and that they ✣ which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and said vnto him, Are we blinde also?

41 Iesus said vnto them, If ye were blinde, ye should not haue sinne: but now ye say, We see: therefore your sinne remaineth.

f Thou art naught euen from thy cradle, and as we vse to say, there is nothing in thee but sinne.

7 Most happie is their state, which are cast furdest out of the Church of ỹ wicked (which proudely boast them selues of the name of the Church) that Christ may come neerer to them.

8 Christ doeth lighten all them by ỹ preaching of the Gospel, which acknowledge their owne darkenes, but such as seeme to them selues to see clearely enough, those he altogether blindeth: of which sort are they oftentimes which haue the highest place in the Church.

g With great power and authoritie, to do what is righteous and iust: as if he said, these men take vpon them to gouerne the people of God after their owne lust, as though they saw all things, and no man but they: But I will rule farre otherwise then these men doe: for whome they accompt for blinde men, them will I lighten, and such as take them selues to be wisest, them will I drowne in most grosse darkenes of ignorance. h In these wordes (of seeing and not seeing) there is a secrete taunting and checke to the Pharises: for they thought all men blinde but them selues. ✣ Chap. 3. and 12. 47.

CHAP. X.

1 Christ proueth that the Pharises are the euill shepheardes, and by many reasons, that him selfe 11. 14 is the good shepheard. 19 And thereof dissension ariseth. 31 They take vp stones 39 and go about to take him, but he escapeth.

1 Verely

1 VErely, [1] verely I ſay vnto you, He that entreth not in by the dore into the ſheepefolde, but climeth vp another way, he is a theefe and a robber.

2 But he that goeth in by the dore, is the ſhepheard of the ſheepe.

3 To him the [a] porter openeth, & the ſheepe heare his voyce, and he calleth his owne ſheepe by name, and leadeth them out.

4 And when he hath ſent forth his owne ſheepe, he goeth before them, & the ſheepe folowe him: for they knowe his voyce.

5 And they wil not follow a ſtranger, but they flee from him: for they knowe not the voyce of ſtrangers.

6 This [b] parable ſpake Ieſus vnto thē: but they vnderſtoode not what things they were which he ſpake vnto them.

7 Then ſaid Ieſus vnto them againe, Verely, verely I ſay vnto you, I am that dore of the ſheepe.

8 [2] Al, that [c] euer came before me, are theeues and robbers: but the ſheepe did not heare them.

9 [3] I am that dore: by me if any man enter in, he ſhalbe ſaued, and ſhall [d] go in, and go out, and finde paſture.

1 Seeing that by Chriſt onely we haue acceſſe to ỹ Father, there are neither other true ſhepeheards, then thoſe which come to Chriſt them ſelues and bring other thither alſo, neither is any to be thought the true ſhepefolde, but that which is gathered to Chriſt.

a In thoſe daies they vſed to haue a ſeruant alwayes ſitting at the dore, and therefore he ſpeaketh after the maner of thoſe dayes.

b This word (parable) which the Euangeliſt vſeth here, ſignifieth a darke kinde of ſpeach, when words taken from their naturall meaning, to ſignifie an other thing to vs.

It maketh no matter, howe manie, neither howe olde the falſe teachers maie bene.

Thoſe large termes muſt be applied to the matter he ſpeaketh of. And therefore when he calleth him ſelfe the doore, he calleth all them theeues and robbers which take vpon them thi name of doore, which none of the Prophets can, for they shewed the waye that Chriſt was the doore.

Only Chriſt is the true paſtour, & that onely is the true Church, which acknowledgeth him to be properly their only paſtour: To him are oppoſite theeues which feede not the ſheepe, but kill them: and hirelings alſo, which forſake the flocke in time of danger, becauſe they feede it onely for their owne profite and gaines.

That is, ſhall liue ſafely: So vſe the Iewes to ſpeake, as Deut. 26. 8. and yet there is a ſimilitude alluding to the ſhepheards office.

10 The

10 The theefe cõmeth not, but for to ſteale, & to kill, & to deſtroy: I am come that they might haue life, and haue it in abundance.

✣ *Eſai.40.11. Ezech.34.23.*

11 ✣I am that good ſhepherd: that good ſhepherd giueth his life for his ſheepe.

12 But an hireling, and he which is not the ſhepheard, neither the ſheepe are his own, ſeeth the wolfe comming, and he leaueth the ſheepe, and fleeth, & the wolfe catcheth them, and ſcattereth the ſheepe.

13 So the hireling fleeth, becauſe he is an hireling, and careth not for the ſheepe.

14 I am that good ſhepeherd, & knowe mine, and am knowne of mine.

15 As the Father [e] knoweth me, ſo knowe I the Father: and I lay downe my life for my ſheepe.

16 [4] Other ſheepe I haue alſo, which are not of this folde: them alſo muſt I bring, and they ſhal heare my voyce: and ✣ there ſhall be [f] one ſheepefolde, *and* one ſhepheard.

17 [5] Therefore doth my Father loue me, becauſe ∴ [g] I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my ſelfe: I haue power to lay it downe, and haue power to take it againe: this * commandement haue I receiued of my Father.

19 ¶ [6] Then there was a diſſenſion againe among the Iewes for theſe ſayings,

20 And many of them ſaid, He hath a deuill, & is madde: why heare ye him?

21 Others ſaid, Theſe are not the wordes of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Hieruſalem the *feaſt of* the

e *Loueth me, alloweth me.*

4 The calling of the Gentiles.

✣ *Ezech.37.22.*

f *The certaine marke of the Catholique Church throughout all the worlde, which hath one head, that is Chriſt, the onely keeper, and onely shepheard of it.*

5 Chriſt is by ỹ decree of the Father, the onely true ſhepheard of the true Church, for he willingly gaue his life for his ſheepe, and by his owne power roſe againe to life.

∴ *Eſai.53.7.*

g *He ſpeaketh in the time that now is, becauſe Chriſts whole life, was as it were a perpetual death.*

* *Act.2.24.*

6 The Goſpell diſcouereth hypocriſie, and therefore the worlde muſte needes rage when it commeth forth.

[h] Dedi

[h] Dedication, and it was winter.

23 [7] And Iesus walked in the Temple, in Solomons porche.

24 Then came the Iewes round about him, & said vnto him, Howe long doest thou make vs doute? If thou be that Christ, tel vs plainely.

25 [8] Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers Name, they beare witnes of me.

26 [9] But ye beleeue not: [i] for ye are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, and I knowe them, and they followe me,

28 And I giue vnto them eternal life, and they shall neuer perish, neither shall any plucke them out of mine hand.

29 My Father which gaue *them* me, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 ✣ [10] Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Manie good workes haue I shewed you from my [k] Father: for which of these workes do ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not witten in your Lawe, ✣ I said, ye are gods?

35 If he called them gods, vnto whome the word of God was *giuen*, and the Scripture cannot be [l] broken,

[h] *The feast of the Dedication was instituted by Iudas Maccabeus, & his brethren, after the restoring of Gods true religion, by the casting out of Antiochus his garrison, 1. Macchab. 4. 59.*

7 The vnbeleeuers and proude men, accuse the Gospel of darkenes, which darknes in deede, is in them selues.

8 The doctrine of the Gospell is proued from heauen by two witnesses: both by the puritie of the doctrine, and by miracles.

9 It is no marueile that there doe but a fewe beleeue, seeing that al men are by nature vntamed beastes: yet notwithstanding God hath his, which he turneth into sheepe, and committeth them vnto his Sonne, and preserueth them against the crueltie of all

[i] *He giueth a reason why they beleeue not, to wit, because they are not of his sheepe.* ✣ *Chap. 8. 59.* 10 Christ proueth his dignitie, by diuine [k] *Through my Fathers authoritie and power.* ✣ *Psal. 82. 6.* [l] *Voyde of none effect.*

36 Say ye of him, whome the Father hath sanctified, & sent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the Sonne of God?

37 If I do not the workes of my Father, beleeue me not.

38 But if I do, then though ye beleue not me, yet beleeue the workes, that ye may knowe and beleue, that the Father *is* in me, and I in him.

11 Chriſt fleeth danger, not of miſtruſt, nor for feare of death, nor that he would be idle, but to gather a Church in an other place.

39 [11] Againe they went about to take him: but he eſcaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn firſt baptized, and there abode.

41 And many reſorted vnto him, and ſaid, Iohn did no miracle: but all things that Iohn ſpake of this man, were true.

42 And many beleeued in him.

CHAP. XI.

1 Chriſt to ſhewe that he is 25 the life and the reſurrection, commeth to Lazarus being dead, 17. 34 and buried, and raiſeth him vp. 47 As the Prieſts were conſulting together, 49 Caiaphas 50 prophecieth that one muſt die for the people: 56. 57 They commaund to ſeeke Chriſt out, and to take him.

1 Chriſt in reſtoring the ſtinking carcaſe of his friend to life, ſheweth an example both of his mightie power, and alſo of his ſingular good will towarde men: which is alſo an image of the reſurrection to come.

1 AND [a] a certaine man was ſicke, named Lazarus of Bethania, the [a] towne of Mary and her ſiſter Martha.

2 (And it was that ✣ Marie which anointed the Lord with ointment, & wiped his feete with her heare, whoſe brother Lazarus was ſicke.)

3 Therefore *his* ſiſters ſent vnto him, ſaying, Lord, beholde, he whom thou loueſt, is ſicke.

4 When Ieſus heard it, he ſaid, This ſickneſſe is not vnto [b] death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Ieſus loued Martha and her ſiſter, and Lazarus.

a VVhere his ſiſters dwelt.

✣ Chap. 12. 3. Mat. 26. 7. *b That is to ſay, ſent for the purpoſe to kill him.*

6 [illegible]

6 And after he had heard that he was ſicke, he abode two dayes ſtill in the ſame place where he was.

7 Then after that, ſaid he to his diſciples, Let vs go into Iudea againe.

8 The diſciples ſaide vnto him, Maſter, the Iewes lately ſought to ✣ ſtone thee, and doeſt thou go thither againe?

9 Ieſus anſwered, Are there not [c] twelue houres in the day? If a man walke in the day, he ſtumbleth not, becauſe he ſeeth the light of this worlde.

10 But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſpake he, and after he ſaide vnto them, Our friend Lazarus [d] ſleepeth: but I go to wake him vp.

12 Then ſaid his diſciples, Lord, if he ſleepe, he ſhalbe ſafe.

13 Howbeit, Ieſus ſpake of his death: but they thought that he had ſpoken of the naturall ſleepe.

14 Then ſaid Ieſus vnto them plainely, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then ſaid Thomas (which is called Didimus) vnto his fellowe diſciples, Let vs alſo go, that we may die with him.

17 Then came Ieſus, and found that he had lien in the graue foure dayes already.

18 (Nowe Bethania was neere vnto Hieruſalem, about fifteene furlongs of.)

19 And many of the Iewes were come to

2 In that, that God ſeemeth ſometimes to linger in helping of vs, he doeth it both for his glorie, and for our ſaluation, as the falling out of the matter in the end, plainely proueth.

3 This onely is the ſure and right way to life, to followe God boldely without feare, who calleth vs and ſhineth before vs in the darkenes of this worlde.

✣ *Chap. 7. 30. and 8. 59. & 10. 33*

c *All things are fitlie wrought and brought to paſſe in their ſeaſon.*

d *The Iewes vſed a mylder kinde of ſpeache and called death a ſleepe, wherupon in other languages the place of buriall where the dead are laid waiting for the reſurrection, is called a ſleeping place.*

4 God who is the maker of nature, doeth ought to be exa-

Martha

[a] condemne naturall affections, but ſheweth that they [b] by the rule of faith.

Martha & Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was cõming, went to meete him: but Marie sate stil in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene deade.

22 But now I know also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall [e] rise againe.

24 Martha said vnto him, I knowe that he shall rise againe ✣ in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection & the life: ✣ he that beleeueth in me, though he were dead, *yet* shall he liue.

26 And whosoeuer liueth, & beleueth in me, shall neuer dye: Beleeuest thou this?

27 She said vnto him, Yea, Lord, I beleue that thou art that Christ that Sonne of God, which should come into the worlde.

28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Marie, that she rose vp hastily, & went out, followed her, saying, She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his feete, saying vnto him, Lorde, if thou haddest bene here

e *That is, shall recouer life againe.*

✣ *Chap. 5. 29. Luk. 14. 14.*

✣ *Chap. 6. 35.*

my brother had not bene dead.

33 [5] When Ieſus therfore ſawe her wepe, and the Iewes *alſo* wepe which came with her, he [f] groned in the ſpirit, and was troubled in himſelfe,

34 And ſaid, Where haue ye laid him? They ſaid vnto him, Lord, come and ſee.

35 *And* Ieſus wept.

36 Then ſaid the Iewes, Beholde, how he loued him.

37 And ſome of them ſaide, ✣ Could not he, which opened the eyes of the blinde, haue made alſo, that this man ſhould not haue died?

38 Ieſus therefore againe groned in him ſelf, and came to the graue. And it was a caue, and a ſtone was laid vpon it.

39 Ieſus ſaid, Take ye away the ſtone. Martha the ſiſter of him that was dead, ſaid vnto him, Lorde, he ſtinketh alreadie: for he hath bene dead foure daies.

40 Ieſus ſaid vnto her, Said I not vnto thee, that if thou diddeſt beleeue, thou ſhouldeſt ſee the glorie of God?

41 Then they tooke away the ſtone *from the place* where the dead was laide. And Ieſus lift vp his eyes, and ſaid, Father, I thanke thee, becauſe thou haſt heard me.

42 I knowe that thou heareſt me alwayes, but becauſe of the people that ſtand by, I ſaid it, that they may beleeue, that thou haſt ſent me.

43 As he had ſpoken theſe things, he cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Ieſus ſaid vnto them, Looſe him, and let him go.

45 ¶ Then manie of the Iewes, which came to Marie, and had ſeene the things, which Ieſus

5 Chriſt tooke vpon him togither with our fleſh, all affections of man (ſinne onely excepted) and amongeſt them eſpecially, mercy and compaſſion.

f These are tokens that he was greatly moued, but yet they were without ſinne: and theſe affections are proper to mans nature.

✣ *Chap. 9. 6.*

did, beleeued in him.

46 [6] But ſome of them went their way to the Phariſes, & told thē what things Ieſus had done.

47 Then gathered the hie Prieſts, & the Phariſes a [g] councill, and ſaid, What ſhall we do? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeue in him, and the Romanes will come and [h] take away both our place, and the nation.

49 [7] Then one of them *named* Caiaphas, which was the hie Prieſt that ſame yere, ſaid vnto thē, Ye perceyue nothing at all,

50 ✣ Nor yet̄ do you conſider that it is expedient for vs, that one man die for the people, and that the whole nation periſh not.

51 [8] This ſpake he not of him ſelfe: but being hie Prieſt that ſame yere, he prophecied that Ieſus ſhould dye for that nation:

52 And not for that nation onely, but that he ſhould gather together in one, the children of God, which [i] were ſcattered.

53 Then from that day forth they conſulted together, to put him to death.

54 [9] Ieſus therfore walked no more openly among the Iewes, but went thence vnto a coūtrey nere to the wildernes, into a citie called Ephraim, and there continued with his diſciples.

55 ¶ And the Iewes Paſſeouer was at hand, and many went out of the coūtrey vp to Hierſalē before the Paſſeouer, to purifie themſelues.

56 Thē ſought they for Ieſus, & ſpake among

6 The laſt point of hard and yrōlike ſtubburnes is this, to proclayme open warre agaynſt God, and yet ceaſeth not to make a pretence both of godlynes, and of the profit of ỹ common wealth.

g The Iewes called this councill, Sanhedrin: and the word that Iohn vſeth, is Synedrion. h That is, take away from vs by force: For at that time, though the high Prieſts authoritie was greatly leſſened and decayed, yet there was ſome kinde of gouernement left among the Iewes.

7 The raging and mad compaynie of the falſe Church, perſuade thē ſelues that they cā not be in ſafetie, vnleſſe he be taken away, who only vpholdeth the Church: And ſo likewiſe iudgeth the wiſedome of the flesh in worldly affaires, which is gouerned by the ſpirit of giddines or madneſſe. ✣ *Chap. 18. 14.* 8 Chriſt doth ſometimes ſo turne the tongues, euen of the wicked, that euen in curſing, they bleſſe.

i For they were not gathered together in one countrie, as the Iewes were, but they were gathered from all quarters, from the East to the VVeſt.

9 We may giue place to the rage of the wicked, whē it is expedient ſo to do, but yet in ſuch ſort, that we ſwarue not from Gods vocation.

selues, as they stoode in the Temple, What thinke ye, that he commeth not to the feast?

57 Now both the hie Priests and the Pharises had giuen a commaundement, that if any man knewe where he were, he shoulde shewe it, that they might take him.

CHAP. XII.

1 Christ is at supper with Lazarus, 3 Marie anoynteth his fete. 5 Iudas findeth fault with her, 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ cometh to Hierusalē, 18 the people meete him. 20 The Grecians desire to see him. 42 The chief Rulers that beleue in him but for feare, do not confesse him. 44 He exhorteth to fayth.

1 Then ✣ Iesus, six dayes before the Passeouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

✣ *Chap.26.7. Mar.14.3.*

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of ointment of Spikenarde verie costlie, & anointed Iesus feete, and wipte his fete with her heare, and the house was filled with the sauour of the ointment.

4 Then said one of his disciples, *euen* Iudas Iscariot Simons *sonne*, which shoulde betray him:

5 [1] Why was not this ointmēt solde for three hundreth pence, and giuen to the poore?

6 Now he said this, not that he cared for the poore, but because he was a theefe, and ✣ had the bagge, and bare that which was giuen.

✣ *Chap.13.29.*

7 [2] Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you, but me ye shall not haue alwayes.

9 [3] Then much people of the Iewes knew that

1 An horrible example in Iudas of a minde blinded with couetousnes, and yet pretending godlynes.

2 This extraordinarie anointing which was for a signe, is so allowed of God, that he witnesseth how he will not be worshipped with outward pompe, or costly seruice, but with almes.

3 When light of the Gospell sheweth it selfe, some are found to be curious, & others (which

(not ought) to be open enemies: others in a rage honour him, whom they will straight way fall from: and very fewe do so reuerently receiue him as they ought: Notwithstanding Christ beginneth his spirituall kingdome in the middes of his enemies.

he was there: and they came, not for Ieſus ſake only, but that they might ſee Lazarus alſo, whom he had rayſed from the dead.

10 The hie Prieſtes therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Iewes went away, and beleeued in Ieſus.

✣ *Mat.21.8. Mar.11.8. Luke.19.35.*

12 ¶ ✣ On the morow a great multitude that were come to the feaſte, when they heard that Ieſus ſhould come to Hieruſalem,

13 Tooke branches of palme trees: and went forth to meete him, & cryed, Hoſanna, Bleſſed *is* the King of Iſrael that commeth in the Name of the Lord.

14 And Ieſus found a yong aſſe, & ſate thereon, as it is written,

✣ *Zacha.9.9.*

15 ✣ Feare not daughter of Sion: behold, thy King commeth ſitting on an aſſes colte.

16 But his diſciples vnderſtoode not theſe things at the firſt: but when Ieſus was glorified, then remembred they, that theſe things were written of him, and that they had done theſe things vnto him.

4 Euen they which go about to oppreſſe Chriſt, are made inſtruments of his glorie.

17 The people therefore that was with him, bare witnes that he called Lazarus out of the graue, and raiſed him from the dead.

18 Therfore met him the people alſo, becauſe they heard that he had done this miracle.

19 4 And the Phariſes ſaid among thẽ ſelues, Perceiue ye how ye preuayle nothing? Behold, the worlde goeth after him.

20 ¶ Now there were certaine Grekes among them that [a] came vp to worſhip at the feaſt.

21 And they came to Philippe, which was of Bethſaida in Galile, and deſired him, ſaying, Syr, we would ſee that Ieſus.

22 Philippe came and tolde Andrewe: and

a After the ſolemne cuſtome: the Grecians were firſt ſo called by the name of the countrie of Grece, where they dwelt: but afterward, all that were not of the Iewes religion, but worshipped falſe gods, and were alſo called Heathens, were called by this name.

againe

againe Andrewe and Philippe tolde Ieſus.

23 And Ieſus aunſwered them, ſaying, The houre is come, that the Sonne of man muſt be glorified.

24 [5] Verely, verely I ſay vnto you, Except the wheate corne fall into the grounde and [b] dye, it abideth alone: but if it die, it bringeth forth much fruite.

25 ✣ He that loueth his life, ſhall loſe it, and he that hateth his life in this world, ſhal keepe it vnto life eternall.

26 ✣ If anie man ſerue me, let him follow me: for where I am, there ſhal alſo my ſeruant be: and if anie man ſerue me, him wil my Father honour.

27 [6] Now is my ſoule troubled: and what ſhal I ſay? Father, ſaue me from this [c] houre: but therefore came I vnto this houre.

28 Father, [d] glorifie thy name. Thē came there a voyce from heauen, *ſaying*, I haue both glorified it, and will glorifie it againe.

29 Then ſaid the people that ſtoode by, and heard, that it was a thunder: other ſaid, An Angel ſpake to him.

30 [7] Ieſus anſwered, and ſaid, This voyce came not becauſe of me, but for your ſakes.

31 Now is the iudgement of this world: nowe ſhall the prince of this worlde be caſt out.

32 ✣ And I, if I were [e] lift vp from the earth,

5 The death of Chriſt is as it were a ſowing, which ſeemeth to be a dying to the corne, but in deede is ỹ cauſe of a far greater harueſt: & ſuch as is the condition of the head, ſo ſhal it be of the members.

b A wheat corne dyeth when it is changed by vertue of the ground, and becommeth a roote of a fruitfull blade.

✣ *Mat. 10. 39. and 16. 25. Mar. 8. 35. Luke. 9. 24. and 17. 33.*

✣ *Chap. 17. 24.*

6 Whilſt Chriſt went about to ſuffer all the puniſhment which is due to our ſinnes, and whyleſt his diuinitie did not yet ſhew his might and power ſo far, as his ſatisfaction might be throughly wrought, nowe, when he is ſtriken with the great feare of the curſe of God, he cryeth out and prayeth, and deſireth to be releaſed: yet notwithſtanding he preferreth the wil and glorie of his Father before all things, whoſe obedience the Father alloweth from heauen.

a Or, of death that is now at hand. d So thē, the Fathers glorie, is Chriſt his glory. Chriſt foretelleth to the deafe, the maner of his death, the ouercōming of the deuil and the world, and in concluſion his triumphe. *e Chap. 3. 14. Chriſt vſed a word, which hath a double meaning, for it ſignifieth either to lift vp, or to put out of the way: for his meaning was to put them in minde of his death, but the Iewes ſeeme to take it another way.*

will drawe f all men vnto me.

33 Now this said he, signifying what death he shoulde dye.

34 The people answered him, We haue heard out of the ✣ Law, that that Christ bideth for euer: and how sayest thou, that that Sõne of man must be lift vp? Who is that Sonne of man?

35 [8] Then Iesus saide vnto them, Yet a litle while is ✣ the light with you: walke while ye haue that light, least the darkenes come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye haue that light, beleeue in that light, that ye may be the [g] children of the light. These things spake Iesus, and departed, and hid him selfe from them.

37 ¶ [9] And though he had done so many miracles before them, *yet* beleued they not on him.

38 That the saying of Esaias the Prophete might be fulfilled, that he said, ∵ Lord, who beleued our reporte? and to whome is the [h] arme of the Lord reueiled?

39 Therefore could they not beleue, because that Esaias saith againe,

40 ✱ He hath blinded their eyes, & hardened their heart, that they shoulde not see with *their* eyes, nor vnderstand with *their* heart, & should be conuerted, and I should heale them.

41 These things said Esaias when he sawe his glorie, and spake of him.

42 [10] Neuertheles, euen among the chiefe rulers, many beleeued in him: but because of the Pharises they did not confesse him, least they should be *cast* out of the Synagogue.

43 ✱ For they loued the praise of men, more then the prayse of God.

f *Chrysost. & Theophil. referre this word, All, to al nations: that is, not to the Iewes onely.*

✣ *Psal. 89. 36. and 110. 4. & 117. 2. Esai. 40. 8. Ezech. 37. 25.*

8 Vnmeasurable is the mercie of God, but an horrible iudgement followeth, if it be contemned.

✣ *Chap. 1. 9.*

g *That is, partakers of light.*

9 Faith is not of nature, but of grace.

∵ *Esai. 53. 1. Rom. 10. 16.*

h *The arme of the Lord, is the Gospell, which is, the power of God to saluation to all that beleeue: And therefore the arme of the Lord is not reueyled to them, whose hearts the Lord hath not opened.*

✱ *Esai. 6. 9. Mat. 13. 14. Mar. 4. 12. Luke 8. 10. Act. 28. 26. Rom 11. 8.*

10 Such as beleue, are not only few in nõber, if they be compared with ỹ vnbeleuers, but also ỹ most of those few (yea and that especially the chiefest) doe feare men more then God. ✣ *Chap. 5. 44.*

44 [11] Iesus

44 [11]And Ieſus cryed, and ſaid, He that beleeueth in me, beleeueth [i] not in me, but in him that ſent me.

45 And he that ſeeth me, ſeeth him that ſent me.

46 I ✣ am come a light into the worlde, that whoſoeuer beleeueth in me, ſhould not abide in darkenes.

47 ✣ And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the worlde, but to ſaue the worlde.

48 He that refuſeth me, and receiueth not my wordes, hath one that iudgeth him: ∵ the worde that I haue ſpoken, it ſhall iudge him in the laſt day.

49 For I haue not ſpoken of my ſelfe: but the Father, which ſent me, he gaue me a commaundement what I ſhoulde ſay, and what I ſhoulde ſpeake.

50 And I knowe that his commaundement is life euerlaſting: the things therfore that I ſpeake, I ſpeake *them* ſo as the Father ſaid vnto me.

11 The ſumme of the Goſpell, and therefore of ſaluation, which Chriſt witneſſed in the middeſt of Hieruſalē by his crying out, is this: to reſt vpon Chriſt, through faith, as the only Sauiour appointed and giuen vs of the Father.

i *This word, Not, doeth not take any whit of this from Chriſt, which is here ſpoken of, but is in way of correction rather, as if he ſaid, He that beleeueth in me, doeth not ſo much beleue in me, as in him that ſent me. So is it in Marke 9. 37.* ✣ *Chap. 3. 19. and 9. 39.* ✣ *Chap. 3. 17.* ∵ *Mar. 16. 16.*

CHAP. XIII.

Chriſt riſing from ſupper, 15 10 commend humilitie to his Apoſtles, waſheth their feete. 21 He noteth the traytour Iudas 26 with an euident token. 34 He commendeth charitie. 37. 39 He foretelleth Peter of his deniall.

NOw ✣ [1]before the feaſt of the Paſſeouer, when Ieſus knewe that his houre was come, that he ſhould departe out of this worlde vnto the Father, for aſmuch as he loued his

✣ *Mat. 26. 2. Mar. 14. 1. Luke 22. 1.*

1 Chriſt no leſſe certaine of the victorie, then of the combate which was at hand, vſing the ſigne of waſhing the feete, doth partly thereby giue an example of ſingular modeſtie, and his great loue toward his Apoſtles in this notable acte, being like very ſhortly to depart from them: and partly witneſſeth vnto them, that it is he only which waſheth away the filthe of his people, and that by litle and litle, in their tyme and ſeaſon.

[a] *Them of his housholde, that is, his Saintes.*

owne which were in the world, vnto the end he loued them.

2 And when ſupper was done (and that the deuill had now put in the heart of Iudas Iſcariot, Simons *ſonne*, to betray him)

3 Ieſus knowing that the Father had giuen al things into his [b] hands, & that he was come forth from God, and went to God,

[b] *Into his power.*

4 He [c] riſeth from ſupper, and layeth aſide *his vpper* garments, and tooke a towel, and girde him ſelfe.

[c] *In that he ſaid to riſe, it argueth that there was a ſpace betwene the ceremonie of the Paſſouer, and this waſhing of feete, at what time it ſeemeth that the Supper was inſtituted.*

5 After that, he powred water into a baſin, & began to waſh the diſciples fete, and to wipe thē with the towell, wherewith he was girde.

6 Then came he to Simon Peter, who ſaid to him, Lord, doeſt thou waſh my feete?

7 Ieſus anſwered and ſaid vnto him, What I do, thou knoweſt not now: but thou ſhalt knowe it hereafter.

8 Peter ſaid vnto him, Thou ſhalt neuer waſh my feete. Ieſus anſwered him, If I waſh thee not, thou ſhalt haue [d] no parte with me.

[d] *Vnleſſe thou ſuffer me to waſhe thee, thou ſhalt haue no part in the kingdome of heauen.*

9 Simon Peter ſaid vnto him, Lorde, not my feete onely, but alſo the hands and the head.

10 Ieſus ſaid to him, He that is waſhed, needeth not, ſaue to waſh *his* fete, but is cleane euery whit: and ye are ✣ cleane, but not all.

✣ *Chap. 15. 3.*

11 For he knew who ſhould betray him: therfore ſaid he, Ye are not all cleane.

12 ¶ So after he had waſhed their feete, & had take his garments, & was ſet down againe, he ſaid vnto them, Knowe ye what I haue done to you?

13 Ye call me Maſter, and Lorde, and ye ſay well: for *ſo* am I.

14 If I then your Lord, and Maſter, haue waſhed your feete, ye alſo ought to waſhe one anothers feete.

15 For

15 For I haue giuen you an example, that ye should do, euen as I haue done to you.

16 Verely, verely I say vnto you, ✣ The seruant is not greater then his master, neither the " ambassadour greater then he that sent him.

17 If ye knowe these things, blessed are ye, if ye do them.

18 ¶ [2] I speake not of you al: I knowe whom I haue chosen: but *it is* that the Scripture might be fulfilled, ✣ He that eateth bread with me, hath lift vp his heele against me.

19 From henceforth tel I you before it come, that when it is come to passe, ye might beleeue that I am he.

20 ⁘ Verely, verely I say vnto you, If I sende any, he that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

21 When Iesus had said these things, he was troubled in the Spirit, and [e] testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 ⁎ Then the disciples looked one on another, douting of whom he spake.

23 Now there was one of his disciples, which [f] leaned on Iesus bosome, whom Iesus loued.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 He then, as he leaned on Iesus brest, said vnto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shal giue a soppe, when I haue dipt it: and he wet a soppe, and gaue it to Iudas Iscariot, Simons *sonne*.

27 And after the soppe, Satan entred into him. Then said Iesus vnto him, That thou doest, do quickely.

28 But none of them that were at table, knew, for what cause he spake it vnto him.

29 For

✣ *Chap.15.20. Mat.10.24. Luk.6.40.*

" *The word signifieth an Apostle, which is any one that is sent from an other.*

2 The betraying of Christ was not casuall, or a thing that happened by chance, but the Father so ordeined the cause of our saluation, to reconcile vs vnto him self in his Sonne, and the Sonne did willingly and voluntarily obey the Father.

✣ *Psal.41.9.*

⁘ *Mat.10.40. Luk.10.16.*

e *He affirmed it openly and soothed it.*

⁎ *Mat.26.21. Mark.14.18. Luk.22.21.*

f *Iohn his leaning was such, that sitting down in his bedde, his head was toward Iesus his head: so that it was an easy matter for him to touche Iesus his bosome: for it is certaine that in old time men vsed not to sit at the table, but to lie down on the one side.*

29 For some of them thought because Iudas had the bagge, that Iesus had said vnto him, Buy those thinges that we haue neede of against the feast: or that he shoulde giue some thing to the poore.

30 Assone then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ [3] When he was gone out, Iesus said, [g] Nowe is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in him selfe, and shall straight waye glorifie him.

33 [4] Litle children, yet a litle while am I with you: ye shall seeke me, but as I said vnto the ✣ Iewes, Whither I go, can ye not come: also to you say I nowe,

34 ✣ A newe commaundement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men knowe that ye are my disciples, if ye haue loue one to another.

36 [5] Simon Peter said vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not followe me nowe: but thou shalt folowe me afterward.

37 Peter said vnto him, Lord, why can I not folowe thee nowe? ∴ I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

3 We haue to consider the glorifying of Christ in his ignominie

g This verse and the next following, are a most playne and euident testimonie of the diuinitie of Christ.

4 The eternall glorie shal flowe by litle and litle from the head into the members. But in the meane time, we must take good heede, that we passe ouer the race of this life in brotherly loue.

✣ Chap. 7. 34. ✣ Leuit. 19. 18. Mat. 22. 39. Chap. 15. 12. 1. Iohn. 4. 21.

5 An heauie example of rashe trust and confidence.

∴ Mat. 26. 33. Mar. 14. 29. Luk. 22. 33.

CHAP.

CHAP. XIIII.

1 He comforteth his disciples, 2. 7 declaring his diuinitie and the fruite of his death, 16 promising the comforter 17 euen the holy Spirit, 26 whose office he setteth out. 27 He promiseth his peace.

1 LEt [a] not your heart be troubled: ye beleeue in God, beleeue also in me.

2 In my Fathers house are many dwelling places: if it were not so, [a] I would haue tolde you: I go to [b] prepare a place for you.

3 [a] And if I goe to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, That where I am, there may ye be also.

4 [a] And whither I goe, ye knowe, and the way ye knowe.

5 Thomas said vnto him, Lorde, we knowe not whither thou goest: howe can we then know the waye?

6 Iesus said vnto him, I am [d] that Way, & that Trueth, and that Life. No mã commeth vnto the Father, but by me.

1 He beleeueth in God that beleeueth in Christ, & there is no other way to confirme our myndes in greatest distresses.

a *That is, if it were not so as I tell you, to wit, vnlesse there were place enough not onely for me but for you also, in my Fathers house, I would not thus deceiue you with a vaine hope, but I would haue told you so plainly.*

b *All this speache by way of an allegorie, whereby the Lord comforteth his owne, declaring to them his departure into heauē, which is, not to raigne there alone, but to goe before and prepare places for them.*

Christ went not away from vs, to the ende to forsake vs, but rather that he might at length take vs vp with him into heauen.

These wordes are to be referred to the whole Churche, and therfore the Angels said to the disciples when they were astonished, what stand you gasing vp into heauen? This Iesus shall so come as you sawe him goe vp: Act. 1. 11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shalbe all in all, and therefore called the day of redemption.

Christ onely is the way to true and euerlasting life, for he it is, in whom the Father hath reueiled him selfe.

This saying sheweth vnto vs both the nature, the will and office of Christ.

7 *If

7 [e] If ye had knowē me, ye ſhould haue knowē my Father alſo: and from henceforth ye knowe him, and haue ſeene him.

8 Philippe ſaid vnto him, Lord, ſhew vs *thy* Father, and it ſufficeth vs.

9 Ieſus ſaid vnto him, I haue bene ſo long time with you, and haſt thou not knowen me, Philippe? he that hath ſeene me, hath ſeene my Father: how then ſaiſt thou, Shewe vs *thy* Father?

10 [f] Beleeueſt thou not, that I am in the Father, and the Father is in me? The wordes that I ſpeake vnto you, I ſpeake not of my ſelfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleeue me, that I *am* in the Father, & the Father *is* in me: at the leaſt, beleeue me for the very workes ſake.

12 [g] Verely, verely I ſay vnto you, he that beleeueth in me, the workes that I do, he ſhall do alſo, and [h] greater then theſe ſhall he do: for I go vnto my Father.

13 ✤ And whatſoeuer ye aske in my Name that will I do, that the Father may be glorified in the Sonne.

14 If ye ſhall aske any thing in my Name, will do it.

15 [i] If ye loue me, keepe my cōmaundemēts.

16 And I will pray the Father, & he ſhall giue you another Comforter, that he may abide with you for euer,

17 *Euen* the [k] Spirit of trueth, whom the [l] world

e It is plaine by this place, that to knowe God, and to ſee God, is all one: Nowe whereas he ſaid before, that no man ſawe God at any time, that is to be underſtoode thus, without Chriſt: or were it not through Chriſt, no man could euer ſee, nor ſawe God at any time: for as Chryſoſtome ſaith, the Sonne is a verie short and eaſie ſetting forth of the Fathers nature to vs.

4 The maieſtie of God ſheweth it ſelf moſt euidently, both in Chriſts doctrine and deedes.

5 The approuing of the vertue of Chriſt, is not included within his owne perſone, but it is ſpread through the body of his whole Church.

f That is, not I only, doe them, but I can alſo giue other mē power to do greater. ✤ *Chap. 16. 23. Mat. 7. 7 Mar. 11. 24. Iam.*

6 He loueth Chriſt aright, which obeieth his commaundements: and becauſe the ſame is accōpanied with an infinite ſort of miſeries, although he be abſent in bodie, yet doeth he comfort his with the preſent vertue of the holy Ghoſt, whom the world deſpiſeth, becauſe it knoweth him not.

g The holy Ghoſt is called the Spirit of trueth, of the effect which he worketh, cauſe he inſpireth the trueth into vs, where as otherwiſe he hath trueth in him ſelfe. h VVorldly men.

cannot

not receiue, becauſe it ſeeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and ſhalbe in you.

18 I will not leaue you fatherles: *but* I will come to you.

19 Yet a litle while, and the world ſhal ſee me no more, but ye ſhal ſee me: becauſe I liue, ye ſhal liue alſo.

20 At that day ſhall ye know that I am [i] in my Father, and you in me, and I in you.

21 He that hath my cõmaundements, and keepeth them, is he that loueth me: and he that loueth me, ſhall be loued of my Father: and I will loue him, and will [k] ſhewe mine own ſelfe to him.

22 [7] Iudas ſaid vnto him (not Iſcariot) Lord, what is the cauſe that thou wilt ſhewe thy ſelf vnto vs, and not vnto the world?

23 Ieſus anſwered, and ſaid vnto him, if any man loue me, he wil keepe my worde, and my Father will loue him, and we will come vnto him, & wil dwell with him.

24 He that loueth me not, keepeth not my wordes, and the worde which ye heare, is not mine, but the Fathers which ſent me.

25 [8] Theſe things haue I ſpoken vnto you, being preſent with you.

26 ✣ But the Comforter, which is the holy Ghoſt, whom the Father wil ſend in my Name, he will teache you all things, and bring all things to your remembrance, which I haue tolde you.

27 [9] Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 [10] Ye haue heard how I ſaid vnto you, I goe away, and

[i] *The Sonne is in the Father after ſuch ſort, that he is of one ſelfe ſame ſubſtance with the Father, but he is in his diſciples in a certaine reſpect as an aider and helper of them.*

[k] *I will ſhewe my ſelfe to him, and be knowen of him, as if he ſawe me with his eyes: but this ſhewing of him ſelf is not bodily, but ſpiritually, yet ſo plaine as none can be more.*

7 We muſt not aske why the Goſpel is reuelled to ſome rather then to other, but we muſt rather take heede, that we embrace Chriſt who is offred vnto vs, and that we truely loue him, ỹ is to ſay, that we giue our ſelues wholy to his obedience.

8 It is the office of ỹ holy Ghoſt to imprint in the mindes of the elect in their times and ſeaſons, that which

✣ *Chap. 15. 26.* 9 All true felicitie commeth to vs by Chriſt alone. 10 So farre is it, that we ſhould be ſorie for the departing of Chriſt from vs according to the fleſh, ỹ we ſhould rather reioyce for it, ſeeing all the bleſſing of the mẽbers dependeth vpon ỹ glorifying of ỹ head.

away, and will come vnto you. If ye loued me, ye would verely reioyce, becauſe I ſaid, I go vnto the Father: for the Father is [l] greater then I.

29 And now haue I ſpoken vnto you, before it come, that when it is come to paſſe, ye might beleeue.

30 [11] Hereafter will I not ſpeake many things vnto you: for the prince of this world commeth, and hath [m] nought in me.

31 But *it is* that the worlde may knowe that I loue *my* Father: and as the Father hath commaunded me, ſo I do. Ariſe, let vs go hence.

l *That is ſpoken in that, that he is Mediatour, for ſo the Father is greater then he, in as much as the perſone to whom requeſt is made, is greater thē he that maketh the requeſt.*

11 Chriſt goeth to death, not vnwillingly, but willingly, not as yelding to the deuill, but obeying his Fathers decree.

m *As who would ſay, Satan will by and by ſet vpon me with all the might he can, but he hath no power ouer me, neither ſhall he finde any ſuch thing in me as he thinketh he ſhall.*

CHAP. XV.

1 By the parable of the vine, 2 and the branches, 5.6 he declareth how the diſciples may beare fruite. 12.17 He commandeth mutuall loue. 18 He exhorteth them to beare affliction patiently, 20 by his owne example.

1 [1] I Am that true vine, and my Father is the husband man.

2 ✣ Euery brāch that beareth not fruite in me he taketh away: & euery one that beareth fruite he purgeth it, that it may bring forth more fruite.

3 ✣ Nowe are ye cleane through the worde which I haue ſpoken vnto you.

4 Abide in me, and I in you: as the branch can not beare fruite of it ſelfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye *are* the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruite: for without me can ye do nothing.

6 ✣ If a man abide not in me, he is caſt forth as a branche, and withereth: and men gather them and caſt *them* into the fire, and they burne.

1 We are of nature drye and fit for nothing, but the fire: Therefore ✣ we may liue & be fruitfull, we muſt firſt be graffed into Chriſt, as it were into a vine, by the Fathers hand: and thē be daily ſhred with continuall meditation of ✣ worde and the croſſe: otherwiſe it ſhal not auaile any mā at al to haue bene graffed, vnleſſe he cleaue faſt vnto ✣ vine, and ſo drawe iuyce out of it.

✣ *Mat. 15. 13.*

✣ *Chap. 13. 10.*

✣ *Col ſ. 1. 23.*

7 [2] If ye abide in me, and my words abide in you, aske what ye wil, and it shalbe done to you.

8 [1] Herein is my Father glorified, that ye beare much fruite, and be made my disciples.

9 [1] As the Father hath loued me, so haue I loued you: [b] continue in that my loue.

10 If ye shall keepe my commaundements, ye shall abide in my loue, as I haue kept my Fathers commaundements, and abide in his loue.

11 These thinges haue I spoken vnto you, that my ioye might remaine in you, and that your ioy might be full.

12 ✝ This is my cõmaundement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when a man bestoweth his life for his friends.

14 Ye are my friendes, if ye doe whatsoeuer I commaunde you.

15 [4] Henceforth, cal I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.

16 [5] Ye [c] haue not chosen me, but I haue chosen you, and ordeined you, [*] that ye go and bring forth fruite, and that your fruite remaine, that whatsoeuer ye shall aske of the Father in my Name, he may giue it you.

17 These things cõmaund I you, that ye loue one another.

✝ 1. Iohn. 3. 22.

2 He abideth in Christ, which resteth in his doctrine, and therfore bringeth forth good fruite: And the Father will denie such an one, nothing.

a *As who would say, herein shall my Father be glorified and herein also shal you be my disciples, if you bring forth much fruite.*

3 The loue of ✝ Father towards the Sonne, and of the Sonne towards vs, & ours towards God & our neighbour, are ioyned togither with an vnseparable knot: and there is nothig more sweet and pleasant thẽ it is. Nowe this loue sheweth it selfe by the effects: a most perfect example wherof, Christ

him selfe exhibiteth vnto vs. b *That is, in that loue, wherewith I loue you: which loue is on both partes.* ✝ *Chap. 13. 34. 1. Thes. 4. 9. 1. Iohn. 3. 11. and 4. 21.*

4 The doctrine of the Gospel (as it is vttred by Christs own mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation, and is committed vnto the Apostles. 5 Christ is the authour & preseruer of the ministerie of the Gospel, euẽ to the worlds end, but the Ministers haue aboue all things nede of prayer and brotherly loue. c *This place teacheth vs plainely, that our saluation commeth from the onely mere and gracious goodnes of the euerlasting God towardes vs, and of nothing that any of vs can deserue.* [*] *Mat. 28. 19.*

18 [6] If the

18 [c] If the world hate you, ye know that it hated me before you.

19 If ye were of the worlde, the world would loue his own: but becauſe ye are not of the world, but I haue choſen you out of the worlde, therefore the worlde hateth you.

20 Remember the word that I ſaid vnto you, ✣ the ſeruant is not greater then his maſter. ✣ If they haue perſecuted me, they will perſecute you alſo: if they haue kept my worde, they will alſo keepe yours.

21 [7] But ✣ all theſe thinges will they doe vnto you for my Names ſake, becauſe they haue not knowen him that ſent me.

22 [d] If I had not come and ſpoken vnto them, they ſhould not haue had ſinne: but nowe haue they no cloke for their ſinne.

23 He that hateth me, hateth my Father alſo.

24 If I had not done workes among them which none other mā did, they had not had ſinne: but nowe haue they both ſeene, and haue hated both me, and my Father.

25 But *it is* that the worde might be fulfilled that is written in their [e] Lawe, ✣ They hated me without a cauſe.

26 [8] But when that Comforter ſhall come ✣ whom I wil ſend vnto you from the Father, *even* the Spirit of trueth, which proceedeth of the Father, he ſhall teſtifie of me.

27 And ye ſhall witnes alſo, becauſe ye haue bene with me from the beginning.

6 It ought not only not to feare, but rather confirme the faithfull Miniſters of Chriſt, when they ſhalbe hated of the world as their Maſter was.

✣ *Chap.13.16. Mat.10.24.*

✣ *Mat.24.9.*

7 The hatred that the world beareth againſt Chriſt, proceedeth of the blockiſhnes of the minde, which notwithſtāding is voluntarie blinde, ſo that ỹ worlde can pretende no excuſe, to couer their fault.

✣ *Chap.16.4.*

d *As who would ſay, if I had not come, theſe men would not haue ſtucke to haue ſaid ſtill before Gods iudgement ſeate, that they are religious, and voyde of ſinne: but ſeeing I came to them, and they cleane refuſe me, they can haue no cloke for their wickednes.* e *Sometime by the worde, Law, are meant the fiue bookes of Moſes, but in this place, the whole Scripture: for the place alleaged is in the Pſalmes.* ✣ *Pſal.35.19.*

8 Againſt the rage of the wicked, we ſhall ſtande ſurely by the inward teſtimonie of the holy Ghoſt: But the holy Ghoſt ſpeaketh no other then he ſpake by the mouth of the Apoſtles. ✣ *Chap.14.26. Luk.12.12.*

CHA

CHAP. XVI.

1 He telleth the disciples of persecution. 7 He promiseth the Comforter, and declareth his office. 21 He compareth the afflictions of his to a woman that trauaileth with childe.

1 THese [1] thinges haue I said vnto you, that ye should not be offended.

1 They shall excommunicate you: yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice.

3 And these thinges will they doe vnto you, because they haue not knowen the Father, nor me.

4 ✣ But these thinges haue I tolde you, that when the houre shall come, ye might remember, that I tolde you them. And these things said I not vnto you from the beginning, because I was with you.

5 But nowe I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I haue said these thinges vnto you, your hearts are full of sorowe.

7 Yet I tel you the trueth, It is expedient for you that I go away: for if I go not away, that Comforter will not come vnto you: but if I departe, I will sende him vnto you.

8 [2] And when he is come, he will [3] reproue the worlde of sinne, and of righteousnes, and of iudgement.

9 Of sinne, because they beleeue not in me.

1 The ministers of the Gospel must looke for all maner of reproches, not only of the which are open enemies, but euen of them also which seeme to be of the same houshold, and the verie pillers of the Church. ✣ *Chap. 15. 21.*

2 The absence of Christ, according to the flesh, is profitable to the Church, that we may wholie depende vpon his spirituall power.

3 The Spirit of God worketh mightily by the preaching of the worde, that he constraineth the worlde, will it, nil it, to confesse it owne vnrighteousnes, and Christes righteousnes and almightines.

[1] That is, the persecutions that followed his ascension. [2] When as all gainsayers were manifestly reproued, through the powring out of the holy Ghost vpon the Church: So that the verie enemies of Christ were reproued of sinne, in that they were constrained to confesse, that they were deceiued, in that they beleeued not, and therefore they said Act. 2 Men and brethren, what shall we do?

10 Of [c] righteousnes, because I goe to my
ther, and ye shall see me no more:
11 Of [d] iudgement, [e] because the prince of
world is iudged.
12 [f] I haue yet many things to say vnto you
but ye can not beare them nowe.
13 Howbeit, when he is come which is
Spirit of trueth, he will lead you into al trueth:
he shal not speake of him selfe, but whatsoeuer
shal heare, shall he speake, and he will shewe
the things to come.
14 [g] He shal glorifie me: for he shal receiue
mine, and shall shew it vnto you.
15 All things that the Father hath, are mi
therefore said I, that he shal take of mine, & she
it vnto you.
16 [h] A [i] litle *while*, and ye shall not see me:
againe a litle *while*, and ye shall see me, [k] for I
to the Father.
17 Then said *some* of his disciples among
selues, What is this that he saith vnto vs, A
while, and ye shall not see me, and againe, a
while, and ye shal see me, and, For I go to the
ther.
18 They said therefore, What is this that
saith, A litle *while*? we knowe not what he
19 Nowe Iesus knewe that they woulde
him, and said vnto them, Do ye enquire
your selues, of that I sayd, A litle *while*, and

c *Of Christ him selfe: For when the world shal see, that I haue powred out the holy Ghost, they shalbe constrained to confesse that I was iust, and was not condemned of my Father when I went out of this world.*

d *Of that authoritie and power, which I haue both in heauen & earth.*

e *That is, because they shal then vnderstand and know in deede, that I haue ouercome the deuil, and do gouerne the worlde, when al men shall see, that they set them selues against you in vaine, for I will arme you with that heauenlie power, whereby you may destroy euerie high thing which is lifted vp against the knowledge of God. 2. Cor. 10. 13.*

4 The doctrine of the Apostles, proceeded from the holie Ghost,
most perfite. 5 The holie Ghost bringeth no newe doctrine, but
cheth that which was vttered by Christs owne mouth, and impri
in our mindes. 6 The grace of the holie Ghost is a most liuelie glasse,
in Christ is truely beholden, with the most sharpe sighted eyes of faith,
not with the bleared eyes of the flesh: Whereby we feele a continual
euen in the middest of sorowes.

f *When a litle time is once past.* g *For I passe to eternall gloria, so that I*
much more present with you then I was before: for then you shall feele in deede
am, and what I am able to do.

not see me: and againe, a litle *while*, and ye shall see me?

20 Verely, verely I say vnto you, that ye shall weepe and lament, & the world shal reioyce: and ye shall sorowe, but your sorowe shalbe turned to ioye.

21 A woman when she trauaileth, hath sorow, because her houre is come: but assone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the worlde.

22 And ye now therefore are in sorowe: but I will see you againe, and your hearts shal reioyce, and your ioye shall no man take from you.

23 And in that day shall ye aske me nothing. Verely, verely I say vnto you, whatsoeuer ye shal aske the Father in my Name, he will giue it you.

24 Hitherto haue ye asked nothing in my Name: aske, & ye shal receiue, that your ioy may be full.

25 These things haue I spoke vnto you in parables: but the time wil come, whe I shal no more speake to you in parables: but I shall shewe you plainely of the Father.

26 At that day shall ye aske in my Name, & I say not vnto you, that I wil pray vnto the Father for you.

27 For the Father him selfe loueth you, because ye haue loued me, † & haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and go to the Father.

29 His disciples said vnto him, Lo, now speakest thou plainely, and thou speakest no parable.

30 Nowe knowe we that thou knowest all

† *Chap.14.13. Mat.7.7. and 21.22. Mar.11.24. Luk.11.9. Iam.1.5.*

7 The holie Ghost which was powred vpō the Apostles after the ascension of Christ, instructed both them in al the chiefest mysteries and secrets of our saluation, and also by them the Church, & will also instruct it to the end of the worlde.

8 The summe of the worship of God, is the inuocation of the Father in the Name of the Sonne the Mediatour, who is already heard for vs, for whom he both abased him selfe, and is now also glorified.

† *Chap.17.8.*

9 Faith & foolish securitie differ very much.

✣ *Mat. 26. 31. Mar. 14. 27.*

things, and nedest not that any man should aske thee. By this we beleeue, that thou art come out from God.

10 Neither the wickednes of the world, neither y weakenes of his owne, can diminishe any thing of the vertue of Christ.

31 Iesus answered them, Do you beleeue now?

32 ✣ [10] Behold, the houre commeth, and is already come, that ye shalbe scattered euery man into his owne, & shal leaue me alone: but I am not alone: for the Father is with me.

11 The suertie and stay of the Church dependeth onely vpon the victorie of Christ.

33 [11] These thinges haue I spoken vnto you, that [h] in me ye might haue peace: in the world ye shal haue affliction, but be of good comfort: I haue ouercome the worlde.

h That in me you might be throughly quieted. For by (peace) is ment in this place, the quiet state of minde, which is cleane contrarie to disquietnes and heauines.

CHAP. XVII.

1 Christ prayeth that his glorie together with his Father may be made manifest. 9 He prayeth for his Apostles, & for all beleeuers.

1 Iesus Christ y euerlasting high Priest, being readie straight waies to offer vp him selfe, doeth by solemne prayers consecrate him selfe to God the Father, as a sacrifice, and vs together with him self: Therefore this prayer was from the beginning, is, and shalbe to the end of the world, the foundation & ground of the Church of God.

1 THese [1] thinges spake Iesus, and lift vp his eies to heauen, & said, [2] Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 ✣ As thou hast giuen him power ouer all flesh, that he should giue eternall life to all them that thou hast giuen him.

3 And this is life eternall, that they know thee *to be* the [b] onely very God, and whom thou

2 He first declareth, that as he came into the worlde to the end that the Father might shewe in him, being apprehended by faith, his glorie in sauing his elect, so he applied him selfe to that office: and therefore desireth of the Father, that he would blesse the worke which he hath finished.

✣ *Mat. 28. 18.*

a Ouer all men. *b He calleth the Father the only very God, to set him against false gods, and not to shut out him selfe and the holy Ghost, for straight way he joineth the knowledge of the Father and the knowledge of him self together, & according to his accustomed maner, setteth forth the whole Godhead in the person of the Father. So is the Father alone said to be King, immortall, wise, and dwelling in light which no man can attaine vnto, inuisible, Rom. 16. 27. 1. Tim. 1. 17.*

sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to do.

5 And nowe glorifie me, thou Father, with thine owne self, with the glorie which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the worlde: [c] thine they were, and thou [d] gauest them me, and they haue kept thy word.

7 Now they knowe that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes which thou gauest me, and they haue receiued them, and haue knowen surely that I came out frō thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for the worlde, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the worlde, but these are in the worlde, and I come to thee. Holy Father, keepe them in thy Name, *euen* them whome thou hast giuen me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the † Scripture might be fulfilled.

13 And now come I to thee, and these things I speake in the worlde, that they might haue my

3 First of all he prayeth for those his disciples, by whome he would haue the rest to be gathered together, and commendeth them vnto the Father, (hauing once reiected the whole companie of the reprobate) because he receiued them of him, into his custodie, and for that they embracing his doctrine, shall haue so manie and so mightie enemies, that there is no way for them to be in safetie, but by his helpe only.

[c] *He sheweth hereby, that euerlasting election & choise, which was hidden, in the good will & pleasure of God, which is the ground worke of our saluation.*

Meaning how that euerlasting and hidden purpose of God, is declared in Christ, that we are iustified and sanctified, if we lay holde on him by faith, that at length we come to the glorie of the election. † *Ch. p. 16. 27.*

Meaning that his people may peaceably agree, and be ioyned together in one, that they should be one, so they may be of one minde and one consent together.

Psal. 109. 7.

ioye fulfilled in them ſelues.

14 I haue giuen them thy word, and the world hath hated them, becauſe they are not of the world, as I am not of the worlde.

15 [4] I pray not that thou ſhouldeſt take them out of the worlde, but that thou keepe them from euill.

16 They are not of the worlde, as I am not of the world.

17 [f] Sanctifie them with thy trueth: thy word is trueth.

18 [5] As thou diddeſt ſend me into the world, ſo haue I ſent them into the world.

19 And for their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through the [g] trueth.

20 [6] I pray not for theſe alone, but for them alſo which ſhall beleue in me, through their word.

21 That they all may be one, as thou, O Father, *art* in me, and I in thee: *euen* that they may be alſo one in vs, that the world may beleue that thou haſt ſent me.

22 And the glorie that thou gaueſt me, I haue giuen them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, and that the world may knowe that thou haſt ſent me, and haſt loued them as thou haſt loued me.

24 ✣ Father, I wil that they which thou haſt

4 He ſheweth what maner of deliuerance he meaneth, not that they ſhould be in no danger, but that they being preſerued from all, might proue by experience that the doctrine of ſaluation is true, which they receiued at his mouth to deliuer to other.

f That is, make them holie: and that is ſaid to be holie which is dedicated, and made proper to God only.

5 He addeth moreouer, that the Apoſtles haue a vocation common with him, and therefore that they muſt be holden vp by the ſelfe-ſame vertue to giue vp them ſelues wholie to God, whereby he being firſt, did conſecrate him ſelfe to the Father.

g The true and ſubſtantiall ſanctification of Chriſt, is ſet againſt the outward ſanctifyings.

6 Secondarily he offreth to God the Father al his, that is, how many ſoeuer ſhal beleeue in him by the doctrine of the Apoſtles: that as he is one vnto the Father, receiuing from him all fulnes, ſo they being ioyned to him, may receiue life from him, and at length being together with him, may alſo with him enioye euerlaſting glorie. ✣ *Chap. xxii.*

glorie me, be with me euen where I am, that they may beholde that my glorie, which thou haſt giuen me: for thou louedſt me before the foundation of the worlde.

7 He communicateth with his by litle and litle, the knowledge of the Father, which is moſt full in Chriſt the Mediatour, that they may in him be beloued of the Father, with the ſelfeſame loue wherewith he loueth the Sonne.

25 O righteous Father, the worlde alſo hath not knowen thee, but I haue knowen thee, and theſe haue knowen, that thou haſt ſent me.

26 7 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou haſt loued me, may be in them, and I in them.

CHAP. XVIII.

By Chriſtes power, whome Iudas betrayeth, 6 the ſouldiers are caſt downe to the ground. 13 Chriſt is lead to Annas, & from him to Caiaphas. 22. 23 His anſwere to the officer that ſmote him with a rod. 28 being deliuered to Pilate, 36 he declareth his kingdome.

1 Chriſt goeth of his owne accord into a garden, which his betrayer knewe, to be taken: that by his obedience he might take away the ſinne that entred into the worlde by one mans rebellion, and that, in a garden.

WHen 1 Ieſus had ſpoken theſe things, he went forth with his diſciples ouer the brooke ✣ Cedron, where was a garden, into the which he entred, and his diſciples.

2 And Iudas which betrayed him, knewe alſo the place: for Ieſus oft times reſorted thither with his diſciples.

3 ✝ Iudas then, after he had receiued a band of men and officers of the high Prieſts, and of the Phariſes, came thither with lanternes and torches, and weapons.

4 Then Ieſus, knowing al things that ſhould come vnto him, went forth and ſaid vnto them, Whome ſeeke ye?

5 They anſwered him, Ieſus of Nazareth. Ieſus ſaid vnto them, I am he. Now Iudas alſo which betrayed him, ſtoode with them.

✣ *Mat.26.36. Mar.14.32. Luk.22.39.*

✝ *Mat.26.47. Mar.14.43. Luke.22.47.*

2 Chriſt who was innocent, was taken as a wicked perſone, that we which

6 As ſone

wicked might be let go as innocent. 3. Chriſtes perſon, (but not his) was bounde of the aduerſaries, when and how he would.

6 Assone then as he had said vnto them, I am he, they went away backewardes, and fell to the grounde.

7 Then he asked them againe, Whome seeke ye? And they said, Iesus of Nazareth.

8 [4] Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these goe their way.

9 *This was* that the worde might be fulfilled which he spake, ✣ Of thē which thou gauest me, haue I lost none.

10 [5] Then Simon Peter hauing a sword, drew it, and smote the hie Priestes seruant, and cut of his right eare. Nowe the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cup which *my* Father hath giuen me?

12 Then the bande and the captaine, and the officers of the Iewes tooke Iesus, & bounde him,

13 [6] And led him away to ✣ Annas first (for he was father in lawe to Caiaphas, which was the hie Priest that same yere)

14 ∴ And Caiaphas was he, that gaue counsel to the Iewes, that it was expedient that one man should die for the people.

15 ¶ [7]⁂ Now Simon Peter folowed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest:

16 But Peter stode at the doore without. Then went out the other disciple which was knowen vnto the hie Priest, & spake to her that kept the doore, and brought in Peter.

17 Then said the mayde that kept the doore vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And

4 Christ doeth not neglect the office of a good pastour, no not in his greatest danger.
✣ *Chap 17.12.*
5 We ought to cōteine the zeale we beare to God, within the boundes of our vocation.
6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, ỹ we might be quitted of the euerlasting high Priest him selfe.
✣ *Luk.3.2.*
∴ *Chap.11.50.*
7 A liuely example of the fragilitie of man euen in the best, when they be once left to thē selues.
⁂ *Mat.26.58. Mar.14.54. Luk.22.54.*

18 And the ſeruants & officers ſtoode there, which had made a fire of coles: for it was colde, and they warmed them ſelues. And Peter alſo ſtoode among them, and warmed him ſelfe.

19 ¶ [8] The hie Prieſt then asked Ieſus of his diſciples, and of his doctrine.

20 Ieſus anſwered him, I ſpake openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes reſorte continually, and in ſecret haue I ſaid nothing.

21 Why askeſt thou me? aske them which heard me what I ſaide vnto them: beholde, they knowe what I ſaid.

22 When he had ſpoken theſe things, one of the officers which ſtoode by, ſmote Ieſus with *his* rod, ſaying, Anſwereſt thou the hie Prieſt ſo?

23 Ieſus anſwered him, If I haue euill ſpoken, beare witnes of the euill: but if I haue well ſpoken, why ſmiteſt thou me?

24 ¶ ✣ Now Annas had ſent him bounde vnto Caiaphas the hie Prieſt)

25 ✣ [9] And Simon Peter ſtode & warmed him ſelfe, and they ſaid vnto him, Art not thou alſo of his diſciples? He denied it, and ſaid, I am not.

26 One of the ſeruaunts of the hie Prieſt, his couſin whoſe eare Peter ſmote of, ſaid, Did not I ſee thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crewe.

28 ¶ [10] Then led they Ieſus from [a] Caiaphas

8 Chriſt defendeth his cauſe but ſtéderly, not that he would withdrawe him ſelfe from death, but to ſhewe that he was condemned as an innocent.

✣ *Mat.26.57. Luke.22.54.*
✣ *Mat.26.69. Mar.14.69. Luke.22.55.*

9 After that men haue once fallen, they can not only, not lift vp thé ſelues by their owne ſtrength, but alſo they fall more and more into worſe, vntill they be raiſed

vp againe, by a newe vertue of God. [a] *Mat.27.2. Mar.15.1. Luk.23.1.*

10 The Sonne of God is brought before the iudgement ſeate of an earthly and prophane man, in whome there is founde much leſſe wickednes, then in the princes of the people of God: A liuely image of the wrath of God againſt ſinne, and therewithall of his great mercie, and laſt of all, of his moſt ſeuere iudgement againſt the ſtubburne contemners of his grace whē it is offred vnto them.

a *From Caiaphas houſe.*

into

into the common hall. Now it was morning, and they themselues went not into the common hall, lest they should be ✣ defiled, but that they might eate the Passeouer.

✣ *Act. 10.28, and 11.3.*

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered, and said vnto him, If he were not an euill doer, we woulde not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes said vnto him, [b] It is not lawfull for vs to put any man to death.

b For iudgements of life and death, were taken from them, fourtie yeres before the destruction of the temple.

32 *It was* that the worde of Iesus ✣ might be fulfilled which he spake, [c] signifying what death he should die.

✣ *Mat. 20.19.*

c For Christ had foretolde that he should be crucified.

33 ∵ So Pilate entred into the common hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes?

∵ *Mat. 27.11. Mar. 15.2. Luke 23.3.*

34 Iesus answered him, Saist thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the hie Priestes haue deliuered thee vnto me. What hast thou done?

36 [11] Iesus answered, My kingdome is not of this worlde: if my kingdome were of this worlde, my seruaunts woulde surely fight, that I should not be deliuered to the Iewes: but nowe is my kingdome not from hence.

11 Christ auoucheth his spirituall kingdome, but reiecteth a worldy.

37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou saist that I am a King: for this cause am I borne, and for this cause came I into the worlde, that I should beare witnes vnto the trueth: euery one that is of the trueth heareth my voyce.

12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that he tooke vpon him our person) was to be cõdened as a most wicked man.

38 [12] Pilate said vnto him, [d] What is trueth? And when he had said that, he went out againe

d He speaketh this disdainfully and scoffingly, and not by way of asking a question.

the Iewes, and said vnto them, I finde in him
cause at all.

39 ✣ But you haue a custome, that I shoulde deliuer you one loose at the Passeouer: will ye then that I loose vnto you the King of the Iewes?

40 ✣ Then [e] cried they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer.

✣ *Mat.27.15. Mar.15.6. Luke 23.17.*

✣ *Act.3.14.*

[e] *VVord for word, made a great and foule voyce.*

CHAP. XIX.

Pilate, when Christ was scourged, 2 & crowned with thorne, 4 vu desirous to let him loose: 8 but being ouercome with the outrage of the Iewe, 16 he deliuereth him to be crucified. 26 Iesus committeth his mother to the disciple. 30 Hauing tasted vineger, he dieth: 34 & being dead, his side is pearced with a speare. 40 He is buried.

THen [v] Pilate toke Iesus & [1] scourged him.

[v] *Mat.27.27. Marke 15.16.*

[1] The wisdome of the flesh, choseth of two euils the least, but God curseth that same wisdome.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And said, Haile, King of the Iewes. And they smote him with *their* roddes.

4 Then Pilate went forth againe, & said vnto them, Beholde, I bring him forth to you, that ye may knowe, that I finde no faulte in him at all.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And *Pilate* said vnto them, Beholde the man.

2 Christ is againe quitted by that same mouth, wherewith he is afterward condened.

6 Then when the hie Priestes and officers saw him, they cryed, saying, [a] Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie *him:* for I finde no faulte in him.

[a] *They will haue him crucified, whome by an olde custome of theirs, they should haue stoned and hanged vp as conuict of blasphemie: but they desire to haue him crucified after the maner of the Romanes.*

7 The Iewes answered him, We haue a law, and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ [3] When Pilate then hearde that worde, he was the more afraide,

[3] *Pilate's conscience fighteth for Christ, but straight way it yeeldeth, because it is not vpholden with the singular vertue of God.*

9 And

9 And went againe into the common hall, and ſaid vnto Ieſus, Whence art thou? But Ieſus gaue him none anſwere.

10 Then ſaid Pilate vnto him, Speakeſt thou not vnto me? Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee?

11 Ieſus anſwered, Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater ſinne.

12 From thence forth Pilate ſought to looſe him, but the Iewes cried, ſaying, If thou deliuer him, thou art not Ceſars friende: *for* whoſoeuer maketh him ſelfe a King, ſpeaketh againſt Ceſar.

4 Pilate condēneth him ſelfe firſt, with the ſame mouth, wherewith he afterwarde condēneth Chriſt.

13 ¶ When Pilate heard this worde, he brought Ieſus forth, and ſate downe in the iudgement ſeat in a place called the Pauement, and in Hebrewe, [b] Gabbatha.

b Gabbatha, ſignifieth an high place, as iudgement ſeates are.

14 And it was the Preparation of the Paſſouer, and about the ſixt houre: & he ſaid vnto the Iewes, Beholde your King.

5 Chriſt faſteneth Satan, ſinne and death to the croſſe.

15 But they cried, Away with him, away with him, crucifie him. Pilate ſaid vnto them, Shall I crucifie your King? The high Prieſts anſwered, We haue no King but Ceſar.

✣ Mat. 27. 31. Mar. 15. 25. Luke 23. 26.

16 Then deliuered he him vnto them, to be crucified. ✣ And they tooke Ieſus, and led him away.

6 Chriſt ſitting vpon the throne of the croſſe, is openly written euerlaſting king of all people, with his owne hande, whoſe mouth condemned him for vſurping a kingdome.

17 And he bare his owne croſſe, and came into a place named *of dead mens* Skulles, which is called in Hebrewe, Golgotha:

18 Where they crucified him, and two other with him, on either ſide one, and Ieſus in the middes.

19 ¶ And Pilate wrote alſo a title, & put

the crosse, & it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the citie: and it was written in Hebrewe, Greke, and Latin.

21 Then said the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ [7] Then the ✣ souldiers, when they had crucified Iesus, tooke his garments (and made foure parts, to euery souldier a parte) & *his* coate: now the coate was without seame wouen frō the top throughout.

24 Therefore they said one to another, Let vs not deuide it, but cast lots for it, whose it shalbe. That the Scripture might be fulfilled, which saith, ✝ They parted my garments among them, & on my coate did cast lottes. So the souldiers did these things in deede.

25 ¶ [8] Then stoode by the crosse of Iesus, his mother, and his mothers sister, Marie *the wife of* Cleophas, and Marie Magdalene.

26 And when Iesus sawe his mother, and the disciple standing by, whom he loued, he said vnto his mother, Woman, beholde thy sonne.

27 Then said he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ [9] After, when Iesus knewe that al things were performed, that the ∴ Scripture might be

7 Christ signifieth by the diuision of his garments amongest the bloudie bouchers, (his coate except, that had no seame) that it shall come to passe, that he wil shortly diuide his benefits, & enriche his very enemies through out the worlde: but so notwithstãding that the treasure of his Church shall remayne whole.

✣ *Mat.27.35. Mark.15.24.*

✝ *Psal.22.18.*

8 Christ is a perfect example of all righteousnes, not onely in the keeping of

first, but also of the second table.

9 Christ when he hath taken the vineger, yeeldeth vp the ghost, drinketh vp in deede that most bitter and sharpe cup of his Fathers wrath in our name.

∴ *Psal.69.22.*

fulfilled,

fulfilled, he ſaid, I thirſt.

29 And there was ſet a [e] veſſell ful of vineger: and they filled a ſpondge with vineger, and put it about an Hyſſope *ſtalke*, and put it to his mouth.

30 Nowe when Ieſus had receiued of the vineger, he ſaid, It is finiſhed, and bowed his head, and gaue vp the ghoſt.

31 [10] The Iewes then (becauſe it was the Preparation, that the bodies ſhoulde not remaine vpon the croſſe on the Sabbath *day*: for that Sabbath was an hie day) beſought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the ſouldiers and brake the legges of the firſt, and of the other, which was crucified with *Ieſus*.

33 But when they came to Ieſus, and ſaw that he was dead already, they brake not his legges.

34 [11] But one of the ſouldiers with a ſpeare [d] pearced his ſide, and forthwith came there out bloud and water.

35 And he that ſawe it, bare recorde, and his recorde is true: and he knoweth that he ſaith true, that ye might beleue it.

36 For theſe things were done, that the Scripture ſhould be fulfilled, ✣ Not a bone of him ſhalbe broken.

37 And agayne an other Scripture ſaith, ✣ They ſhall ſee him whome they haue thirled through.

e *Galatinus witneſſeth out of the booke called Sanhedrim, that the Iewes were wont to giue them that were executed, vineger mixed with franckincence to drinke, to make their braines ſomewhat troubled: ſo charitably the Iewes prouided for the poore mens conſciences, which were executed.*

10 The bodie of Chriſt which was dead for a ſeaſon (becauſe it ſo pleaſed him) is wounded, but the leaſt bone of it is not broken: and ſuch as the ſtate of his myſtical bodie.

11 Chriſt being dead vpon the croſſe, witneſſeth by a double ſigne, that he only is the true ſatisfaction, and the true waſhing for the beleeuers.

d *This wounde was a moſt manifeſt witnes of the death of Chriſt: for the water iſſued out by this wounde, gaue vs plainely to vnderſtand, that the weapon pearced the very skin that compaſſeth the heart, which is the veſſel that conteineth the water, and that being once wounded, that creature which is ſo pearced and ſtriken, cannot but die.*

✣ *Exod.12.46. Num.9.12.* ✣ *Zach.12.10.*

38 And after these things, Ioseph of Ari-
mathea (who was a disciple of Iesus, but secretly
for feare of the Iewes) besought Pilate that he
might take downe the bodie of Iesus. And Pilate
gaue him licence. He came then and tooke Iesus
bodie.

39 And there came † also Nicodemus (which
at first came to Iesus by night) & brought of myrrhe
and aloes mingled together about an hundreth
pounde.

40 Then tooke they the bodie of Iesus, and
wrapped it in linnen clothes with the odours, as
the manner of the Iewes is to burie.

41 And in that place where Iesus was cruci-
fied, was a garden, and in the garden a newe se-
pulchre, wherein was ᵉ neuer man yet laid.

42 There then laid they Iesus, because of the
Iewes Preparation *day*, for the sepulchre was
nie.

† *Mat.27.57. Mar.15.42. Luke.23. 50.*

12 Christ is openly buried, & in a famous place, Pilate witting and suffring it, and that by men which did fauour Christ, in such wise, that yet before that daye they neuer openly followed him: so that by his buriall, no man can iustly doubte either of his death, or resurrection.

† *Chap.3.2.*

ᵉ *That no man still at his resurrection, as though some other that had bene buried there, saith Theophil.*

CHAP. XX.

Marie bringeth word that Christ is risen: 3 Peter and Iohn runne to see it. 15 Iesus appeareth to Marie, and to the disciples that were together in the house. 24 Thomas, before faithlesse, 29 now beleeueth.

NOw ᵍ the first *day* of the weke came Ma-
rie Magdalene, earely when it was yet
darke, vnto the sepulchre, and sawe the stone ta-
ken away from the tombe.

ᵍ *Mark.16.2. Luk.24.1.*

1 Marie Magdalene, Peter and Iohn, are the first witnesses of the resurrection: and such as can not iustly be suspected, for that they them selues could scarcely be persuaded of

2 Then she ranne, & came to Simon Peter,
and to the other disciple whom Iesus loued, and
said vnto them, They haue taken away the Lord
out of the sepulchre, and we knowe not where
they haue laid him.

3 Peter therefore went forth, and the other
disciple,

disciple, and they came vnto the sepulc

4 So they ranne both together, b ther disciple did out runne Peter, and c to the sepulchre.

5 And he stouped downe, and sawe nen clothes lying: yet went he not in.

6 Then came Simon Peter following and went into the sepulchre, and sawe the clothes lye,

7 And the kercheſe that was vpon his not lying with the linnen clothes, but w together in a place by it selfe.

8 Then went in also the other disciple came first to the sepulchre, and he sawe beleeued.

9 For as yet they knewe not the Scr That he must rise againe from the dead.

10 And the disciples went away again their owne home.

11 ¶ ✣ But Marie stoode [a] without at pulchre weeping: and as she wept, she bow selfe into the sepulchre,

12 [2] And sawe two Angels in [b] white, sit the one at the head, and the other at the fe where the bodie of Iesus had laine,

13 And they said vnto her, Woman, why pest thou? She said vnto them, They haue away [c] my Lord, & I knowe not where they laid him.

14 [3] When she had thus said, she turned selfe backe, and sawe Iesus standing, and k not that it was Iesus.

15 Iesus sayth vnto her, Woman, why w thou? whom seekest thou? She supposing th had bene the gardener, said vnto him, Sir, if haſt borne him hence, tell me where thou laid him, and I will take him away.

16 Ie

✣ *Mat.28.1. Mar.16.5.*

a That is, without the cave, which the sepulchre was cut out of.

2 Two Angels are made witnesses of the Lords resurrection.

b In white clothing.

c Marie spake as the common people vse to speake: for they speake of a dead carkeſe, as they doe of a whole man.

3 Iesus witnesseth by his presence, that he is truely risen.

...sus saith vnto her, Marie. She turned her ...d said vnto him, Rabboni, which is to say,

...sus saith vnto her, Touch me not: for I am ...ascended to my Father: but go to my [d] bre... say vnto thē, I ascend vnto [e] my Father, & ...Father, and to my God, and your God.

Marie Magdalene came and tolde the dis... that she had seene the Lorde, and that he ...en these things vnto her.

[f] The same day thē at night, which was ...st day of the weeke, and when the doores ...where the disciples were assembled for ...of the Iewes, came Iesus and stoode in the ...and said to them, Peace be vnto you.

...nd when he had so said, he shewed vnto ...hands, and his side. Then were the disci... when they had seene the Lord.

Then said Iesus to them againe, Peace be ...you: as my Father sent me, so send I you.

...nd when he had said that, he breathed on ...said vnto them, Receiue the holy Ghost.

...whosoeuers sinnes ye remit, they are re... vnto them: *and* whosoeuers sinnes ye re...me, they are reteined.

24 ¶ But Thomas one of the twelue, called ...was not with them when Iesus came.

The other disciples therfore said vnto him,

4 Christ which is risen, is not to be sought in this world according to the flesh, but in heaue by faith whither he is gone before vs.

d *By his brethren, he meaneth his disciples: for in the next verse following, it is said, that Marie tolde his disciples.*

e *He calleth God his Father, because he is his Father naturally in the Godhead, and his saith your Father, because he is our Father by grace, through the adoption of the Sonnes of God: that is, by taking vs of his free grace to be his sonnes. Epiphanius.*

✣ *Mar.16.14. Luke 24.36. 1.Cor.15.5.*

5 Christ in that he presented him self before his disciples sodainely through his diuine power, when the gates were shut, doeth fully assure them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the director of the ministerie of the Gospell.

f The doores opened to him of their owne accorde, or the very walles them selues gaue place to him. ✣ *Mar.28.18.*

...publishing of the forgiuenes of sinnes by faith in Christ, & the set... forth and denouncing the wrath of God in reteyning the sinnes of the ...euers, is the summe of the preaching of the Gospell.

7 Christ dra... out of the vnbeliefe of Thomas, a certaine and sure testimonie of his ...rrection.

We haue ſeene the Lord: but he ſaid vnto
Except I ſee in his hãds the print of the na
put my finger into the print of the nailes, a
mine hand into his ſide, I will not beleeue

26 ¶ And eight daies after, againe his di
were within, and Thomas with them. *Then*
Ieſus, when the doores were ſhut, and ſtood
the middes, and ſaid, Peace *be* vnto you.

27 After, ſaid he to Thomas, Put thy fi
here, and ſee mine hands, & put forth thine
and put it into my ſide, and be not faithles
faithfull.

8 True faith dependeth vpon ỹ mouth of God, and not vpon fleſhly eyes. ✠ *Chap. 21. 25.*

28 Then Thomas anſwered, & ſaid vnto
Thou art my Lord, and my God.

29 [8] Ieſus ſaid vnto him, Thomas, be
thou haſt ſeene me, thou beleeueſt: bleſſed
they that haue not ſeene, and haue beleeued

9 To beleeue in Chriſt the Sõne of God and our onely Sauiour, is the end of the doctrine of the Goſpel, and eſpecially of the hiſtorie of the reſurrection.

30 ¶ ✠ And many other ſignes alſo did
in the preſence of his diſciples, which are
written in this booke.

31 But theſe things are written, that ye
beleeue, that Ieſus is that Chriſt that Sõne
God, and that in beleeuing ye might haue
through his Name.

CHAP. XXI.

1 Ieſus appeareth to his diſciples as they were a fiſhing, whome they knowe by a miraculous draught of fiſhes. 15 committeth the charge of the sheepe to Peter, 18 telleth him of the maner of his death.

1 [1] AFter theſe things, [2] Ieſus ſhewed himſelf
againe to his diſciples at the ſea of Tibe
rias: and thus ſhewed he *himſelfe*.

1 In that, that Chriſt here is not only preſent but alſo eateth with his diſciples, he giueth a moſt full aſſurance of his reſurrection.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the *ſonnes* of Zebedee, and two other of his diſciples.

Simon Peter ſaid vnto them, I go a fiſhing. They ſaid vnto him, We alſo will goe with thee. They went their way & entred into a ſhip ſtraight way, and that night caught they nothing.

4 But when the morning was now come, Ieſus ſtode on the ſhore: neuertheles the diſciples knewe not that it was Ieſus.

5 Ieſus then ſaid vnto them, Syrs, haue ye any meate? They anſwered him, No.

6 Then he ſaid vnto them, Caſt out the net on the right ſide of the ſhip, and ye ſhal finde. So they caſt out, & they were not able at al to draw it for the multitude of fiſhes.

7 Therefore ſaid the diſciple whom Ieſus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he gird his [a] coate vnto him (for he was naked) and caſt him ſelfe into the ſea.

[a] *It was a linnen garment, which could not let him ſwimming.*

8 But the other diſciples came by ſhippe (for they were not farre from land, but about two hundreth cubies) and they drewe the net with fiſhes.

9 Aſſoone then as they were come to lande, they ſawe hoate coales, and fiſh laid theron, and bread.

10 Ieſus ſaid vnto them, Bring of the fiſhes, which ye haue now caught.

11 Simon Peter ſtepped forth and drewe the net to land, ful of great fiſhes, an hundreth, fiftie and three: and albeit there were ſo manie, yet was not the net broken.

12 Ieſus ſaid vnto them, Come, *and* dine. And none of the diſciples durſt aske him, Who art thou? ſeeing they knewe that he was the Lord.

13 Ieſus then came and tooke bread, and gaue them, and fiſh likewiſe.

14 This is now the third time that Ieſus ſhewed him ſelf to his diſciples, after that he was riſen

sen againe from the dead.

15 ¶ [a] So whē they had dined, Iesus said to Simon Peter, Simon *the sonne* of Iona, loueſt thou me more thē theſe? He ſaid vnto him, Yea Lord, thou knoweſt that I loue thee. He ſaid vnto him, Feede my lambes.

16 He ſaid to him againe the ſecond time, Simon *the ſonne* of Iona, loueſt thou me? He ſaid vnto him, Yea Lord, thou knoweſt that I loue thee. He ſaid vnto him, Feede my ſheepe.

17 He ſaid vnto him the [b] third time, Simon *the ſonne* of Iona, loueſt thou me? Peter was ſorie because he ſaide to him the third time, Loueſt thou me? and ſaid vnto him, Lord, thou knoweſt all things: thou knoweſt that I loue thee. Iesus ſaid vnto him, Feede my ſheepe.

18 [a] Verely, verely I ſay vnto thee, When thou waſt yong, thou [c] girdedſt thy ſelf, and walkedſt whither thou wouldeſt; but when thou ſhalt be olde, thou ſhalt ſtretch forth thine handes, and another ſhal [d] girde thee, and leade thee whither thou wouldeſt [e] not.

19 And this ſpake he ſignifying by [f] what death he ſhould glorifie God. And when he had ſpoken this, he ſaid to him, Folowe me.

2 Peter by his triple confeſſion is reſtored into his former degree frō whence he fell by his triple deniall: and therwithall is aduertiſed, ✝ he is indeede a paſtour, which ſheweth his loue to Chriſt, in feeding his ſheepe.

b It was meete that he that had denied him thriſe, ſhould confeſſe him thriſe, that Peter might neither doubt of the forgiuenes of his ſo grieuous a ſinne, nor of his reſtoring to the office of the Apoſtleſhip.

3 The violent death of Peter is foretolde.

c They that tooke farre iourneyes, eſpecially in the Eaſt countrey & in thoſe places where the peop'e vſed long garments, had wont to be girded and truſſed vp. d He meaneth a kinde of girding which is vſed toward captiues, when they are bound faſt with cordes and chaines, as who would ſay: Now thou girdeſt thy ſelfe as thou thinkeſt beſt, and goeſt whither thou liſteſt, but the time wilbe, when thou ſhalt not girde thee with a girdle, but an other ſhal binde thee with chaines, and carie thee whither thou wouldeſt not.

e Not that Peter ſuffred ought for the trueth of God againſt his will, for we read that he came with ioye and gladnes when he returned from the Councill where he was beaten, but becauſe this will commeth not from the flesh, but from that gift of the ſpirit which is giuen vs from aboue, therfore he ſheweth there ſhoulde be a certaine ſtriuing, conflict or repugnancie, which alſo is in vs, in all our ſufferances as touching the flesh.

f That is, that Peter ſhould die by a violent death.

20 Then Peter turned about, and ſawe the
disciple whome IESVS loued, folowing, which
also leaned on his breaſt at ſupper, and had
said, Lord, which is he that betrayeth thee?
21 When Peter therfore ſawe him, he ſaid to
IESVS, Lord, what ſhall this man do?
22 Ieſus ſaid vnto him, If I will that he tarie til
I come, what is it to thee? folowe thou me.
23 Then went this worde abroade among the
brethren, that this diſciple ſhoulde not die. Yet
IESVS ſaid not to him, he ſhall not die: but if I will
that he tarie till I come, what is it to thee?
24 This is that diſciple, which teſtifieth of
these things, and wrote theſe things, & we knowe
that his teſtimonie is true.
25 Now there are alſo many other thinges
which Ieſus did, the which if they ſhould be writ-
ten euery one, I ſuppoſe the world could not con-
taine the bookes that ſhould be written, Amen.

4 We muſt take heed, that whiles we caſt our eyes vpō other, we neglect not that which is inioyned vs.
✠ *Chap. 13. 23.*

5 The hiſtorie of Chriſt is true and warely written: not for the curioſitie of men but for the ſaluation of the godly.
✠ *Chap. 20. 30.*

THE ACTES OF THE HOLY APOSTLES WRITTEN BY LVKE the Euangeliſt.

CHAP. I.

1 Luke tyeth this hiſtorie to his Goſpell. 9 Chriſt being taken into heauen, 10 the Apoſtles 11 being warned by the Angels, 12 returne, 14 and giue themſelues to prayer. 15 By Peters motion, 18 into Iudas the traytours place, Matthias is choſen.

1 THE former treatiſe haue I made, O Theophilus, of all that IESVS began to [2] do and teach,

2 Vntil the day, that he was taken vp, after that he through the holy Ghoſt, had giuen commaundements vnto the Apoſtles, whom he had choſen:

3 [2] To whom alſo he preſented himſelfe aliue after that he had ſuffred, by many [b] infallible tokens, being ſeene of them by the *ſpace* of fourtie dayes, and ſpeaking of thoſe things which *appertaine* to the kingdome of God.

1 A paſſing ouer from the hiſtorie of the Goſpel, that is, from the hiſtorie of the ſayings and doings of Chriſt, vnto the actes of the Apoſtles.

a *The actes of Ieſus are the miracles and doings which ſhewed his Godhead, and his moſt perfite holines and examples of his doctrine.*

2 Chriſt did not ſtraight waies aſcend into heauen after his reſurrection, becauſe he would throughly proue his reſurrection, and with his preſence confirme his Apoſtles in the doctrine, which they had heard.

b *He calleth thoſe infallible tokens, which are otherwiſe termed neceſſarie: namely that, that Chriſt ſpake, and walked, and ate, and was ſeen of many, theſe are ſure ſigns and tokens that he truely roſe againe.*

4 And whē he had [c]gathered *them* togither, he commaunded them, that they ſhould not depart from Hieruſalē, but to waite for the promes of the Father, which, *ſaid he*, ye haue heard of me;

5 For Iohn in dede baptized with water, but ye ſhalbe baptized [d] with the holy Ghoſt within theſe fewe dayes.

6 When they therfore were come togither, they asked of him, ſaying, Lord, wilt thou at this time [e] reſtore the kingdome to Iſrael?

7 And he ſaid vnto them, It is not for you to knowe the times, or the [f] ſeaſons, which the Father hath put in his owne power,

8 But ye ſhal receiue power of the holy Ghoſt, when he ſhal come on you: & ye ſhalbe witneſſes vnto me both in Hieruſalē & in al Iudea, & in Samaria, and vnto the vttermoſt part of the earth.

9 And when he had ſpoken theſe things, while they behelde, he was taken vp: for a cloud tooke him vp out of their ſight.

10 And while they looked ſtedfaſtly toward heauen, as he went, beholde, two men ſtoode by them in white apparel,

11 Which alſo ſaid, Ye men of Galile, why ſtand ye gaſing into heauen? This Ieſus which is taken vp [g] from you into heauen, ſhall ſo come, as ye haue ſeene him go into heauen.

12 Then returned they vnto Hieruſalē from the mount that is called *the mount* of Oliues, which is nere to Hieruſalē, being frō it a Sabbath [h] *dayes*

† *Luke.24.49.*

c. They were diſperſed here and there, but he gathereth them togither that they might altogither be witneſſes of his reſurrection.

‡ *Iohn.14.25.*

* *Mat.3.11. Mar.1.8. Luke 3.16. Chap.2.2. & 11.16. and 19.4.*

d Either of the Father, or of me: ſo that either the Father or Chriſt, is ſet here againſt Iohn, as the holy Ghoſt is againſt the water, as things anſwerable the one to the other.

3 *We muſt fight before we triumphe: and we ought not curiouſly to ſearch after thoſe things, which God hath not reuciled.*

e To the old and auncient ſtate.

f That is, the fit occaſions that ſerue to doing of matters which the Lord hath appointed to bring things to paſſe in. * *Chap.2.2.* * *Luke.24.51.*

4 After that Chriſt had promiſed the full vertue of the holy Ghoſt, wherwith he would gouerne his Church, although he ſhoulde be abſent in body, he tooke vp his bodie from vs into the heauenly tabernacles, there to continue vntill the latter day of iudgement, as the Angels witneſſe.

g That is, out of your ſight. *h About two mile.*

iourney.

13 [s] And when they were [i] come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philippe, and Thomas, Bartlemewe, and Matthewe, Iames *the sonne* of Alpheus, and Simon Zelotes, & Iudas Iames *brother.*

14 These al [k] continued with [l] one accorde in [m] prayer and supplication with the [n] women, and Marie the mother of Iesus, & with his [o] brethren.

15 ¶ [6] And in those dayes Peter stoode vp in the middes of the disciples, and said (nowe the nomber of [p] names that were in one place were about an hundreth and twentie.)

16 [7] Ye men *and* brethren, this Scripture must nedes haue bene fulfilled, which the ✝ holy ghost by the mouthe of Dauid spake before of Iudas, which was ✝ guide to them that tooke Iesus.

17 For he was nombred with vs, & had obteined felowship in this ministration.

18 He therefore hath [q] purchased a field with the rewarde of iniquitie: & whē he ∴ had [r] throwē

5 Ecclesiastical assemblies to heare the word, and to make cōmon prayer, were first instituted and kept in priuate houses by the Apostles.

s They went into the house, which the Church had chosen, at that time to be a receite for the whole assemble.

k The Greke word signifieth an immincible constancie, & steadines.

l It is to good purpose, that this concorde is mencioned: for those prayers are most acceptable to God, which are made with a greeing mindes and willes.

m The disciples prayed for the sending of the holy Ghost, and also to be deliuered from present daungers wherewith they were beset.

n For it was behoueable to haue the wiues confirmed, who were afterward to be partakers of the daungers with their husbandes.

o With his kinsfolkes.

6 Peter is made the mouth and interpreter of the whole companie of the Apostles, either by secret reuelation of the holy Ghost, or by expresse iudgement of the Congregation.

p Because men are commonly billed and enrolled by their names.

7 Peter preuenteth the offence that might be taken of the falling away of Iudas the betraier, shewing that all things which came vnto him, were foretolde by God. ✝ *Psal. 41. 9.* ✝ *Iohn. 13. 27.*

q Luke considered not Iudas his purpose, but that that folowed of it, and so we vse to say, that a man hath procured him selfe harme, not that his wil and purpose was so, but in respect of that which folowed. ∴ *Mat. 27. 5.*

r The Greke wordes signifie thus much, that Iudas fell downe flat and was rent in sonder in the middes, with a maruelous huge noyse.

downe

downe him selfe head long, he brast a sonder in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitantes of Hierusalem, in so much, that that field is called in their owne language, Aceldama, that is, The fielde of bloud.

20 For it is written in the booke of Psalmes, ✣ Let his habitation be voyde, and let no man dwell therin: ✣ also, Let another take his [s] charge.

21 [8] Whertore, of these men which haue companied with vs, all the time that the Lorde Iesus was [t] conuersant among vs,

22 Beginning from the Baptisme of Iohn vnto the daye that he was taken vp [u] from vs, must one of them be made a witnes with vs of his resurrection.

23 [9] And they [x] presented two, Ioseph called Barsabas, whose surname was Iustus, & Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen,

25 That he may take the [y] roume of this ministration and Apostleship, from which Iudas hath [z] gone astray, to go to his owne place.

26 Then they gaue forth their lottes: and the lot fell on Matthias, and he was by a common cōsent counted with the Eleuen Apostles.

✣ *Psal. 69. 26.*
✣ *Psal. 109. 7.*

s Hu office and ministrie: Dauid wrote these wordes against Doeg the King: heardman: And these wordes, Shepheard, Shepe, and Flocke, are put ouer to the Church office and ministerie, so that the Churche and the offices thereof are called by those names.

8 The Apostles deliberate vpon nothing, but first they consult and take aduisement by Gods word: and againe they do nothing that concerneth and is behoueable for the whole body of the Congregation, without making the Congregation priuie vnto it.

t VVord for word, went in and out, which kinde of speache betokeneth as much in the Hebrewe tongue, as the exercising of a publique and painefull office, when they speake of such as are in any publique office, Deut. 21. 2. 1. Chro. 27. 1.

u From our companie.

9 Apostles must be chosen immediatly from God, and therefore after prayers, Matthias is chosen by lot, which is as it were, Gods owne voyce.

x Openly, and by the voyces of all the whole companie. y That he may be fellowe and partaker of this ministerie. z Departed from, or fallen from: And it is a Metaphore taken from the way: For Callings are signified by the name of wayes, with the Hebrewes.

CHAP.

CHAP. II.

1 The Apoſtles 4 filled with the holy Ghoſt 8 ſpeake with diuers tongues: 12 They are thought to be drunke, 15 but Peter diſproueth that: 34 He teacheth that Chriſt is the Meſſias: 37 and ſeeing the hearers aſtonied, 38 he exhorteth them to repentance.

1 The Apoſtles being gathered togither on a moſt ſolemne feaſt day in one place, ℣ it might euidently appeare to all the world, that they had all one office, one Spirit, one faith, are by a double ſigne from heauen authoriſed, and anoynted with all the moſt excellent giftes of the holy Ghoſt, and eſpecially with an extraordinarie and neceſſarie gift of tongues.

1 AND [1] when the daye of Pentecoſte was [a] come, they were [b] all with one accorde in one place.

2 And ſodainly there came a ſounde from heauen, as of a ruſhing *and* mightie winde, & it filled all the houſe where they ſate.

3 And there appeared vnto them clouen tongues, like fire, and it ſate vpon eche of them.

4 And they were all filled with the holy Ghoſt, and began to ſpeake with [c] other tongues, as the [d] Spirit gaue them vtterance.

5 And there were dwelling at Hieruſalem Iewes, men that feared God, of euery nation vnder heauen.

6 Nowe when this was noiſed, the multitude came together and were aſtonied, becauſe that euery man heard them ſpeake his owne language.

7 And they wondered all, and marueiled, ſaying among them ſelues, Behold, are not all theſe which ſpeake, of Galile?

a VVorde for worde, was fulfilled: that is, was begonne, as Luke.2.21. For the Hebrewes ſay, that a day, or a yere is fulfilled or ended, when the former dayes or yeres are ended, & the other begun. Ier.25.11 And it ſhall come to paſſe, that when ſeuentie yeres are fulfilled, I will viſite, &c. For the Lord did not bring home his people after the ſeuentieth yere was ended, but in the ſeuentieth yere: Nowe the day of Pentecoſt, was the fiftieth day after the feaſt of the Paſſeouer. *b The twelue Apoſtles, which were to be the Patriarkes as it were of the Churche.* *c He calleth them other tongues, which were not the ſame which the Apoſtles vſed commonly, and Marke calleth them newe tongues.* *d Hereby we vnderſtande, that the Apoſtles vſed not nowe one tongue, and then an other by happhazard and at all aduenture, or as fantaſticall men vſe to doe, but with good conſideration of their hearers: and to be ſhort, that they ſpake nothing but as the holy Ghoſt gouerned their tongues.*

8 [e] Howe

8 [e]Howe then heare we euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, & of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, & Pamphylia, of Egypt, & of the partes of Libya, which is beside Cyrene, & straungers of Rome, and [f]Iewes, and proselytes,

11 Cretes, & Arabians: we heard thē speake in our own tongues the wōderful *woorkes* of God.

12 [g]They were al then amased, & douted, saying one to another, What may this be?

13 And others [g]mocked, and said, They are full of newe wine.

14 ¶ But Peter standing with the Eleuen, [h]lift vp his voyce, and said vnto them, Ye men of Iudea, & ye all that inhabit Hierusalem, be this knowen vnto you, and hearken vnto my wordes.

15 For these are not drunken, as ye suppose, since it is but the [i]third houre of the day.

16 But this is that, which was spoken by the [k]Prophet ✣ Ioel,

17 [l]And it shalbe in the last daies, saith God, I wil powre out of my Spirit vpon [l]al [m]flesh, & your sonnes, and your daughters shall prophecie, and

e Not that they spake with one voyce, and many languages were heard, but that the Apostles spake w straunge tongues: for els the miracle had rather bene in the hearers, whereas now it is in the speakers. Nazian. in his oration of Whitsonday.

f By Iewes, he meaneth thē that were both Iewes by birth, and Iewes by profession of religiō though they were borne in other places: and they were Proselytes, which were Gentils borne, and embraced the Iewish religion.

2 Gods worde pearceth some so, ỹ it driueth them to seeke out the trueth,

and it doeth so choke other, that it forceth thē to be witnesses of their own impudencie.

g The word which he vseth here, signifieth such a kinde of mocking which is reprochefull and contumelious: And by this reprochefull mocking we see, that there is no myracle so great and excellent, which the wickednes of man dareth not speake euil of. h Peter his boldenes is to be marked, wherin the grace of the holy Ghost is to be seene, euen straight after the beginning. i After the sunne rising, which may be about seuen or eight of the clocke with vs. k There is nothing that can dissolue questions and doutes, but testimonie taken out of the Prophets: for mens reasons may be ouerturned, but Gods voyce can not be ouerturned. ✣ Ioel. 2. 28. Esa. 24. 3.

3 Peter setting the trueth of God against ỹ false accusations of men, sheweth in him selfe and in his felowes, that that is fulfilled which Ioel spake before cōcerning the ful giuing of the holy Ghost in the latter dayes: which grace also is offred to the whole Church, to their certaine and vndoubted destruction, which do contemne it.

l All without exception, both vpon the Iewes and Gentiles. m That is, men.

your

your yong men shall see visions, and your old men shall dreame dreames.

18 And on my seruants, and on mine handemaides I will powre out of my Spirit in those dayes, and they shall prophecie.

19 And I will shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 The Sunne shalbe turned into darkenes, & the moone into blood, before that great and notable day of the Lord come.

21 [4] And it shalbe, that whosoeuer [n] shall call on the Name of the Lord, shalbe saued.

22 [5] Ye men of Israel, heare these wordes, IESVS of Nazareth, a man [o] approued of God amõg you with great workes, and wonders, and signes, which God did by him in the middes of you, as ye your selues also knowe:

23 Him, *I say*, being deliuered by the determinate counsel, and [p] foreknowledge of God, after you had taken, with wicked [q] hands you haue crucified and [r] slaine.

24 [6] Whõ God hath raised vp, and loosed the [s] sorrowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid saith concerning him, I beheld the Lord alwayes before me: for he is at my right

4 The chiefest vse of all the giftes of ỹ holy Ghost, is to bring men to saluation by faith.

n This word, Call on, signifieth in holy Scripture, an earnest praying & crauing for helpe at Gods hande.

5 Christ being innocent, was by Gods prouidence crucified of wicked men.

o Who is by those workes which God wrought by him, so manifestly approued and alowed of, that no man can gainsay him.

p Gods euerlasting knowledge going before, which can neither be separated from his determinate counsell, as the Epicures say, neither yet be the cause of euill: for God in his euerlasting and vnchangeable counsell, appointed the wicked act of Iudas to an excellent ende: and God doeth that well, which the instruments doe ill. *q Gods counsell doth not excuse the Iewes, whose handes were wicked.* *r The fact is said to be theirs, by whose counsell and egging forward, it is done.*

6 Christ (as Dauid foretold) did not onely rise againe, but also was in the graue voide of all corruption.

s The death that was full of sorowe both of bodie and mind: therefore when death appeared conquerour and victorer ouer those sorowes, Christ is rightly said to haue ouercome those sorowes of death, whi as being dead, he ouercame death, to liue for euer with his Father. *Psal. 16. 9.*

hand,

said, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shal rest in hope,

27 Because thou wilt not [t] leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

28 Thou hast [u] shewed me the wayes of life, and shalt make me full of ioye with thy countenance.

29 Men *and* brethren, I may boldely speake vnto you of the Patriarke Dauid, ✤ that he is both dead and buried, and his sepulchre remayneth with vs vnto this day.

30 Therefore, seeing he was a Prophet, and knew that God had [x] sworne with an oth to him, that of the fruite of his loynes he would rayse vp Christ concerning the flesh, to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that [y] his soule should not be left in graue, neither his flesh should see corruption.

32 [z] This Iesus hath God raised vp, whereof we all are witnesses.

33 Since then that he by the [y] right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy Ghost, he hath shed forth this which ye nowe see and heare.

34 For Dauid is not ascended into heauē, but he saith, [*] The Lord said to my Lorde, Sit at my right hand,

35 Vntil I make thine enemies thy footstoole.

36 Therefore, let all the house of Israel know for a suretie, that God hath [z] made him both Lord, and Christ, this Iesus, *I say*, whom ye haue crucified.

t Thou wilt not suffer me to remaine in graue.

u Thou hast opened me the way to the true life.

✤ *1. King. 2. 10. Chap. 13. 36.*

x Had sworne solemnely.

[y] *Psal. 132. 11.*

[y] *Psal. 16. 10. Chap. 13. 35.*

7 Peter witnesseth that Iesus Christ is the appointed eurlasting King, which he proueth manifestly by the giftes of the holy Ghost, and the restimonie of Dauid.

y Might & power of God.

[*] *Psal. 110. 1.*

z Christ is said to be made, because he was aduanced to that dignitie: and therefore it is not spoke of his nature, but of his state and high dignitie.

37 Now when they heard it, they were pricked in their hearts, and said vnto Peter and the other Apostles, Men *and* brethren, what shall we doe?

38 [8] Then Peter said vnto them, Amend your liues, and be baptized euery one of you in the Name of Iesus Christ for the remission of sinnes, and ye shall receiue the gift of the holy Ghost.

39 For the [a] promise *is made* vnto you, and to your children, & to all that are a farre off, *euen* as many as the Lord our God shall call.

40 [9] And with many other words he besought and exhorted *them*, saying, Saue your selues from this froward generation.

41 [10] Then they that gladly receiued his word, were baptized: and the same day there were added *to the Church* about three thousand soules.

42 [11] And they continued in the Apostles doctrine, and [b] felowship, and [c] breaking of bread, & prayers.

43 ¶ [12] And feare came vpon euery soule: and many wonders and signes were done by the Apostles.

44 [13] And al that beleued, were in one place, and had all things common.

8 Repentance & remission of sinnes in Christ, are two principles of the Gospel, and therefore of our saluation: & they are obtayned by the promises apprehended by faith: and are ratified in vs by Baptisme, wherewith is ioyned the vertue of the holy Ghost.

a The word that is vsed here, giueth vs to vnderstand, that it was a free gift.

9 He is truely ioyned to the Church, which separateth him selfe from the wicked.

10 A notable example of the vertue of the holy Ghost: but such as are of age, are not baptized, before they make confession of their faith. 11 The markes of the true Church are the doctrine of the Apostles, the dueties of charitie, the pure and simple administration of the Sacraments, and true inuocation vsed of all the faithfull.

b Communicating of goods, and all other dueties of charitie, as is shewed afterward.

c The Iewes vsed thinne loaues, and therefore they did rather breake them then cut them: So by breaking of bread, they vnderstoode that liuing together, & the bande which they vsed to keepe. And when they kept their loaue feastes, they vsed to celebrate the Lordes supper, which euen in these daies began to be corrupted, and Paul amendeth it, 1. Cor. 11.

12 So oft as the Lord thinketh it expedient, he bridleth the rage of strangers, that the Church may be planted, and haue some refreshing.

13 Charitie maketh all things common concerning the vse, according as necessitie requireth.

45 And

45 And they solde their possessions & goods,
and parted them to all men, as euery one had
need.

46 14 And they continued daily with one ac-
corde in the Tẽple, and breaking bread at home,
did eate their meate together with gladnes and
singlenes of heart,

47 Praysing God, and had fauour with all the
people: and the Lord added to the Church from
day to day, such as should be saued.

14 The faithful came together at the beginning w̃ great fruite, not only to the hearing of the word, but also to meate.

CHAP. III.

Peter goeth vp into the Tẽple with Iohn, 2 healeth the creple. 9 To the people gathered together to see the miracle, 12 he expoundeth the mysterie of our saluation through Christ, 14 blaming their ingratitude, 19 and requiring their repentãce.

NOwe 1 Peter and Iohn went vp together
into the Temple, at the ninth houre of
prayer,

2 And a certaine man which was a cr̃eple frõ
his mothers wombe, was caried, whom they laid
daily at the gate of the Temple called Beautiful,
to aske almes of them that entred into the Tem-
ple.

3 Who seing Peter and Iohn, that they would
enter into the Tẽple, desired to receiue an almes.

4 And Peter earnestly beholding him with
Iohn, said, Looke on vs.

5 And he gaue heede vnto them, trusting to
receiue some thing of them.

6 Then said Peter, Siluer and golde haue I
none, but such as I haue, that giue I thee: In the
Name of Iesus Christ of Nazareth, rise vp and
walke.

7 And he tooke him by the right hand, & lift
him vp, and immediatly his fete and ankle bones
receiued strength.

8 And he leaped vp, stoode, and walked, and
entred

1 Christ, in healing a man that was borne lame, and wel knowen to all men, both in place and time very famous, by the hands of his Apostles, doeth partly confirme them which beleeued, and partly also calleth other to beliefe.

a *Both with heart and eyes.*

entred with them into the Temple, walking and leaping, and prayſing God.

9 And all the people ſawe him walke, and prayſing God.

10 And they knewe him, that it was he which ſate for the almes at the Beautifull gate of the Temple: and they were amaſed, and ſore aſtonied at that, which was come vnto him.

11 ¶ And as the creeple which was healed [b] held Peter and Iohn, all the people ran amaſed vnto them in the porche which is called Solomons.

12 [a] So when Peter ſawe it, he anſwered vnto the people, Ye men of Iſrael, why marueile ye at this? or why loke ye ſo ſtedfaſtly on vs, as though by our owne power or godlines, we had made this man go?

13 The GOD of Abraham, and Iſaac, and Iacob, the ✣ GOD of our fathers hath glorified his Sonne Ieſus, whom ye betrayed, and denied in the preſence of Pilate, when he had iudged him to be deliuered.

14 But ye denied the Holy one and the Iuſt, and deſired a murtherer to be giuen you,

15 And killed the Lord [c] of life, whome God hath raiſed from the dead, whereof we are witneſſes.

16 And his Name hath made this man ſound, whome ye ſee, and knowe, through faith in his Name: [d] and the faith which is by him, hath giuen to him this perfite health of his whole body in the preſence of you all.

b Either becauſe he loued them, who had healed him: or becauſe he feared, that if he once let them go out of his ſight, he ſhould be lame againe.

a Miracles are appointed to conuince the vnbeleeuers, and therefore they do wickedly abuſe them, who ſtanding amaſed, either at the miracles themſelues, or at the inſtrumentes & meanes which it pleaſeth God to vſe, take an occaſion to eſtabliſhe Idolatrie and ſuperſtition, by that which God hath prouided for the knowledge of his true worſhip, that is, Chriſtianitie.

✣ *Chap. 5. 30.*

c VVho hath life in him ſelfe, and giueth life to other. d Becauſe he beleeued in him being rayſed from the dead, whoſe Name he heard of, by vs.

17 And

17 [a] And now brethren, I know that through ignorance ye did it, as *did* also your gouernours.

18 But those things which God before had shewed [c] by the mouth of all his Prophetes, that Christ should suffre, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing shal come from the presence of the Lord.

20 And he shal send Iesus Christ, which before was preached vnto you,

21 [f] Whome the heauen must containe vntil the time that all things be restored, which God had spoken by the mouth of all his holie Prophets since the worlde began.

22 ✣ For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you [g] a Prophet, *euen* of your brethren like vnto me: ye shal heare him in all thinges, whatsoeuer he shal say vnto you.

23 For it shalbe that euery persone which shal not heare that Prophet, shalbe destroyed out of the people.

24 Also all the Prophetes [h] from Samuel, and thenceforthe as many as haue spoken, haue likewise foretolde of these dayes.

25 [i] Ye are the [i] children of the Prophetes, and of the couenant, which God hath made vnto our fathers, saying to Abraham, ✣ Euen in thy seede shal al the kindreds of the earth be blessed.

26 First vnto you hath God [k] raised vp his Sonne Iesus, and him he hath sent to blesse you, in turning euery one of you from your iniquities.

3 It is best of all to receiue Christ so soone as he is offred vnto vs: but such as haue neglected so great a benefite through mans weakenes, haue yet repētāce for a meane: As for ỹ ignominie of ỹ crosse, we haue to set against ỹ, the decree and purpose of God, foretolde by the Prophetes, of Christ, howthat first of all he should be crucified here vpon earth, & then he shoulde appeare from heauen the iudge and restorer of all things, that al beleeuers might be saued, & all vnbeleuers vtterly perish.

e Though there were many Prophets, yet he speaketh but of one mouth to shew vnto vs the consent and agreement of the Prophets.

f Or, be taken vp into heauen.

✣ *Deuter. 18. 15.*

Chap. 7. 37. g This promise was of an excellent & singular Prophet. h At what time the kingdom of Israel was established. i The Iewes that beleeue are the first beginners in the kingdome of God. i For whom the Prophets were especially appointed. ✣ Gen. 12. 3. Gal. 3. 8. k Giuen to the world, or raised from the dead, & aduanced to his kingdome.

CHAP. IIII.

1 Peter and Iohn 3 are taken and brought before the counsell. 7 and 19 They speake boldly in Christs cause. 24 The disciples praye vnto God. 32 Many sell their possessions: 36 Of whom Barnabas is one.

1 None are cōmonly more diligent or bolder enemies of the Churche, then such as professe them selues to be head buylders: but the more they rage, the more constantly the faithfull seruants of God doe continue.

1 AND [1] as they spake vnto the people, the Priests and the [a] Captaine of the Temple, and the Sadduces came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus *Name* the resurrection from the dead.

3 And they laid handes on them, and put them in holde, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the worde, beleeued, and the [b] number of the men was about fiue thousand.

5 ¶ And it came to passe on the morow, that their [c] rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chief Priest, & Caiaphas, and Iohn, and Alexander, and as many as were of the [d] kindred of the hie Priestes.

7 [2] And when they had set them before them, they asked, By what power, or in what [e] Name haue ye done this?

8 Thē Peter full of the holy Ghost, said vnto them, Ye rulers of the people, & Elders of Israel,

9 [3] For asmuch as we this day are examined

a The Iewes had certaine garrisons for the garde and safetie of the Temple and holy things, Mat. 26. 65. These garrisons had a captaine such as Eleazarus Ananius the high Priestes sonne, was in the time of the warre that was in Iudea, being a very impudent and proud yong man. Ioseph. booke 2. of the taking of Iudea. b While they thought to diminishe the number, they increased them. c These were they that made the Sanhedrim, which were all of the tribe of Iuda, vntil Herode vsed that crueltie against Dauid's stocke. d Of whome the high Priestes were wont to be chosen and made, the execution of the yerely office being now chaunged.

2 Against such as brag of a succession of persons, without a succession of doctrine, and by that meanes beat downe the true ministers of the worde, so farre forth as they are able.

e By what authoritie?

3 Wolues which succede true Pastours, pleade their owne cause, and not Gods, neither the Churches.

of

of the good deede *done* to the impotent man, *to you*, by what meanes he is made whole,

10 [4] Be it knowen vnto you all, and to all the people of Israel, that by the Name of IESVS CHRIST of Nazareth, whome ye haue crucified, whome God raised againe from the dead, *even* by him doth this man stand here before you, whole.

11 ✣ This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is [f] giuen none other [g] Name vnder heauen, whereby we must be saued.

13 [5] Now when they sawe the boldenes of Peter and Iohn, and vnderstode that they were vnlearned men and without [i] knowledge, they marueiled, and knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to go aside out of the Councill, and [k] conferred among themselues.

16 [6] Saying, What shal we do to these men? for surely a manifest signe is done by them, *and it* is openly knowen to all them that dwel in Hierusalem: and we can not denie it.

4 He is in dede a true shepeherd that teacheth his sheepe to hang vpon Christ only, as vpon one that is not dead, but hath conquered death, & hath all rule in his owne hands.

✣ *Psal.118.22. Esa.28.16. Mat.21.42. Mark.12.10. Luk.20.17. Rom.9.33. 1.Pet.2.7.*

f Of God.

g There is no other man, or no other power, & authoritie whatsoeuer: which kinde of speache being vsual among the Iewes, rose vpon this, that when we are in daunger we call vpon them at whose handes we looke for helpe.

h Any where: and this setteth forth

more vp the largenes of Christs kingdome.

5 The good libertie and boldnes of the seruants of God, doeth yet thus much good, that such as lay hid vnder a vizard of zeale, doe at length bewray them selues to be in deede wicked men.

6 The word vsed here is Idiot, which being spoken in comparison had to a Magistrate, betokeneth a priuate man: but when we speake of sciences and studies, it signifieth one that is vnlearned: and in accompt of honour and estimation, it importeth one of base degree, and no estimation. *k Layed their heads together.*

6 He that flattereth himself in ignoraunce commeth at length to doe euen wickednes, and that against his owne conscience.

17 But that it be noiſed no farther among the people, let vs threaten & charge them, that they ſpeake henceforth to no man in this Name.

18 So they called them, and commaunded them, that in no wiſe they ſhoulde ſpeake or teache in the Name of Ieſus.

19 [7] But Peter and Iohn anſwered vnto them, and ſaid, Whether it be right in the ſight of God, to obey you rather then God, iudge ye.

20 For we can not but ſpeake the thinges which we haue ſeene and heard.

21 [8] So they threatned them, & let them go, & founde nothing how to puniſh them, becauſe of the people: for all men praiſed God for that which was done.

22 For the man was aboue fourtie yeres olde, on whome this miracle of healing was ſhewed.

23 [9] Then aſſone as they were let go, they came to their fellowes, and ſhewed all that the hie Prieſts and Elders had ſaid vnto them.

24 [10] And when they heard it, they lift vp their voyces to God with one accorde, and ſaid, O Lord, thou art the God which haſt made the heauen, and the earth, the ſea, and all thinges that are in them,

25 Which by the mouth of thy ſeruaunt Dauid haſt ſaid, ✣ Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth aſſembled, and the rulers came together againſt the Lord, & againſt his Chriſt.

27 For douteles, againſt thine holy Sonne Ieſus, whome thou haddeſt anointed, both Herode and Pontius Pilate, with the Gentiles and the

7 We muſt ſo obey men to whome we are ſubiect, that eſpecially and before all thinges we obey God.

8 So farre of are the wicked from doing what they lyſt, that contrarywiſe God vſeth euen that to the ſetting forth of his glorie, which he giueth them leaue to doe.

9 The Apoſtles communicate their troubles with the congregation.

10 We ought neither to be afraide of the threatninges of our enemies, neither yet fooliſhely contemne their rage and madnes againſt vs: but we haue to ſet againſt their force and malice, an earneſt thinking vpon the power and good will of God (both which we do manifeſtly beholde in Chriſt) and ſo flee to the ayde and ſuccour of our Father. ✣ *Pſal.2.1.*

1 people

people of Israel gathered themselues together,
28 To [m] do whatsoeuer [n] thine hand, and thy counsel had determined before to be done.
29 And now, O Lord, beholde their threatnings, and graunte vnto thy seruants with all boldenes to speake thy worde,
30 So that thou stretche forth thine hand, that healing, and signes, & wonders may be done by the Name of thine holy Sonne Iesus.
31 [11] And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the worde of God boldely.
32 [12] And the multitude of them that beleeued, were of ° one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things ✣ common.
33 And with great power gaue the Apostles witnes of the resurrection of the Lord Iesus: and great grace was vpon them all.
34 [13] Neither was there any amõg them, that lacked: for as many as were possessors of lands or houses, solde them, and brought the price of the things that were solde,
35 And laid it downe at the Apostles fete, and it was distributed vnto euerie man, according as he had neede.
36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, *and* of the countrey of Cyprus,

l Although the people of Israel was but one people, yet the plural number is here vsed, not so much for the twelue tribes, euery one of which made a people, as for the great multitude of them, as thoughe many nations had assembled themselues togither, as iudges 5.14.

m The wicked execute Gods counsel, though they thinke nothing of it, but they are not therefore without fault.

n Thou haddest determined of thine absolute authoritie and power.

11 God witnesseth to his Church by a visible signe, that it is he that wil establishe it, by shaking the powers both of heauen & earth.

12 An example of the true Church, wherein there is consent as wel in doctrine as in charitie one towardes an other: And the Pastours deliuer true doctrine both syncerely, and constantly.

° *They agreed both in counsell, wil, and all purposes.* ✣ *Chap. 2, 44.*

13 True charitie helpeth the necessitie of the poore with his owne losse: but so, that all thinges be done wel and orderly.

37 Where as he had land, ſolde it, and brought the money, and laid it downe at the Apoſtles feete.

CHAP. V.

1 Ananias for his deceit in keeping back part of the price, 5 Falleth downe dead, 10 and likewiſe Sapphira his wife. 12 Through diuerſe the Apoſtles miracles 14 The faith is increaſed. 18 The Apoſtles that were impriſoned 19 are deliuered by an Angel, 26 and being before the Synode of the Prieſts, 36 Through Gamaliels counſell they are kept aliue 40 and beaten: 41 They glorifie God.

1 Luke ſheweth by contrarie examples, how great a ſinne hypocriſie is, eſpecially in them which vnder a falſe pretence & cloke of zeale would ſeeme to ſhine & be chiefe in the Churche.

1 BVt [a] a certaine man named Ananias, with Sapphira his wife, ſolde a poſſeſſion,

2 And [a] kept away *parte* of the price, his wife alſo being of counſel, and brought a certeine parte, and laid it downe at the Apoſtles feete.

3 Then ſaid Peter, Ananias, why hath Satan [b] filled thine heart, that thou ſhouldeſt [c] lie vnto the holy Ghoſt, and keepe away *parte* of the price of this poſſeſſion?

4 Whiles it remained, appertained it not vnto thee? & after it was ſolde, was it not in thine owne power? how is it that thou haſt [d] conceiued this thing in thine heart? thou haſt not lied vnto men, but vnto God.

5 Now when Ananias heard theſe words, he fel downe, & gaue vp the ghoſt. Then great feare came on all them that heard theſe thinges.

6 And the yong men roſe vp, & tooke him vp, and caried *him* out, and buried *him*.

7 And it came to paſſe about the ſpace of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter ſaid vnto her, Tell me, ſolde ye the land for ſo much? And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid vnto her, Why haue ye agreed

a Craftilie tooke away.

b Fully poſſeſſed?

c For when they had appointed that farme or poſſeſſion for the Church, they ſtucke not at it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore he ſayeth afterward that they tempted God.

d Hereby is declared an aduiſed and purpoſed deceit, and the fault of the man in admitting the deuils ſuggeſtions.

agreed together, to [c] tẽpt the Spirit of the Lord? beholde, the fecte of them which haue buried thine husband, *are* at the [f] doore, and shal carie thee out.

10 Then she fel downe straight way at his feete, and yelded vp the ghost: and the yong men came in, and found her dead, and caryed her out, and buried her by her husband.

11 [g] And great feare came on al the Church, and on as many as heard these things.

12 Thus by the hands of the Apostles were many signes and wonders shewed among the people (and they were al with one accorde in Solomons porche.

13 And of the other durst no mã ioyne himself to thẽ: neuertheles the people [g] magnified thẽ,

14 Also the number of them that beleeued in the Lord, both of men and women, grewe more and more)

15 In so much that they brought the sicke into the stretes, & laid them on beddes & couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities rounde about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were al healed.

17 ¶ [3] Then the chief Priest rose vp, and all they that were with him (which was the [h] sect of the Sadduces) and were ful of indignation,

18 And laid hands on the Apostles, and put them in the common prison.

[c] *Looke how oft men doe things with an euil conscience, so oft, they pronounce sentence against themselues, and as much as in them lieth, prouoke God to anger, as of set purpose minding to trie whether he be iust & almightie or no. S. Are at hand.*

2 ¶ The Lord by his marueilous vertue bridleth some, that they may not hurt the Church: othersome he keepeth in his awe & feare: & other some he allureth vnto hī.

[g] *Highly praised them.*

3 The more the Church increaseth, the more increaseth the rage of Satan, & therefore they proceede frō threatnings, to prisoning.

[h] *The word which is vsed here, is Heresie, which signifieth a choise, & so is taken for a right forme of learning, or faction, or studie and course of life, which the Latins cal a sect: at the first, this word was indifferently vsed, but at length, it came to be taken onely in euill part, whereupon came the name of Heretike, which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he setteth light by the iudgement of God and his Churche, and continueth in his opinion, and breaketh the peace of the Churche.*

19 [4] But the Angel of the Lord, by night opened the prison doores, and brought them forth, and said,

20 [5] Go your way, and stand in the Temple, & speake to the people, all the [i] wordes of this life.

21 [6] So when they heard it, they entred into the Temple early in the morning, & taught. And the chief Priest came, and they that were with him, and called the Counsel together, and al the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and founde them not in the prison, they returned & tolde it,

23 Saying, Certainely we founde the prison shut as sure as was possible, & the kepers standing without, before the dores: but when we had opened, we found no man within.

24 Then when the *chief* Priest, & the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would growe.

25 [7] Then came one & shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teache the people.

26 [8] Thē went the captaine with the officers, & brought thē without violence (for they feared the people, least they should haue bene stoned)

27 And when they had brought them, they set them before the Counsel, and the chief Priest asked them,

28 [9] Saying, Did not we straitely command you, that ye should not teache in this Name? and beholde, ye haue filled Hierusalem with your doctrine, & ye would [k] bring this mans blood vpon vs.

29 [10] Then Peter & the Apostles answered, & said,

4 Angels are made seruāts of the seruants of God.

5 God doeth therefore deliuer his, that they may more stoutly prouoke his enemies.

i Wordes, wherby the way vnto life is shewed.

6 God mocketh his enemies attemptes from aboue.

7 The more openly that Christes vertue sheweth it selfe, & more increaseth the madnes of his enemies which conspire against him.

8 Tyrantes which feare not God are constrayned to feare his seruants.

9 It is the property of Tyrants to set out their owne cōmandemēts as right & reason, be they neuer so wicked.

k Make vs guilty of murdering that man, whome yet they wil not vouch safe to name.

10 We ought to obey no man, but so farre forth as obeying him we may obey God.

said, We ought rather to obey God then men.

30 [11] The ✣ God of our fathers hath raised vp Iesus, whome ye slewe, and hanged on a tree.

31 Him hath God lift vp with his right hād, to be a Prince and a Sauiour, to giue repentance to Israel, and forgiuenes of sinnes.

32 [12] And we are his witnesses cōcerning these things which we say: yea, and the holie Ghost, whome God hath giuen to them that obey him.

33 Now when they heard it, they [l] brast for anger, and consulted to slay them.

34 [13] Then stode there vp in the Council a certaine Pharise named Gamaliel, a doctour of the Law, honoured of al the people, and commanded to put the Apostles forth a litle space.

35 And said vnto them, Men of Israel, take heede to your selues, what ye intend to do touching these men.

36 [14] For before these times, rose vp Theudas [m] boasting him selfe, to whom resorted a nomber of men, about a foure hundreth, who was slaine: and they al which obeyed him, were scattered, & brought to nought.

37 After this man, arose vp Iudas of Galile, in the daies of the tribute, and drew away much people after him: he also perished, and al that obeied him, were scattered abroade.

38 And now I say vnto you, [n] refraine your selues from these men, and let them alone: for if this counsel, or this worke be of [o] men, it wil come to nought:

39 But if it be of God, ye can not destroye it,

11 Christ is appointed and in deede declared Prince and preseruer of his Church in despite of his enemies.

✣ *Chap. 3. 13.*

12 It is not sufficient for vs that there is a right end, but we must also according to our vocatiō go on forward til we come vnto it.

l This betokeneth that they were in a most vehement rage, and marueilously disquieted in minde, for it is a borowed kinde of speach taken from them which are harrishly cut in sunder with a sawe.

13 Christ findeth defendours of his cause, euen in the very rout of his enemies, so oft as he thinketh it needeful.

14 In matters of religion we must take good heede that we attempt nothing vnder a colour of zeale, beside our vocation.

m To be of some fame. n He dissuadeth his fellowes from murdering the Apostles, neither doeth he thinke it good to referre the matter to the Romane Magistrate, for they lewes could abide nothing worse, then to haue the tyrannie of the Romanes confirmed. o If it be counterfet and deuised.

leſt ye be found euen fighters againſt God.

40 And to him they agreed, and called the Apoſtles: and when they had beaten them, they commanded that they ſhould not ſpeake in the Name of Ieſus, and let them go.

15 The Apoſtles accuſtomed to ſuffer and beare wordes, are at length inured to beare ſtripes, & yet ſo, that by that meanes they become ſtronger.

41 [15] So they departed from the Council reioycing, that they were counted worthie to ſuffer rebuke for his Name.

42 And daily in the [p] Temple, and from houſe to houſe they ceaſed not to teach, and preach Ieſus Chriſt.

p *Both publikely and priuately.*

CHAP. VI.

1 The Apoſtles 3 appoint the office of Deconſhip 5 To ſeuen choſen men: 8 Of whome Steuen, full of faith, is one: 12 He is taken 13 and accuſed as a tranſgreſſour of Moſes Law.

1 When Satan hath aſſayled ỹ Church without, and that to ſmal purpoſe & in vaine, he aſſaileth it within, wᵗ ciuil diſſenſion & ſtrife betwixt them ſelues: But the Apoſtles take occaſion thereby to ſet order in the Church.

1 AND [1] in thoſe daies, as the nomber of the diſciples grewe, there aroſe a murmuring of the [a] Grecians towards the Hebrewes, becauſe their widowes were neglected in the [b] dailie miniſtring.

2 [2] Then the twelue called the multitude of the diſciples together, and ſaid, It is not [c] meete that we ſhould leaue the word of God to ſerue the [d] tables.

3 [3] Wherfore brethren, looke ye out among you ſeuen men of honeſt report, and ful of the holie Ghoſt, and of wiſdome, which we may ap-

a Of their partes which of Grecians became religious Iewes. b In the beſtowing of almes according to their neceſſitie.

2 The office of preaching the word, and diſpenſing the goods of the Church, are different one from another and not raſhly to be ioyned together, as the Apoſtles do here inſtitute: And the Apoſtles do not chuſe ſo much as the Deacons without the conſent of the Church.

c It is ſuch a matter, as we may in no wiſe accept of it. d Banquets: though by the name of tables, other offices are alſo ment, which are annexed to it, ſuch as perteine to the care of the poore.

3 In chuſing of Deacons (and much more of Miniſters) there muſt be examination both of their learning and maners or life.

point

paine to this busines.

4 And we wil giue our selues continually to prayer, & to the ministration of the worde.

5 And the saying pleased the whole multitude: and they chose Steuen a man ful of faith and of the holy Ghost, and ✣ Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a Proselyte of Antiochia,

6 [d] Which they set before the Apostles: and they prayed, and [e] layed their hands on them.

7 [5] And the word of God increased, and the nomber of the disciples was multiplied in Hierusalem greatly, & a great company of the Priests were obedient to the [f] faith.

8 ¶ [6] Now Steuen ful of faith and [g] power, did great wonders and miracles among the people.

9 [7] Then there arose certaine of the [h] Synagogue, which are called Libertins, & Cyrenians, & of Alexandria, and of them of Cilicia, & of Asia, and disputed with Steuen.

10 [8] But they were not able to resist the wisdome, and the Spirit by the which he spake.

11 Then they suborned men, which said, We haue heard him speake blasphemous wordes against Moses, and God.

12 [9] Thus they moued the people and the

✣ *Chap. 21. 8.*

4 The ancient Church did ✣ laying on of hands, as it were consecrate to ✣ Lord, such as were lawfully elected.

e This ceremonie of laying on of hands, came from the Ieues, who vsed this order both in publike affaires, & offring of sacrifices, and also in priuate praiers and blessings, as appeareth, Gen. 28. and the Church obserued this ceremonie, 1. Timo. 5. 22. act. 8. 17. but here is no mencion made either of creame, or shauing, or rasing, or crossing, &c. 5 An happie end of temptation. *f This is the figure Metonymia, meaning by faith, the doctrine of the Gospel which engendreth faith.*

6 God exerciseth his Church first with euil wordes and slaunders, then with imprisonments, afterward with scourgings, and by these meanes prepareth it in such sort, that at length he causeth it to encounter with Satan and the world, euen to bloodshead and death, and that with good successe.

g Excellent and singular giftes.

7 Scholes and vniuersities were of old time addicted to false Pastours, and were the instruments of Satan to blow abroad and defend false doctrines.

h Of the companie and colledge as it were.

8 False teachers because they wil not be ouercome, flee from disputations to manifest and open slaundering and false accusations. 9 The first bloodie persecution of the Church of Christ begonne and sprange from a counsel of Priests by the suggestion of the vniuersitie doctours.

Elders,

Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council,

10 An example of cauillers or falſe accuſers, which gather falſe concluſions of things that are wel vttered and ſpoken.

13 And ſet forth falſe witneſſes, which ſaid, This man ceaſeth not to ſpeake blaſphemous wordes againſt this holie place, and the Lawe.

14 For we haue heard him ſay, that this Ieſus of Nazareth ſhal deſtroye this place, and ſhal change the ordinances, which Moſes gaue vs.

15 And al that ſate in the Council, looked ſtedfaſtly on him, they [i] ſawe his face as it had *bene* the face of an Angel.

i Hereby it appeareth that Steuen had an excellent and goodly countenance, hauing a quiet and ſetled mind, a good conſcience, & ſure perſuaſion that his cauſe was iuſt: For ſeing he was to ſpeake before the people, God beautified his countenance, to the end that with the verie beholding of him, the Iewes mindes might be pearced and amaſed.

CHAP. VII.

1 Steuen pleading his cauſe ſheweth that God choſe the Fathers, 20 before Moſes was borne, 47 And before the Temple was built: 44 And that al outward ceremonies were ordered according to the heauenlie Patterne: 54 The Iewes gnaſhing their teeth, 59 ſtone him.

1 Steuen is admitted to pleade his cauſe, but to this end & purpoſe that vnder a cloke and colour of Law, he might be condemned.

1 THen [1] ſaid the chiefe Prieſt, Are theſe things ſo?

2 Steuen witneſſeth vnto the Iewes, that he acknowledgeth the true fathers, and the onely true God: and ſheweth moreouer that they are more ancient then the temple, with al that ſeruice appointed by the Lawe, and therefore they ought to lay another foundation of true religion, that is to ſaye, the free couenant that God made with the fathers.

2 And he ſaid, Ye men, brethren and Fathers, hearken. ✣ That God of [a] glorie appeared vnto our father Abraham, while he was in [b] Meſopotamia, before he dwelt in Charran,

3 And ſaid vnto him, Come out of thy countrey, and from thy kindred, and come into the land, which I ſhal ſhew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his

✣ Gen. 12. 4. *a That might tie God ful of glorie and maieſtie.* *b When he ſaith afterward, verſe 4. that Abraham came out of Chaldea, it is euident that Meſopotamia contened Chaldea which was nere vnto it, and bordering vpon it, and ſo writeth Plinius. Boke 6. chap. 27.*

father

father was dead, *God* brought him from thence into this land, wherein ye now dwel,

5 And he gaue him none inheritance in it, no, not the [c] bredth of a foote: yet he [d] promised that he would giue it to him for a possession, & to his seede after him, when as yet he had no child.

6 But God spake thus, that his ✣ seede should be a soiourner in a strange land, and that they should keepe it in bondage, and entreat it euil [e] foure hundreth yeres.

7 But the nation to whome they shalbe in bondage, wil I iudge, saith God: and after that, they shal come forth and serue me in this place.

8 ✣ He gaue him also the couenant of circumcision: and so *Abraham* begate ∵ Isaac, and circumcised him the eight day: and Isaac *begate* Iacob, and Iacob the twelue ✣ Patriarkes.

9 [3] And the Patriarkes moued with enuie sold * Ioseph into Egypt: but God was [f] with him,

10 And deliuered him out of al his afflictions, and ✣ gaue him [g] fauour & wisdome in the sight of Pharao King of Egypt, who made him gouernour ouer Egypt, and *ouer* his whole house.

11 ¶ Then came there a famine ouer al the land of Egypt and Chanaan, and great affliction that our fathers found no sustenance.

12 But when ✣ Iacob heard that there was corne in Egypt, he sent our fathers first:

13 ∵ And at the second time, Ioseph was knowen of his brethren, and Iosephs kindred was made knowen vnto Pharao.

c *Not so much ground as to set his foote vpon.*

d *The promise of the possession was certaine, and belonged to Abraham, though his posteritie enioyed it a great while after his death: and this is the figure Synecdoche.* ✣ *Gene. 15. 13.*

e *There are reckoned foure hundreth yeres, from the beginning of Abrahams progenie, which was at the birth of Isaac: and foure hundreth and thirtie yeres which are spoken of by Paul, Gal. 3. 17. from the time that Abraham and his father departed together out of Vr of the Chaldeans.* ✣ *Gene. 17. 9.* ∵ *Gene. 21. 3.* * *Gene. 25. 24.* ✣ *Gene. 29. 33. & 30. 5. & 35. 23.*

3 Steuen reckoneth vp diligently the horrible mischiefes of some of the Fathers, to teach the Iewes that they ought not rashly to rest in the authoritie or examples of the Fathers. * *Gene. 37. 28.*

f *By this kind of speach, is ment the peculiar fauour that God sheweth men: for he seemeth to be away from them, whome he helpeth not, and on the other side, he is with them whome he deliuereth out of whatsoeuer great troubles.* ✣ *Gene. 41. 37.* g *Gaue him fauour in Pharaos sight for his wisdome.* ✣ *Gen. 42. 1.* * *Gene. 45. 4.*

14 Then

14 Then ſent Ioſeph and cauſed his father to be brought, and al his kindred, euen three ſcore and fiftene ſoules.

15 So ✣ Iacob went downe into Egypt, and he † died, and our fathers,

16 And were [h] remoued into Sychem, and were put in the ſepulchre, that Abraham had bought [v] for money of the ſonnes of Emor, ſonne of Sychem.

17 But when the time of the promes drewe nere, which God had ſworne to Abraham, the people * grewe and multiplied in Egypt,

18 Til another King aroſe, which knewe not Ioſeph.

19 The ſame [i] dealt ſubtily with our kindred, and euil entreated our fathers, and made them to caſt out their yong children, that they ſhoulde not remaine aliue.

20 * The ſame time was Moſes borne, and was [k] acceptable vnto God, which was nouriſhed vp in his fathers houſe three moneths.

21 And when he was caſt out, Pharaos daughter tooke him vp, & nouriſhed him for her owne Sonne.

22 And Moſes was learned in al the wiſdome of the Egyptians, and was mightie in words and in deedes.

23 Now when he was ful fourtie yere olde, it came into his heart to viſite his brethren, the children of Iſrael.

24 * And when he ſawe one *of them* ſuffer wrong he defended him, & auenged his quarel that had the harme done to him, & ſmote the Egyptian.

25 For he ſuppoſed his brethren would haue vnderſtand, that God by his hand ſhould giue them deliuerance: but they vnderſtode it not.

26 ✣ And the next day, he ſhewed him ſelfe vnto

✣ *Gene. 46.5.*
† *Gene. 49.33.*
h The Patriarches the ſonnes of Iacob, though there be mencion made of no mo then Ioſeph, Ioſ. 24.32.
v Gene. 23.16.

* *Exod. 1.7.*

i He deuiſed a ſubtile inuention againſt our ſtocke, in that he commaunded al the males to be caſt out.
* *Exod. 2.2.*
k That childe was borne through Gods merciful goodnes and fauour to be of a goodlie and faire countenance.

* *Exod. 2.11.*

✣ *Exod. 2.13.*

to them as they ſtroue, and woulde haue ſet them at one againe, ſaying, Sirs, ye are brethren: why do ye wrong one to another?

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kil me, as thou dideſt the Egyptian yeſterday?

29 Then fled Moſes at that ſaying, and was a ſtranger in the land of Madian, where he begate two ſonnes.

30 And when fourtie yeres were expired, there appeared to him in the ✣wildernes of mount Sina, an [l] Angel of the Lord in a flame of fire, in a buſh.

31 And when Moſes ſawe it, he wondred at the ſight: & as he drewe nere to conſider it, the voyce of the Lord came vnto him, *ſaying*,

32 I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Iacob. Then Moſes trembled, and durſt not behold it.

33 Then the Lord ſaid to him, Put of thy ſhooes from thy feete: for the place where thou ſtandeſt, is holy ground.

34 I haue ſeene, I haue ſeene the affliction of my people, which is in Egypt, and I haue heard their groning, & am come downe to deliuer thē: & now come, & I wil ſend thee into Egypt.

35 This Moſes whome they forſooke, ſaying, Who made thee a prince and a iudge? the ſame God ſent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the buſh.

36 He ✣ brought them out, doing wonders, & miracles in the land of Egypt, & in the red ſea, & in the wildernes ∴ fourty yeares.

37 [t] This

✣ *Exod. 3. 2.*

l Now he calleth the Sonne of God an Angell, for he is the Angel of great counſell, and therefore ſtraight wayes after he sheweth him, ſaying to Moſes, I am that God of thy Fathers &c.

m By the power.

✣ *Exo. 7. 8. 9. 10. 11. 14 Chapters.*

∴ *Exod. 16. 1.*

37 [f] This is that Moses, which said vnto the childrē of Israel, ✣ A Prophet shal the Lord your God raise vp vnto you, *euen* of your brethren, like vnto me: him shal ye heare.

38 ✣ This is he that was in the Congregation in the wildernes with the Angell, which spake to him in mount Sina, & with our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whome our Fathers woulde not obey, but refused, and in their heartes turned backe again into Egypt:

40 Saying vnto Aaron, ∴ Make vs gods that may go before vs: for we knowe not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a [n] calfe in those dayes, & offred sacrifice vnto the idole, & reioyced in the workes of their owne hands.

42 Then God turned himselfe away, and [o] gaue thē vp to serue the [p] host of heauen, as it is writtē in the booke of the Prophets, * O house of Israel, haue ye offred to me slaine beasts & sacrifices by the space of fourty yeres in the wildernes?

43 And ye [q] tooke vp the tabernacle of Moloch, and the starre of your god Remphan, figures, which ye made to worship them: therfore I wil cary you away beyonde Babylon.

44 [s] Our fathers had the tabernacle of [r] witnes in the wildernes, as he had appointed, speaking vnto ✣ Moses, that he should make it according to the fashion that he had seene.

45 * Which *tabernacle* also our fathers [s] receiued, & brought in with Iesus into the [t] possession of

4 He acknowledgeth Moses for ỹ law giuer, but so, that he proueth by his owne witnes, ỹ the Law had respect to a more perfect thing, ỹ is to say, to the prophetical office which tended to Christ, ỹ head of al prophets.

✣ *Deut.18.15. Chap.3.22.*

✣ *Exod.19.2.*

∴ *Exod.32.1.*

n *This was the superstition of the Egyptians idolatrie for they worshipped Apis a strange and marueilous calfe, and made goodly images of Kine. Herodo li.2.*

o *Being destitute and voide of his Spirit, he gaue thē vp to Satan, and wicked lustes, to worship starres.*

p *By the hoste of heauen, here he meaneth not the Angels, but the moone & sunne, & other starres, Deut.17.3.*

* *Amos.5.25.*

q *You tooke it vpon your shoulders and caried it.*

5 Moses in deede erected a tabernacle, but that was to cal them backe to that forme which he had seene in the mountaine.

r *That is, of the couenant.* ✣ *Exod.25.40. Ebrew.8.5.* * *Iosh.3.14.* s *Deliuered from hand to hand.* t *By the figure Metonymie, for the countries which the Gentiles possessed.*

Gentiles, which God draue out [a] before our fathers, vnto the dayes of Dauid:

46 ✣ Who found fauour before God, and desired that he might finde a tabernacle for the god of Iacob,

47 ✣ [6] But Solomon built him an house.

48 Howbeit the most High ∵ dwelleth not in temples made with hands, as saith the Prophet,

49 * Heauen *is* my throne, & earth *is* my foote-stole: what house will ye builde for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made al these things?

51 * [7] Ye stiffenecked and of [x] vncircumcised hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers *did*, so *do* you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the cõming of that Iust, of whom ye are now the betrayers and murtherers,

53 * Which haue receiued the Lawe by the ordinance of Angels, and haue not kept it.

54 [8] But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 [9] But he being ful of the holy Ghost, looked stedfastly into heauẽ, and sawe the glory of God, and Iesus [b] standing at the right hand of God.

56 And said, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.

[a] God draue them out, that they shold yelde up the possession of those countreis to our fathers, when they entred into the land.
✣ 2. Sam. 7. 2. Psal. 132. 5.
✣ 1. Chro. 17. 12. 1. King. 6. 1.

6 Solomõ built a Temple, according to gods cõmandement, but not with any such condition that the Maiestie of God should be inclosed therein.
∵ Chap. 17. 24.
* Esai. 66. 1.
✣ Iere. 9. 26. Ezek. 44. 9.

7 Steuẽ moued with the zeale of God, at lẽgth iudgeth his owne iudges.
[x] They are of vncircumcised harts, which lye drowned still in the sinnes of nature, and sticke fast in them: for otherwise all the Iewes were circumcised as touching the fleshe, and
*Exod. 19. 16. Gal. 3. 19.

[a] For there were two kindes of circumcision, Rom. 2. 28.
[b] By the ministerie of Angels.
The more Satan is pressed, the more he brasteth out into an open rage.
The nearer that ✣ Martyrs approche to death, the nearer they behold Christ doe rise vp euen into heauen.
✣ Ready to confirme hym in the confession of the trueth, and to receyue him to him.

10 The zeale of hipocrites and superstitious people, breaketh out at length into most open madnes.

57 [10] Then they gaue a shout with a loude voyce, and stopped their eares, and [a] ranne vpon him violently all at once,

58 And cast him out of the citie, and stoned him: and the [b] witnesses laid downe their clothes at a yong mans feete, named Saule.

59 And they stoned Steuē, who called on God, and said, Lord Iesus, receiue my spirit.

60 [11] And he kneeled downe, and cried with a loude voyce, Lorde, [c] lay not this sinne to their charge. And when he had thus spoken, he [d] slept.

a This was done in a rage and furie, for at that time ỹ Iewes could put no man to death by law, as they cōfesse before Pilat, saying, that it was not lawful for them to put any man to death, and therefore it is reported by Ioseph. boke. 20. that Ananus a Sadduce slew Iames the brother of the Lorde, and for so doing, was accused before Albinus the president of the countrey. b It was appointed by the Law, that the witnesses should cast the first stones, Deut. 17. 7.

11 Faith & charitie neuer forsake ỹ true seruāts of god, euē to ỹ last breth.

c The word which he vseth here, noteth out such a kinde of imputing or laying to one charge, as remayneth firme & stedy for euer, neuer to be remitted. d Loke 1. Thes. 4. 13.

CHAP. VIII.

2 The godly make lamentation for Steuen. 3 Saul maketh hauock of the Church. 5 Philippe preacheth Christ at Samaria. 9 Symon Magus 18 his couetousnes reproued. 26 Philippe 27 cōmeth to the Ethiopian Eunuche, 38 and baptizeth him.

1 Christ vseth the rage of his enemies to the spreading forth and enlarging of his kingdome.

1 [1] And Saul consented to his death, and at that time, there was a great persecution against the church which was at Ierusalē, & they were al scattered abroad through the regiōs of Iudea & of Samaria, except the Apostles.

2 The godly mourn for Steuē after his death, and bury him, shewing therein an exāple of singular faith and charitie: but no man prayeth to him.

2 [2] Then *certaine* men fearing god, [a] caried Steuen amongs them, *to be buried*, and made great lamentation for him.

3 [3] But Saul made hauocke of the church, and entred into euery house, and drewe out both men and women, and put them into prison.

4 Therfore they that were scattered abroad went to and fro preaching the word.

a Amongst al the duties of charitie which the godly vse, there is no mēciō made of shrining vp of reliques.

3 The dispersion or scattering abroad of the faithful, is the ioyning together of Churches.

5 ¶ Then

5 ¶ Then came Philippe into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue hede vnto those thīgs which Philippe spake, with one accorde, hearing and seeing the miracles which he did.

7 For vncleane spirites crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioye in that citie.

9 [a]And there was before in the citie a certaine man called Simon, which vsed [b] witchcraft, & [c] bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gaue hede from the least to the greatest, saying, This man is that great power of God.

11 And they gaue hede vnto him, because that of long time he had bewitched thē with sorceries.

12 But assone as they beleued Philippe, which preached the things that concerned the kingdome of God, and in the Name of Iesus Christ, they were baptized both men and women.

13 [d]Then Simon him selfe beleued also & was baptized, and continued with Philippe, and wondred, when he sawe the signes and great miracles which were done.

14 ¶ [e]Now when the Apostles, which were at Ierusalē, heard say, that Samaria had receiued the word of God, they sent vnto them Peter & Iohn.

15 Which when they were come down, prayed for thē, that they might receiue the [d] holy Ghost.

4 Philip who was before a deacon in Hierusalem, is made of God extraordinarily an Euangelist.

5 Christ ouercometh Satan so oft as he listeth, and carieth him about as it were in a triumphe, in the sight of thē whom he deceiued and bewitched.

b The word which is vsed in this place was at the first taken in good part, and is borowed out of the Persians language, who call their wise men by that name, but afterward it was taken in euil part.

c He had so allured the Samaritanes vnto his witchcrafts, that as blind and mad harebraines, they were wholy addicted to him.

6 The wicked and the very reprobate are constrained oftentimes to taste of the good gift of God, but they cast it vp againe forthwith.

7 Peter, not chief, but as an ambassadour sent frō the whole companie of ỹ Apostles, & Iohn his companion, according to ỹ authoritie which was cōmitted vnto thē, cōfirme and build vpō the churches of Samaria, whose foūdation had bene laide afore by Philippe.

d Those excellent gifts, which are necessarie, especially for thē that were to be appointed rulers & gouernours of the Church.

16 (For as yet, he was fallen downe on none of thē, but they were baptized only in the Name of the Lord Ieſus.)

17 Then laid they their hands on them, and they receyued the holy Ghoſt.

18 [8] And when Simon ſawe, that through laying on of the Apoſtles handes the holy ghoſt was giuen, he offred them money,

19 Saying, Giue me alſo this power, that on whomſoeuer I lay the hands, he may receiue the holy Ghoſt.

20 [9] Thē ſaid Peter vnto him, Thy money perish with thee, becauſe thou thinkeſt that the gift of God may be obteined with money.

21 Thou haſt neither part nor fellowſhip in this [e] buſines: for thine heart is not [f] right in the ſight of God.

22 [10] Repent therefore of this thy wickednes, and pray God, that if it be poſſible, the thought of thine heart may be forgiuen thee.

23 For I ſee that thou art in the [g] gall of bitternes, and in the [h] bonde of iniquitie.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye haue ſpoken, come vpon me.

25 ¶ So they, when they had teſtified & preached the word of the Lord, returned to Hieruſalem, and preached the Goſpell in many townes of the Samaritans.

26 [11] Then the Angel of the Lord ſpake vnto Philippe, ſaying, Ariſe, and go towarde the South vnto the way that goeth downe from Hieruſalem vnto Gaza, which is waſte.

27 And he aroſe and went on: and beholde, a certaine Eunuche of Ethiopia, Candaces the

8 Ambition & couetouſnes do at length plucke the hypocrites out of their dennes.

9 They are the ſucceſſors of Simon Magus, and not of Simō Peter, which eyther buy or ſell holy things.

e In this doctrine which I preache.

f Is not vpright in deede, and without diſſembling.

10 We muſte hope well euen of the vileſt ſinners, ſo long and ſo farre forth as we may.

g He calleth the inward malice of the hart, and that venimous and deuelish wickednes wherewith this Magician was wholly replenished, the gall of bitternes: & he is ſaid to be in ỹ gall, as though he were wholy ouerwhelmed with gal, and buried in it.

h Intangled in the bondes of iniquitie.

11 Chriſt who calleth freely whō he liſteth, doeth nowe vſe Philip who thought on no ſuch matter, to inſtruct and baptize ỹ Eunuch at vnawares, and by this meanes extendeth ỹ limites of his kingdome vnto Ethiopia.

Queen

Queene of the Ethiopians [i] chief Gouernour, who had the rule of all her treasure, and came to Hierusalem to worship:

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Thē the Spirit said vnto Philippe, Go nere and ioyne thy self to yonder charet.

30 And Philippe ranne thether, and heard him read the Prophet Esaias, and said, but vnderstandest thou what thou readest?

31 And he said, Howe can I, except I had [k] a guide? And he desired Philippe, that he woulde come vp and sit with him.

32 [23] Nowe the place of the Scripture which he read, was this, ✣ He was lead as a shepe to the slaughter: and like a lambe domme before his shearer, so opened he not his mouth.

33 In his [l] humilitie his iudgement hath bene exalted: but who shall declare his [m] generation? for his life is taken from the earth.

34 Then the Eunuche answered Philippe, and said, I pray thee of whome speaketh the Prophet this? of him selfe, or of some other man?

35 Then Philippe opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuche said, See, here is water: what doeth let me to be baptized?

37 [13] And Philippe said vnto him, If thou beleeuest with all thine heart, thou maist. Then he answered, and said, [n] I beleeue that that Iesus Christ is that Sonne of God.

i A man of great wealth and authoritie with Cādaces: Now this word Cādaces is a common name to all the queenes of Ethiopia

k To shewe me the way howe to vnderstand it.

12 Those things which seeme most to come by chance or fortune (as men terme it) are gouerned by the secret prouidēce of God.

✣ *Esai. 53.7.*

l The Hebrewe text redeth it thus Out of a narrowe straight, and out of iudgement was he taken: where by the narrow straight, he meaneth the graue and the very bands of death, and by iudgement, the punishmēt which was laied vpon him, & y miserable state which Christ toke vpon him for our sakes, in bearing his fathers wrath.

m How long his age shall last: for Christ hauing once

n for the dead, dieth no more, Rom. 6.9.

Profession of faith is requisite in baptizing of thē which are of yeres, & before it is euident y we are not then first engraffed into Christ, when we be baptized, but being alreadie engraffed, are then confirmed.

The summe of the confession which is necessary for Baptisme.

38 Then he commaunded the charet to stand
stil: and they went downe bothe into the water,
both Philippe & the Eunuch, & he baptized him.
39 And assone as they were come vp out of
the water, the Spirit of the Lord caught away Phi-
lippe, that the Eunuche sawe him no more: so he
went on his way reioycing.
40 But Philippe was founde at Azotus, and he
walked to and fro preaching in all the cities, till
he came to Cesarea.

CHAP. IX.

a Saul going towards Damascus, 4 is strooken downe to the ground of the Lord: 10 Ananias is sent, 18 to baptize him. 23 The laying awayte of the Iewes 25 He escapeth, being let downe through the wall. 33 Peter cureth Eneas of the palsy, 36 and by him Tabitha being dead 40 is restored to life.

a Saul (who is also Paul) persecuting Christ most cruelly, who did as it were flee before him, falleth into his handes and is ouercome: and with a singular example of the goodnes of god, in steade of punishment which he iustly deserued for his crueltie, is not only receyued to fauour, but is also

1 AND ✣ Saul yet [a] breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest,
2 And desired of him letters to Damascus to the Synagogues, that if he founde any that were of that [b] way (eyther men or women) he might bring them bound vnto Hierusalem.
3 Now as he iourneyed, it came to passe that as he was come nere to Damascus, ✣ sodenly there shined round about him a light from heauen.
4 And he fel to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?
5 And he said, Who art thou, Lorde? And the Lord said, I am Iesus whom thou persecutest: it is [c] hard for thee to kicke against prickes.

euen by the mouth of God appointed an Apostle, and is confirmed by the ministerie and witnes of Ananias. ✣ *Rom. 9. 3. Gal. 1. 13.*

a This is a token that Sauls stomacke boyled and cast out great threatnings to murder the disciples. b Any trade of lyfe which a man taketh him selfe vnto, the Iewes call a way. ✣ Chap. 22. 6. 1. Cor. 15. 8. c This is a prouerbe, which is spoken of them that through their owne stubbornes hurt them selues.

6 He

He then both trembling and astonied, said, Lord, what wilt thou that I do? And the Lord said vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

7 The men also which iourneyed with him, stood amased, hearing *his* [e] voyce, but seeing no man.

8 And Saul arose from the grounde, and opened his eyes, *but* sawe no man. Then led they him by the hande, and brought him into Damascus,

9 Where he was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Beholde, I am here Lord.

11 Then the Lord said vnto him, Arise, and go into the streete which is called Straight, and seke in the house of Iudas after one called Saul of Tarsus: for behold he prayeth.

12 (And he sawe in a vision a man named Ananias cõming into him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias aunswered, Lorde, I haue heard by many of this man, howe much euill he hath done to thy saintes at Hierusalem.

14 Moreouer here he hath authoritie of the high Priests, to binde all that call on thy Name.

15 Then the Lorde said vnto him, Goe thy way: for he is a [f] chosen vessel vnto me, to beare [g] my Name before the Gentiles, and Kings, and the children of Israel.

16 For I will [h] shewe him, how many things he must suffer for my names sake.

17 Then Ananias went his way, and entred into [i] that house, and put his hands on him, & said,

d Stoode still and could not go one step foreward, but abode amased as if they had bene very stones.

e They heard Pauls voyce: for afterwarde it is said in flat termes, that they heard not his voyce that spake: as beneath Chap. 22. 9 But other go about to set these places at one which seeme to be at a iarre, after this sort, to wit, that they heard a sound of a voyce, but no perfit voice.

f Tarsus was a citie of Cilicia neare vnto Anchiala, which two cities Sardanapalus is said to haue buylt in one day.

g To beare my name in.

h I will shew him plainly.

i Into Iudas his house.

Brother Saul, the Lorde hathe sent me (even Ie
that appeared vnto thee in the way as thou c
mest) that thou mightest receiue thy sight, and b
filled with the holy Ghost.

18 And immediatly there fel from his eyes a
it had bene scales, and sodenly he receyued sight
and arose, and was baptized,

19 And receiued meate, & was strengthened
So was Saul certaine dayes with the disciple
which were at Damascus.

20 [2] And straight way he preached Christ
the Synagogues, that he was that Sonne of God

21 So that all that heard him, were amased, a
said, Is not this he, that made hauocke of them
which called on this Name in Hierusalem, an
came hither for that intent, that he shoulde bring
them bounde vnto the hie Priests?

22 [3] But Saul encreased the more in strength
and confoūded the Iewes which dwelt at Damas
cus, [k] confirming, that this was that Christ.

23 [4] And after that many dayes were fulfilled
the Iewes tooke counsel together, to kill him,

24 But their laying await was knowen of Sau
now they ✣watched the gates day and night, th
they might kill him.

25 [5] Then the disciples toke him by night, an
put him through the wall, and let him downe b
a rope in a basket.

26 [6] And when Saul was come to Hierusalem
he assaid to ioyne him self with the disciples: bu
they were al afraide of him, and beleued not tha
he was a disciple.

27 But Barnabas tooke him, and brought him

2 · Paul beginneth straight ways to execute the office which was enioyned him, neuer consulting w̄ flesh and bloud.

3 Paul striueth not w̄ his owne authoritie alone but with the testimonies of the Prophetes.

k By conferring places of the Scripture together, as cunning crafts men doe, when they make vp any thing they vse to gather al partes together, to make them agree fitly one with another.

4 Paul who was before a persecutour, hathe now persecutiō laied before him selfe, but yet a farre of.

✣ 2. Cor. 11. 32.

5 We are not forbidden to auoyde and eschewe the dangers and conspiracies that the enemies of God lay for vs, so that we swarue not from our vocation. 6 In auncient time, no man was rashly or lightly receiued into the nomber of, and amongst the shepe of Christ, much lesse to be a pastour to the

the Apostles, and declared to them, howe he had sene the Lord in the way, & that he had spoken vnto him, and how he had spoken boldely at Damascus in the Name of Iesus.

28 [7] And he was conuersant with them at Hierusalem,

29 And spake boldely in the Name of the Lord Iesus, & spake & disputed against the [m] Grecians: but they went about to slay him.

30 [8] But when the brethren knewe it, they brought him to Cesarea, and sent him forth to Tarsus.

31 [9] Then had the Churches rest through all Iudea, and Galile, and Samaria, and were [n] edified and walked in the feare of the Lord, & were multiplied by the comfort of the holy Ghost.

32 [10] And it came to passe, as Peter walked throughout al *quarters* he came also to the saincts which dwelt at Lydda.

33 And there he found a certain man named Aeneas, which had kept his couch eight yeres, & was sicke of the palsie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couche together. And he arose immediatly.

35 And all that dwelt at [o] Lydda and Saron, sawe him, and turned to the Lord.

36 [11] There was also at Ioppa a certain *woman*, a disciple named Tabitha (which by interpretation is called Dorcas) she was full of good workes and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: & when they had washed

7 The constant seruants of God must looke for danger after dãger: yet God watcheth for them.

l With Peter & Iames, for he saieth that he sawe none of the Apostles but them, Gal. 1. 18. 19.

m Looke chap. 6. 1

8 The Ministers of ỹ worde may chaunge their place, by the aduise and counsell of the congregation and Church.

9 The end of persecutions is the building of the Churche, so that we will patiently wayght for the Lord.

n This is a borowed kinde of speache, which signifieth establishment and encrease.

10 Peters Apostleship is confirmed, by healing of the man that was sicke of the palsey.

o Lydda was a citie of Palestine, and Saron a champion

countrie, and a place of good pasturage, betwene Cesarea of Palestine and the mountayne Tabor, & the lake of Gennezareth which extendeth it self in great length beyõd Ioppa.

11 Peter declareth euidently by raising vp a dead body through the name of Christ, that he preacheth the glad tidings of life.

her,

her, they laid her in an vpper chamber.

38 Now forasmuch as Lydda was nere to Ioppa, & the disciples had heard ỹ Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

39 Then Peter arose and came with them: and whē he was come, they brought him into the vpper chamber, where all the widowes stoode by him weeping, & shewing the coates & garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she sawe Peter, sate vp.

41 Then he gaue her the hand and lift her vp, and called the saincts and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe that he taried manie dayes in Ioppa with one Simon a tanner.

CHAP. X.

1 Cornelius, 4 At the Angels commaundement, 5 sendeth for Peter, 11 Who also by a vision 15. 20 Is taught not to despise the Gentiles: 34 He preacheth the Gospel to Cornelius & his housholde: 45 Who hauing receiued the holy Ghost, 47 Are baptized.

1 Peter consecrateth ỹ first fruits of the Gentiles to God by the meane of two miracles.

1 FVrthermore there was a certaine man in Cesarea called Cornelius, a captaine of the bande called the Italian *bande*,

2 A [a] deuout man, and one that feared God with [b] all his housholde, which gaue much almes to the people, and prayed God continually.

a So that he worshipped one God, & was no Idolater, neither could be voyde of faith in Christ, because he was a deuout man: but as yet he knewe not that he was come. *b This is a great commendation to this man, that he laboured to haue al his housholde and familiar friendes and acquaintance to be religious and godly.*

3 He

3 He ſawe in a viſion euidētly (about the ninth houre of the day) an Angel of God comming in to him, and ſaying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and ſaid, [c]What is it, Lord? And he ſaid vnto him, Thy prayers and thine almes are [d]come vp into remembrance before God.

5 Now therefore ſend men to Ioppa, and call for Simon, whoſe ſurname is Peter.

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide: he ſhall tell thee what thou oughteſt to do.

7 And when the Angell which ſpake vnto Cornelius, was departed, he called two of his ſeruants, & a ſouldier that feared God, one of them that waited on him,

8 And told thē all things, & ſent thē to Ioppa.

9 On the morow as they went on their iourney, and drewe nere vnto the citie, Peter went vp vpon the houſe to pray, about the ſixt houre.

10 Then waxed he an hungred, & would haue eaten: but while they made *ſome thing* ready, he fell into a [f]trance.

11 And he ſaw heauen opened, and a certaine veſſell come downe vnto him, as *it had bene* a great ſheete, knit at the [g]foure corners, and was let down to the earth.

12 Wherein were [h]all maner of [i]foure footed beaſtes of the earth, and wilde beaſts & [k]creping things, and foules of the heauen.

13 And there came a voyce to him, Ariſe, Pe-

c VVhat wilt thou with me Lord? for he ſetteth him ſelf to heare.

d This is a borowed kinde of ſpeache which the Hebrues vſe very much, taken from ſacrifices and applied to prayers: for it is ſaid of whole burnt ſacrifices that the ſmoke and ſauour of them goeth vp into Gods noſtrels, ſo do our prayers, as a ſwete ſmelling ſacrifice which the Lord taketh great pleaſure in.

e That is, in ſo much that they will not ſuffer God as it were to forget thee: for ſo doth the Scripture vſe oftentimes to prattle with vs as nurſes do with litle children, when they frame their tōgues to ſpeake.

f For though Peter ſtand not amaſed as one that is tōgue tied, but talketh with God, and is inſtructed in his myſteries, yet his minde was far otherwiſe then it was wont to be, but ſhortly returned to the old bent. So that it ſeemed to be a foure ſquare ſhete. h Here is this word (All) which is generall, plainly put for an indefinite and vncertaine, that is to ſay, for ſome of all ſortes, not for all of euery ſort. i That is, ſuch as were meete for mens vſe. k VVhat is meant by theſe creping things, Looke Leuit. xi.

ter: kill,

ter: kill, and eate.

14 [2] But Peter ſaid, Not ſo, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce *ſpake* vnto him againe the ſecond time, The things that God hath purified, [1] pollute thou not.

16 This was ſo done thriſe: and the veſſel was drawen vp againe into heauen.

17 ¶Now while Peter douted in himſelf what this viſion which he had ſene, meant, behold, the men which were ſent from Cornelius, had inquired for Simons houſe, and ſtode at the gate,

18 And called, & aſked, whither Simon, which was ſurnamed Peter, were lodged there.

19 And while Peter thought on the viſion, the Spirit ſaid vnto him, Behold, three mē ſeeke thee.

20 Ariſe therfore, & get thee down, & go with them, and doute nothing: for I haue ſent them.

21 ¶Then Peter went down to the men, which were ſent vnto him from Cornelius, and ſaid, Beholde, I am he whom ye ſeeke: what is the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the captain, a iuſt man, & one that feareth God, and of good report amōg all the nation of the Iewes, was warned frō heauen by an holy Angell, to ſende for thee into his houſe, and to heare thy wordes.

23 Then called he them in, and lodged them, and the next day, Peter went forth with them, & certaine brethren from Ioppa accompanied him.

24 ¶And the day after, they entred into Ceſarea. Now Cornelius waited for them, and had called together his kinſmen, and ſpeciall friendes.

25 [3] And it came to paſſe as Peter came in, that Cornelius met him, & fell down at his feete, and worſhipped him.

26 But Peter tooke him vp, ſaying, Stand vp

2 Peter profiteth daily in the knowledge of the benefite of Chriſt, yea after that he had receiued the holy Ghoſt.

1 *Do not thou hold them as vncleane.*

3 Religious adoration or worſhip agreeth only to God: but ciuill worſhip is giuen to the Miniſters of the word, although not without danger.

for

for euen I my ſelfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he ſaid vnto them, Ye knowe that it is an vnlawfull thing for a man that is a Iewe, to cõpany, or come vnto one of another nation: but God hath ſhewed me, that I ſhould not call any man polluted, or vncleane.

29 Therefore came I vnto you without ſaying nay, when I was ſent for. I aſke therefore, for what intent haue ye ſent for me?

30 Thẽ Cornelius ſaid, Foure daies ago, about [m] this houre, I faſted, and at the ninth houre I prayed in mine houſe, and beholde, a man ſtode before me in bright clothing,

31 [†] And ſaid, Cornelius, thy prayer is heard, & thine almes are had in remembrance in the ſight of God.

32 [‡] Send therefore to Ioppa, & cal for Simon, whoſe ſurname is Peter (he is lodged in the houſe of Simon a tanner by the ſea ſide) who when he commeth, ſhall ſpeake vnto thee.

33 Then ſent I for thee immediatly, and thou haſt well done to come. Now therefore are we all here preſent before God, to heare all things that are commaunded thee of God.

34 [6] Then Peter opened *his* mouth, & ſaid, Of a trueth I perceiue, that [n] [+] God is no accepter of perſones.

35 But in euery nation he that [o] feareth him, and worketh righteouſnes, is accepted with him.

m He meaneth not the ſelf ſame houre, but the like, that is, about nine of the clocke the other day, as it was then nyne when he ſpake to Peter.

4 Cornelius faith ſhewed forth it ſelfe by prayer and charitie.

5 As faith commeth by hearig, ſo is it nouriſhed and groweth vp by the ſame.

6 Deſtinction of nations is taken away by the comming of Chriſt: And it is euidently ſeene by faith and righteouſnes, who is agreable to him, or whom he accepteth.

n That God iudgeth not after the outward appearance. [+] Deut.10.17. 2.Cron.19.7. Iob.34.19. Rom.2.11. Gal.2.6. Ephe.6.9. Col.3.25. 1.Pet.1.17.

o By the feare of God the Hebrues vnderſtand the whole ſeruice of God: wherby we perceiue that Cornelius was not voide of faith, no more then they were which liued before Chriſtes time: & therefore they deale foliſhly, which build preparatiue workes and merits vpon this place.

36 Ye [p] know the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 [7] *Euen* the word which came through all Iudea, & beginning in Galile, after ỹ baptisme which Iohn preached.

38 *To wit*, how God [q] anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing al that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Iewes, & in Hierusalē whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to al the people, but vnto the witnesses [r] chosen before of God, *euen* to vs which did eate and drinke with him, after he arose frō the dead.

42 And he commaūded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead.

43 To him also giue all the [t] Prophetes witnes, that through his Name all that beleeue in him, shall receiue remission of sinnes.

44 [8] While Peter yet spake these wordes, the holy Ghost fell on all them which heard the worde.

p God gaue the Israelites to vnderstand, that whosoeuer liueth godly, is acceptable to God, of what nation soeuer he be, for he preached peace to men through Iesus Christ, who is Lord not of one nation onely, that is of the Iewes, but of all.

7 The somme of the Gospell (which shalbe made manifest at the later day, when Christ him selfe shall sit as iudge both of the quick and dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mightie power of God, (which was by all meanes shewed) and at length crucified to reconcile vs to God, did rise againe the third day, that whosoeuer beleeueth in him should be saued through the remission of sinnes.

t Luk.4.14.

q This stile is taken from an old custome of the Iewes, who vsed to annoynt their Kinges and Priestes, whereupon it grewe, to call them annoynted vpon whom God bestoweth giftes and vertues.

r This choosing of the Apostles is properly giuen to God: for though God be president in the lawfull election of Ministers, yet there is in this place a secrete opposition and setting of Gods choosing, and mens voyces the one against the other, for the Apostles are immediatly appointed of God, and the Church ministers by meanes.

t Iere.31.34. Mich.7.18. Chap.15.9. 8 The Spirit of God sealeth that in the heart of the hearers, which the Minister of the word speaketh by the commaundement of God, as it appeareth by the effectes.

45 So

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holie Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 [9] Can any man forbid water, ỳ these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commaunded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

9 Baptisme doeth not sanctifie or make them holy which receiue it, but sealeth vp and confirmeth their sanctification.

CHAP. XI.

1 Peter being accused for going to the Gentiles, 5 Defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 Where, the Disciples are called Christians, 28 And there Agabus foretelleth a famine to come.

1 NOw the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God,

2 And when Peter was come vp to Hierusalé, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe *this* vision, A certaine vessell comming downe as *it had bene* a great shete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which whē I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, and wilde beasts, and creping things and foules of the heauen.

7 Also I heard a voyce, saying vnto me, arise,

1 Peter being without cause reprehended of the vnskilfull and ignorant, doeth not obiect that he ought not to be iudged of any, but openly giueth an accompt of his doing.

Peter:

Peter: ſlay and eate.

8 And I ſaid, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce anſwered me the ſecond time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and al were taken vp againe into heauen.

11 Then behold, immediatly there were three men already come vnto the houſe where I was, ſent from Ceſarea vnto me.

12 And the Spirit ſaid vnto me, that I ſhould go with them, without douting: moreouer theſe ſix brethren came with me, & we entred into the mans houſe.

13 And he ſhewed vs, howe he had ſeene an Angell in his houſe, which ſtode and ſaid to him, Send men to Ioppa, and call for Simon, whoſe ſurname is Peter.

14 He ſhall ſpeake wordes vnto thee, whereby both thou and all thine houſe ſhalbe ſaued.

15 And as I began to ſpeake, the holy Ghoſt fell on them, ✣ euen as vpon vs at the beginning.

16 Then I remembred the word of the Lord, howe he ſaid, ✝ Iohn baptized with water, but ye ſhalbe baptized with the holy Ghoſt.

17 For as much then as God gaue them a like gift, as *he did* vnto vs, when we beleeued in the Lord Ieſus Chriſt, who was I, that I could let God?

18 [2] When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles graunted repentance vnto life.

19 ¶ [3] And they which were ∴ ſcattred abroade because of the affliction that aroſe about Stephen,

✣ *Chap.2.4.*
✝ *Chap.1.5. and 19.4. Mat.3.11. Mar.1.8. Luk.3.16. Iohn.1.26.*

2 Such as aſke a queſtion of the trueth which they know not, ought to be quietly heard, and muſt alſo quietly yeld to the declaration therof.

3 The ſcattering abroade of the Church of Hieruſalem, is y cauſe of the gathering together of many other Churches.

∴ *Chap.14.*

went

went throughout til they came vnto Phenice & Ciprus, and [a] Antiochia, preaching the worde to no man, but vnto the Iewes onely.

20 [4] Now some of them were men of Ciprus & of Cirene, which when they were come into Antiochia, spake vnto the Grecians, & preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great nomber beleeued and turned vnto the Lord.

22 [5] Then tidings of those things came vnto the eares of the Church, which was in Hierusalē, & they sent forth Barnabas, that he should go vnto Antiochia.

23 Who when he was come and had seene the grace of God, was glad, & exhorted al, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and ful of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 ¶ [6] Then departed Barnabas to Tarsus to seeke Saul:

26 And when he had found him, he brought him vnto Antiochia, and it came to passe that a whole yere they were cōuersāt with the Church, and taught much people, in so much, that the disciples were first called Christians in Antiochia.

27 [7] In those dayes also came Prophetes from Hierusalem vnto Antiochia.

28 And there stode vp one of them named Agabus, & signified by the Spirit, that there should be great famine throughout al the world, which also came to passe vnder Claudius Cesar.

29 [8] Then the disciples, euery mā according to

a He speaketh of Antiochia which was in Syria and bordered vpon Cilicia.

4 The Church of Antioche, the new Hierusalem of the Gentiles, was extraordinarily called.

5 The Apostles do not rashly condemne an extraordinarie vocation, but yet they iudge it by the effects.

6 There was no contention amongst the Apostles either of vsurping, or of holding places and degrees.

7 God doeth so wrap vp his Church with y wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conueniently.

8 All congregations or Churches make one bodie.

his habilitie, purposed to send [b] succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

b That is, that thereof the deacons might succour the poore: for it behoued to haue al these things done orderly and decently, and therefore it is said, that they sent these things to the Elders that is, to the gouernours of the Church.

CHAP. XII.

2 Herode killeth Iames with the sword: 4 And imprisoneth Peter, 8 Whome the Angel deliuereth. 20 Herode being offended with them of Tyrus, 21 Is pacified: 22 And taketh the honour due to God, to him selfe, 23 He is eaten vp of wormes and so dyeth.

1 NOw about that time, [a] Herode the king stretched forth *his* hands to vexe certaine of the Church,

2 And he [b] killed Iames the brother of Iohn with the sword.

3 [2] And when he sawe that it pleased the Iewes, he proceded further, to take Peter also (then were the daies of vnleauened bread.)

4 [3] And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after the Passeouer to bring him forth to the people.

5 [4] So Peter was kept in prisō, but earnest prayer was made of the Church vnto God for him.

6 And when Herode would haue brought him out vnto the people, the same night slept Peter betwene two souldiers, bound with two chaines, & the kepers before the dore, kept the prison.

7 ✣ And behold, the Angel of the Lord came vpon them, and a light shined in the [c] house, & he smote Peter on the side, & raised him vp, saying

1 God giueth his Church a truce, but for a litle time.

a This same Herode was common to all them that came of the stocke of Herode Ascalonites: whose surname was Magnus: but he that is spoken of here, was nephewe to Herode the great, some to Aristobulus and father to that Agrippa who is spoken of afterward.

b Violently, his cause being not once heard.

2 It is an olde fashion of Tyrants to procure the fauour of y wicked, w the blood of the godly. 3 The Tyrants and wicked make galouse for them selues euen then when they do most according to their owne wil and fantasie. 4 The praiers of the godly ouerturne the counsel of Tyrants, obteine Angels of God, breake the prison, vnlose chaines, put Satan to flight, and preserue the Church. ✣ *Chap. 5. 19.* [c] *In the prison.*

An

arise quickely. And his chaines fel of from his handes.

8 And the Angel said vnto him, Gird thy self, and binde on thy sandales. And so he did. Then he said vnto him, Cast thy garment about thee, & followe me.

9 So *Peter* came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had sene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accorde, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to him selfe, he said, Now I knowe for a trueth, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from al the waiting for of the people of the Iewes.

12 [e] And as he considered *the thing*, he came to the house of Marie, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 [f] And when Peter knocked at the entrie dore, a maid [d] came forth to hearken, named Rhode.

14 But when she knewe Peters voyce, she opened not the entrie *dore* for gladnes, but ran in, and tolde how Peter stode before the entrie.

15 But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, & saw him, they were astonied.

17 And he beckned vnto thē with the hand, to holde their peace, & tolde them how the Lord had

5 Holie meetings in [y] night as wel of men as of women, (whē they can not be suffered in [y] day time) are allowable by the example of the Apostles.

6 We obteine more of God, then we dare wel hope for.

d Out of the place where they were assembled, but not out of the house.

7 We may some times giue place to the rage of [y] wicked, but yet so, that our diligence which ought to be vsed in Gods busines, be not a whit slackened.

had brought him out of the prison. And he said, Go shewe these things vnto Iames & to the brethren: and he departed and went into another place.

8 Euil counsel falleth out in ỹ end to the hurt of the deuisers of it.

18 ¶ [8] Now assone as it was day, there was no smal trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, & found him not, he examined the kepers, and cõmaunded them to be led to be punished. And he went downe from Iudea to Cesarea, and *there* abode.

9 A miserable & shameful example of ỹ end of ỹ enemies of the Church.

10 The flatterie of the people, maketh fooles faine.

11 God resisteth the proude.

20 [9] Then Herode was angry with them of Tirus & Sidon, but they came al with one accord vnto him, and perswaded Blastus the Kings Chãberlaine, and they desired peace, because their countrey was nourished by the Kings *land*.

21 And vpon a day appointed, Herod arayed him selfe in royal apparell, and sate on the iudgement seate, and made an oration vnto them.

22 [10] And the people gaue a shoute, *saying*, The voyce of God, and not of man.

23 [11] But immediatly the Angel of the Lord smote him, because he [e] gaue not glory vnto God, so that he was eaten of wormes, and gaue vp the ghost.

e Iosephus recordeth, that this king did not represse those flatterers tongues, and therefore at his death he complained and cried out of their vanitie.

12 Tirants build vp the Church by plucking it downe.

24 [12] And the [f] worde of God grewe, & multiplied.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, and tooke with thẽ Iohn, whose surname was Marke.

f They that heard the word of God.

CHAP. XIII.

2 The Holy Ghost commaundeth that Paul and Barnabas be separated vnto him. 6 At Paphus 8 Elimas the sorcerer is stricken blinde: 14 From whence being come to Antiochia 17 They preach the Gospel, 45 The Iewes vehemently withstand them.

1 [1] There

1 THere were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, & Simeon called Niger, and Lucius of Cirene, and Manahen (which had bene brought vp with [a] Herod the Tetrarch) and Saul.

2 Now as they [b] ministred to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue [c] called them.

3 [2] Then fasted they and prayed, & laid their hands on them, and let them go.

4 [3] And they, after they were sent forth of the Holy Ghost, came downe vnto [d] Seleucia, & from thence they sailed to Ciprus.

5 And when they were at Salamis, they preached the worde of God in the Sinagogues of the Iewes: and they had also Iohn to *their* minister.

6 So when they had gone througout the yle vnto Paphus, they found a certaine sorcerer, a false Prophet, being a Iewe, named Barieſus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas & Saul, and desired to heare the worde of God.

8 [4] But Elimas, the sorcerer (for so is his name by interpretation) withstode them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also *is called* Paul) being full of the holy Ghost, set his eyes on him,

1 Paul with Barnabas, is againe the second time appointed Apostle of the Gentiles, not of mā, neither by man, but by an extraordinarie commandement of the holy Ghost.

a The same was Antipas, which put Iohn Baptist to death.

b Whiles they were busie doing their office, that is, as Chrisostome expoundeth it while they were preaching.

c The Lord is said to call, (wherof this word Calling, commeth which is vsuall in the Church) when he causeth that to be, which was not, whether you referre it to the matter it selfe, or to anie qualitie or thing about the matter: and it

commeth of this because when things begin to be, then they haue some name: as also his mightie power is also declared thereby, who spake the word, and thinges were made.

1 Fast, and solemne prayers were vsed before the laying on of hands.

2 Paul and his companions do at the first bring Cyprus to the subiection and obedience of Christ.

3 Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders succeſſours.

4 The deuil maketh the conquest of Christ more glorious, in that that resisteth him selfe against him.

5 The ſorcerer which was ſtriken of Paul w a corporal puniſhment (although extraordinarily) ſheweth an example to lawful magiſtrates, how thei ought to puniſh them which wickedly and obſtinately hinder y course of the Goſpel.

10 [5] And ſaid, O ful of all ſubtiltie and all [e] miſchiefe, the childe of the deuil, *and* enemie of al righteouſnes, wilt thou not ceaſe to peruert the ſtraite wayes of the Lord?

11 Now therefore beholde, the [f] hand of the Lord *is* vpon thee, and thou ſhalt be blinde, and not ſee the ſunne for a ſeaſon. And immediatly there fel on him a miſt and a darkenes, and he went about, ſeking ſome to lead him by the hand.

12 Then the Deputie when he ſawe what was done, beleeued, and was aſtonied at the doctrine of the Lord.

13 [6] Now when Paul and they that were with him were departed by ſhip from Paphus, they came to Perga *a citie* of Pamphylia: then Iohn departed from them, and returned to Hieruſalē.

14 But when they departed from Perga, they came to Antiochia *a citie* of [g] Piſidia, and went into the Sinagogue on the Sabbath day, and ſate downe.

15 [7] And after the lecture of the Lawe and Prophetes, the rulers of the Sinagogue ſent vnto them, ſaying, Ye men and brethren, if ye [h] haue any worde of exhortation for the people, ſay on.

16 [8] Then Paul ſtode vp and beckened with the hand, and ſaid, Men of Iſrael, and ye that feare God, hearken.

e He noteth out ſuch a fault, as who ſo hath it, runneth headlong and with great deſire to all kinde of wickednes with the leaſt motion in the worlde.

f His power which he sheweth in ſtriking and beating downe his enemies.

6 An example in one and the ſelfe ſame companie both of ſingular conſtancie and alſo of great weakenes.

g This putteth a difference betwixt it, and Antiochia which was in Syria.

7 In the Synagogue of the Iewes (according to the patterne whereof chriſtian congregations were inſtituted) firſt the Scriptures were read, then ſuch as were learned, were licenced by the rulers of the Synagogue to ſpeake and expound.

h VVord for word, If there be anie word in you, and this is a kinde of ſpeache taken of the Hebrewes, whereby is ment, that the giftes of Gods grace are in vs, as it were in treaſure houſes, and that they are not ours, but Gods: In like ſort ſaieth Dauid, Thou haſt put a new ſong in my mouth, Pſalme. 40. 1.

8 God beſtowed manie peculiar benefites vpon his choſen Iſrael, but this eſpecially, that he promiſed them the euerlaſting redemer.

17 The

17 The God of this people of Israel chose our fathers, and [i] exalted the people when they dwelt in the land of ✣ Egypt, and with an ✣ [k] high arme brought them out thereof.

18 And about the time ∵ of fourtie yeres, suffred he their maners in the wildernes.

19 And he destroyed seuen nations in the land of Canaan, and ⁎ deuided their land to them by lot.

20 Then afterward he gaue vnto them ✣ Iudges aboute [l] foure hundreth and fiftie yeres, vnto *the time* of Samuel the Prophet.

21 So after that, they desired a * King, and God gaue vnto them ✣ Saul, the sonne of Cis, a man of the tribe of Beniamin, *by the space* of [m] fourtie yeres.

22 And after he had taken him away, he raised vp ✣ Dauid to be their King, of whome he witnessed, saying, I haue found Dauid *the sonne* of Iesse, a mā after mine owne heart, which wil do al things that I wil.

23 [9] Of this mans seede hath God ∵ according to *his* promise raised vp to Israel, the Sauiour Iesus:

24 When ⁎ Iohn had first preached ▪ before his comming the baptisme of repentance to al the people of Israel.

25 And when Iohn had fulfilled *his* course, he said, ⁎ Whome ye thinke that I am, I am not he: but beholde, there commeth one after me, whose shoe of *his* feete I am not worthie to loose.

i Aduanced and brought to honour.
✣ *Exod.1.9.*
✣ *Exod.13.14.*
k Openly and with maine force, breaking in pieces the enemies of his people.
∵ *Exod.16.1.*
⁎ *Ios.14.1.*
✣ *Iudg.3.9.*
l There were from the birth of Isaac vnto the destruction of the Canaanites vnder the gouernance of Ioshua foure hundreth & seuen and fourtie yeres, and therefore he addeth in this place this worde, About, for there want three yeres, but the Apostle vseth the whole greater nomber.
* *1.Sam.8.5.*
✣ *1.Sam.9.15. and 10.1.*
m In this space of fortie yeres, must the time of Samuel be reckoned with the daies of Saul, for the kingdome did as it were swallowe vp his gouernement. ✣ *1.Sam.16.13.*

9 He proueth by the witnes of Iohn, that Iesus is that Sauiour which should come of Dauid. ∵ *Psalme.89.21. Esay.11.1.* ⁎ *Malac.3.1. Mat.3.1. Mar.1.2. Luke.3.2.* *n Iohn as an Herault, did not shewe Christ comming a farre of as the other Prophets did, but hard at haud and entred on his iourney.* ▪ *Mat.3.11. Mar.1.7. Iohn.1.20.*

10 Christ was promised and sent properly to the Iewes.
11 Al things came to passe to Christ, which ✠ Prophets foretold of Messias: so that hereby also it appeareth that he is ✠ true and onely Sauiour: and yet notwithstanding they are not to be excused which did not only not receiue him, but also persecute him most cruelly although he was innocent.
✠ *Mat.27.22. Mar.15.13. Luke.23.23. Iohn.19.6.*
12 We must set ✠ glorie of ✠ resurrection, against the shame of the crosse, & graue. And the resurrection is proued as wel by witnesses which saw it, as by ✠ testimonies of the Prophets. ✠ *Mat.28.2. Mar.16.6. Luke.24.6. Iohn.20.19.*

26 [10] Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the worde of this saluation sent.

27 [11] For the inhabitants of Hierusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophets which are read euery Sabbath *day*, they haue fulfilled them in condemning him.

28 And though they founde no cause of death *in him*, ✠ *yet* desired they Pilate to kil him.

29 And when they had fulfilled al things that were writen of him, they tooke him downe from the tree, and put him in a sepulcher.

30 [12] But God ✠ raised him vp from the dead.

31 And he was seene many daies of them, which came vp with him from Galile to Hierusalem, which are his witnesses vnto the people.

32 And we declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he [o] raised vp Iesus, [13] euen as it is written in the second Psalme, ∴ Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that he raised him vp from the dead, no more to returne to corruption, he hath said thus, ✠ I wil giue you the holy things of Dauid, [p] which are faithful.

o *For then he appeared plainely and manifestly as that onely Sonne of God, when al left of his weakenes, and came out of the graue hauing conquered death.*

13 If Christ had taried in death, he had not bene the true Sonne of God, neither had the couenant, which was made with Dauid, bene sure.
∴ *Psalme.2.7. Ebru.1.5. and 5.5.* ✠ *Esay.55.3.*

p *The Grecians call those, holie thinges, which the Hebrewes call gracious bountiues: and they are called Dauids bounties in the passiue signification, because God bestowed them vpon Dauid: Moreouer they are termed faithfull, after the maner of speach which the Hebrewes vse, who terme those things faithfull, which are steadie and sure, such as may alter nor change.*

35 [14] Wherefore

35 [14] Wherefore he saith also in another place, ✣ Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, Dauid after he had serued his time by the counsel of God, he ✣ slept, and was laid with his fathers, and sawe corruption.

37 But he whome God raised vp, sawe no corruption.

38 [15] Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenes of sinnes.

39 And from ᵠ all things, frō which ye coulde not be iustified by the Law of Moses, by him euerie one that beleueth, is iustified.

40 [16] Beware therefore lest that come vpon you, which is spoken of in the Prophetes,

41 ∴ Beholde, ye despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which ye shal not beleue, if a man woulde declare it you.

42 ¶ [17] And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they woulde preache these wordes to them the next Sabbath *day*.

43 Now when the Congregation was dissolued, manie of the Iewes, and ʳ Proselites that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath *day* came almost the whole citie together, to heare the worde of God.

45 [18] But when the Iewes sawe the people, they were ful of enuie, and spake against those things, which were spoken of Paul contrarying them, and railing on *them*.

14 The Lord was so in graue, that he felt no corruption.
✣ *Psal.16.11. Chap.2.31.*
✣ *1.King.2.10. Chap.2.29.*

15 Christ was sent to giue thē free remission of sinnes, which were condēned by the Law.

ᵠ *Whereas the ceremonies of the Law could not absolue you from your sinnes, this man doeth absolue you, if you lay hold on him by faith.*

16 The benefits of God turne to the vtter vndoing of them that contemne them.
∴ *Habak.1.5.*

17 The Gentils goe before the Iewes into the kingdome of heauen.

ʳ *Which had forsaken their heathnish religion, and embraced the religion set forth by Moses.*

18 The sauour of one self same Gospel is vnto the reprobate & vnbelieuers, death, and to the elect and such as beleue, life.

46 [19] Then

19 The Gospel is published to the Gentiles by the expresse commaundement of God.

46 19 Then Paul and Barnabas spake boldely, and said, It was necessarie that the worde of God should first haue bene spoken vnto you: but seing ye put it from you, & ſ iudge your selues vnworthie of euerlasting life, lo, we turne to the Gentiles.

47 For so hathe the Lord commaũded vs. saying, ✣ I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the worlde.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as manie as were t ordeined vnto eternal life, beleued.

49 Thus the worde of the Lord was published throughout the whole countrey.

50 20 But the Iewes stirred *certaine* u deuoute and honorable women, and the chief men of the citie, & raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 21 But they ✣ shouke of the dust of their fete against them, and came vnto Iconium.

52 And the disciples were filled with ioye, & with the holy Ghost.

ſ By this your doing you doe as it were pronoũce sentence against your selues, and iudge your selues.

✣ *Esa.49.6.*

t Therefore either all were not appointed to euerlasting life, or els all should haue beleued, but because that is not so, it followeth that some certaine were ordeined: and therefore God did not only foreknowe, but also fore ordeine, that neither faith nor the effects of faith, should be the cause of his ordeining or appointment, but his ordeining or the cause of faith.

20 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogither euil men, to execute their crueltie.

u Such as embraced Moses his Law.

21 The wickednes of the world can not let God to gather his Church togither, and to foster and cherishe it, when it is gathered togither.

✣ *Mat.10.14. Mark.6.11. Luk.9.5. Chap.18.6.*

CHAP. XIIII.

1 Paul and Barnabas 5 are persecuted from Iconium: 6 At Lystra Paul 10 healeth a creple: 13 They are about to do sacrifice vnto them, 15 but they forbid it: 19 Paul, by the persuasion of certain Iewes, is stoned: 23 From thence passing through diuers Churches, 26 They returne to Antiochia.

1 And

1 AND [1] it came to passe in [a]Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleued.

2 And the [b]vnbeleuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 [2] So therefore they abode there a long time, & spake boldely in the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wonders to be done by their hands.

4 But the multitude of the citie was diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and [c]fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region that lyeth rounde about,

7 And there preached the Gospell.

8 ¶ [3] Now there sate a certaine man at Lystra, impotent in his feete, which was a creple from his mothers wõbe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,

10 Said with a loude voyce, Stand vpright on thy fete. And he leaped vp, and walked.

11 Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speach of Lycaonia, Gods are come downe to vs in the likenes of men.

12 And they called Barnabas, Iupiter: & Paul, Mercurius, becaus he was the chiefe speaker.

13 Then Iupiters priest, which was before their citie, brought bulles with garlands vnto the

1 We ought to be no lesse constant in preaching of the Gospel, then the peruersenes of the wicked is obstinate in persecuting of it.

a Iconium was a citie of Lycaonia.

b Which obeyed not the doctrine.

2 We ought not to leaue our places and geue place to threatnynges, neither to open rage, but when there is no other remedie, and that not for our owne quietnes sake, but that the Gospel of Christ may be spread further abroade.

c It is lawful sometime to flee dangers, in time conuenient.

3 It is an olde subtiltie of the deuil, either to cause the faithful seruaunts of God to be banished at once, or to be worshipped for Idols: & that chiefly taking occasion by miracles wrought by them.

d *Of the house where Paul and Barnabas were.*

the d gates, and woulde haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they rent their clothes, and ran among the people, crying,

15 [4] And saying, O men, why do ye these things? We are euen men subiect to the e like passions that ye be, and preach vnto you, that ye shoulde turne from these f vaine thinges vnto the liuing God, ✣ which made heauen and earth, & the sea, and all things that in them are.

16 [5] Who in times past ✣g suffred all the Gentiles to walke in their owne wayes.

17 Neuertheles, he left not him selfe without witnes, in that he did good *and* gaue vs raine from heauen, and fruiteful seasons, filling our hearts with foode, and gladnes,

18 And speaking these things, scarse appeased they the multitude, that they had not sacrificed vnto them.

19 [6] Then there came certaine Iewes from Antiochia and Iconium, which when they had persuaded the people, ∴ stoned Paul, and drewe him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stode rounde about him, he arose vp, & came into the citie, & the next day he departed with Barnabas to Derbe.

21 [7] And after they had preached the glad tidinges of the Gospel to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 [8] Confirming the disciples hearts, and exhorting

4 That is also called Idolatrie, which giueth to creatures, be they neuer so holy and excellent, that which is propre to the onely one God, that is, Inuocation, or calling vpon.

e *Men, as ye are and partakers of the self same nature of man as you.*

f *He calleth Idols, vaine thinges, after the manner of the Hebrewes.*

✣ *Gen.1.1. Psal.146.5. Reuel.14.7.*

5 Custome be it neuer so old, doth not excuse the Idolaters.

✣ *Psal.81.13. Rom.1.24.*

g *Suffred them to liue as they listed, prescribing and appointing them no kinde of religion.*

6 The deuil when he is brought to the last cast, at length rageth openly but in vaine, euen then when he semeth to haue the vpper hand.

∴ *2.Corint.11.25.*

7 We must goe forward in our vocation through a thousand deathes.

8 It is the office of the ministers, not onely to teache, but also to confirme them that are taught, and prepare them to the crosse.

horting them to continue in the faith, *affirming* that we must through many afflictions enter into the kingdome of God.

23 [9] And when they had ordained them Elders by election in euery Church, and prayed, & fasted, they commended them to the Lord in whome they beleued.

24 [10] Thus they went throughout Pisidia, and came to Pamphilia.

25 And when they had preached the worde in Perga, they came downe to [h] Attalia.

26 And thence sailed to [i] Antiochia, ✣ from whéce they had bene cõmended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come & had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the dore of faith vnto the Gentiles.

28 So there they abode a longe time with the disciples.

9 The Apostles committed the churches which they had planted, to propre & peculiar Pastours, which they made not rashly, but with prayers and fastings going before: neither did they thrust thẽ vpon Churches through bribery or lordly superioritie, but chose and placed them by the voyce of the congregation.

10 Paul & Barnabas haumg made an end of their peregrination, and being returned to Antioche, doe render an accompt of their iourney to the Congregation or Church.

[h] *Attalia was a sea citie of Pamphilia, nere to Lycia.*
[i] *Antiochia of Syria.* ✣ *Chap. 13. 3.*

CHAP. XV.

[1] Certaine go about to bring in circumcision at Antiochia: 6 About which matter the Apostles consult: 19 and what must be donne 23 They declare by letters. 36 Paul and Barnabas 39 are at great variance.

[1] THen [k] came downe [a] certaine from Iudea, and taught the brethren, *saying*, Except ye be circumcised after the maner of Moses, ye can not be saued.

1 The Church is at length troubled with dissention within it self, and the trouble riseth of the proud and stubburne wittes, of certaine euil men: The first strife was, concerning the office of Christ, whither we be saued by his onely righteousnes apprehended by faith, or we haue nede also to obserue the Law.

[k] *Epiphanius is of opinion that this was Cerinthus.*

2 [2] And

2 Meetings of Congregations were instituted to suppresse heresies, where vnto certaine were sent by common consent in the name of all.

2 [2] And when there was great dissention, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, shoulde goe vp to Hierusalem vnto the Apostles and Elders about this question.

3 Thus [b] being brought forth by the Church, they passed through Phenice & Samaria, declaring the conuersion of the Gentiles, and they brought great ioye vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, & they declared what things God had done by them.

5 But *said they*, certaine of the secte of the Pharises, which did beleue, rose vp, saying, that it was nedefull to circumcise them, and to commaunde *them* to kepe the Law of Moses.

6 [3] Then the Apostles and Elders came together to loke to his matter.

7 And when there had bene great disputation, Peter rose vp, & said vnto them, ✣ [4] Ye men *and* brethren, ye knowe that a [c] good while ago, among vs God chose out *me*, that the Gentiles by my mouth shoulde heare the worde of the Gospell, and beleue.

8 And God which knoweth the hearts, bare them witnes, in giuing vnto them the holy Ghost euen as *he did* vnto vs.

9 And he put no [d] difference betwene vs and them, after that ✣ [e] by faith he had purified their hearts.

3 The matter is first handled both partes being heard, in the assembly of the Apostles & auncients, and after is communicated with the people.

✣ *Chap.10.20. & 11.13.*

4 God him self in calling of the Gentiles which are vncircumcised, did teache that our saluation doeth consist in faith without the worship appointed by the Law.

b Courteously and lovingly brought on their way by the Church, that is, by certaine appointed by the Churche.

c VVord for word, of old time, that is euen from the first time that we were commaunded to preache the Gospel, and straight wayes after that the holy Ghost came downe vpon vs. *d He put no difference betwene vs and them, as touching the benefit of his free fauour.*

✣ *Chap.10.43. 1.Corint.1.2.* *e Christ pronounceth them Blessed, which are pure of hart: and here we are plainely taught, that men are made such by faith.*

10 [5] Now

10 [e] Now therefore, why [f] tempt ye God, to lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare?

11 But we beleue, through the grace of the Lord Iesus Christ to be saued, euen as they *do*.

12 [6] Thē all the multitude kept silēce, & heard Barnabas & Paul, which tolde what signes & wōders God had done among the Gētiles by them.

13 And when they helde their peace, [g] Iames answered, saying, Mē & brethrē, hearkē vnto me.

14 [7] Simeon hath declared, how God first did visite the Gentiles, to take *of them* a people vnto his Name.

15 And to this agree the wordes of the Prophers, as it is writen,

16 ✝ After this I will returne, and will builde againe the tabernacle of Dauid, which is fallen downe, and the ruines thereof will I builde againe, and I will set it vp,

17 That the residue of men might seke after the Lord, and all the Gentiles vpon whome my Name is called, saith the Lord which doeth all these things.

18 From the beginning of the worlde, God [h] knoweth all his workes.

19 [8] Wherefore my sentēce is, that we trouble not them of the Gētiles that are turned to God,

20 But that we write vnto them, that they abstein them selues from [i] filthines of idoles, and fornication, and that that is strangled, and from bloud.

21 For Moses of olde time had in euerie citie them that preache him, seing he is read in the

e Peter, passing from the Ceremonies, to the Law it self in general, sheweth that none could be saued, if saluation were to be sought for by the Law, and not by grace onely in Iesus Christ: becausse that no man could euer fulfil the Law, neither Patriarche, nor Apostle.

f *Why tempt ye God, as though he could not saue by faith.*

✝ *Mat. 23. 4.*

6 A true patterne of a lawful Counsel, where Gods trueth onely raigneth.

g *The some of Alpheus, who is also called the Lordes brother.*

7 Iames confirmeth the calling of the Gentiles, out of the word of God, therein agreing to Peter.

✝ *Amos. 9. 11.*

h *And therefore nothing commeth to passe by fortune, but by Gods appointment.*

8 In matters indifferent, we may so farre beare with the weakenes of our brethren, as they may haue time to be instructed.

i *From sacrifices, or from feastes which were kept in Idoles temples.*

Synagogues

Synagogues euery Sabbath *day*.

9 In a lawful Synode, neither they which are appointed and choſen iudges, appoint and determine any thing tyrannouſly or vpon a Lordelynes, neither doeth the common multitude ſet thē ſelues tumultuouſly againſt them which ſit as iudges by the word of God: as the like ordre alſo is holden in publiſhing and ratifyng thoſe thinges which haue bene ſo determined and agreed vpon.

10 The Counſel of Hieruſalem concludeth, that they trouble mens conſciences which teach vs to ſeke ſaluation in any other meanes

22. [9] Then it ſemed good to the Apoſtles and Elders with the whole Church, to ſend choſen men of their owne companie to Antiochia with Paul and Barnabas: *to wit*, Iudas whoſe ſurname was Barſabas and Silas, which were chief men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, ſend greting.

24 [10] Foraſmuche as we haue heard, that certaine which [k] went out from vs, haue troubled you with words, and [l] cumbred your mindes, ſaying, Ye muſt be circumciſed and kepe the Law: whome we gaue no ſuche commaundement,

25 It ſemed therefore good to vs, when we were come together with one accorde, to ſend choſen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue [m] giuen vp their liues for the Name of our Lord Ieſus Chriſt.

27 We haue therefore ſent Iudas and Silas which ſhall alſo tell you the ſame thinges by mouth.

28 [11] For it ſemed good to the [n] holy Ghoſt, and [o] to vs, to lay no more burden vpon you, then

then in Chriſt only, apprehended by faith, from whence ſo euer they come, and whomeſoeuer they pretend to be Authour of their vocation.

k From our congregation. *l A borowed kinde of ſpeache taken of them which pul downe that that was buylt vp: and it is a very vſual metaphore in the Scripture to ſay the Churche is buylt, for the Churche is planted and ſtablished.*

m Haue greatly hazarded their lyues.

11 That is a lawful Counſel, which the holy Ghoſt ruleth.

n Firſt they make mencion of the holy Ghoſt, that it may not ſeme to be any mans worke. *o Not that men haue any authoritie of them ſelues, but to ſhewe the faithfulnes that they vſed in their miniſterie and labour.*

thes

necessary things,
28 That is, that ye abstein from things offe-
to idoles, and bloud, & that that is strangled,
from fornication: from which if ye keepe
selues, ye shall do well. Fare ye well.
30 15 Nowe when they were departed, they
me to Antiochia, & after that they had assem-
the multitude, they deliuered the epistle.
31 And when they had read it, they reioyced
the consolation.
32 And Iudas and Silas being Prophets, ex-
ted the brethren with many wordes, and
ngthened them.
33 And after they had taried there a space, they
re let go in [q] peace of [y] brethrē vnto [y] apostles.
34 Notwithstanding Silas thought good to a-
e there still.
35 Paul also and Barnabas continued in An-
chia, teaching & preaching with manie other,
e word of the Lord.
36 ¶ 14 But after certaine daies, Paul said vnto
rnabas, Let vs returne, and visite our brethren
euery citie, where we haue preached the word
the Lord, *and see* how they do.
37 15 And Barnabas counselled to take with
m Iohn, called Marke.
38 But Paul thought it not mete to take him
o their cōpanie, which departed from thē frō
mphilia, and went not with them to the worke.
39 16 Then were they so [r] stirred, that they de-
parte, vnlesse they be diligently seene vnto, and therefore went these
ostles to ouersee such as they had plāted, & for this cause also, Synodes
re instituted and appointed. 15 A lamentable example of discorde be-
ere excellent men and very great friendes, yet not for prophane or their
ate affaires, neither yet for doctrine. 16 God vseth the faultes of his
ants to the profit & building of his Church: yet we haue to take hede,
m the best matters, [y] we passe not measure in our heate. r *They were in*
heate: But herein we haue to consider the force of Gods counsell: for by this meanes
came to passe, [y] the doctrine of [y] Gospel was exercised in many places.

p *This was no preci-*
se necessitie, but in
respect of the state
of that time, that
the Gentiles and
the Iewes might
more peaceably liue
togither with lesse
occasion of quarell.
12 Charitie is
requisite euen in
things indiffe-
rent.
13 It is requisite
for all people to
knowe certainly
what to hold in
matters of faith
and religion, and
not that the
Church by ig-
norance & kno-
wing nothing,
should depend
vpon the plea-
sure of a fewe.
q *This is an He-*
brewe kinde of
speache, which is as
much to say, as the
brethren wished
them all prosperous
successe, and the
Church dismissed
them w goodleane.
14 Congrega-
tions or Chur-
ches do easely

parted a ſunder one from the other, ſo that
nabas tooke Marke, and ſayled vnto Cyprus.

40 And Paul choſe Silas and departed, bei
cõmended of the brethrẽ vnto the grace of Go

41 And he went through Syria and Cilicia, ſt
bliſhing the Churches.

CHAP. XVI.

*1 Paul hauing circumciſed Timotheus, 12 Being at Phi
14 Inſtructeth Lydia in the faith: 15 The ſpirit of D
tion 18 Is by him caſt out: 20 And for that cauſe 22 T
are whipped, 24 And impriſoned: 26 Through an ea
quake 27 The priſon dores are opened, 31. 32 The Iailo
ceiueth the faith.*

1 Paul him ſelfe doeth not receiue Timothie into the miniſterie without ſufficient teſtimonie, & allowãce of the brethren.

✣ *Rom.16.21. Philip.2.19. 1.Theſ.3.2.*

a Paul in his later epiſtle to Timothie, commendeth the godlines of Timothies mother and grandmother.

b Both for his godlines and honeſtie.

2 Timothie is circumciſed, not ſimplie for any neceſſitie, but in reſpect of ỹ time onely to winne the Iewes.

1 THen[r] came he to Derbe and to Lyſtra: behold, a certaine diſciple was there named ✣ Timotheus, a womãs ſonne, which was a [a] Ieweſſe and beleeued, but his father was Grecian,

2 Of whom the brethren which were at Lyſtra and Iconium, [b] reported well.

3 [2] Therefore Paul would that he ſhould go forth with him, & tooke and circumciſed him, cauſe of the Iewes, which were in thoſe quarters for they knew all, that his father was a Grecian.

4 [3] And as they went through the cities, they deliuered them the [c] decrees to kepe, ordeined of the Apoſtles & Elders, which were at Hierusalem.

5 And ſo were the Churches ſtabliſhed in the faith, and encreaſed in nomber daily.

6 ¶ [4] Nowe when they had gone through Phrygia, and the regiõ of Galatia, they were [d]

3 Charitie is to be obſerued in thinges indifferent, that ſo, regard be had both of the weake, & the quietnes of ỹ church.

c Thoſe decrees which he ſpake of in the former chapter.

4 God appointeth certaine and determinate times to open and ſet forth the truth, that both the election, and the calling may proceede of grace.

d He ſheweth not why they were forbidden, but only that they were forbidden teacheth vs to obey, and not to inquire.

n of the holy Ghoſt to preach the worde in Asia.

7 Then came they to Myſia, and ſought to go into Bithynia: but the Spirit ſuffred them not.

8 Therefore they paſſed through Myſia, and came downe to Troas,

9 [5] Where a viſion appeared to Paul in the night. There ſtode a man of Macedonia, & prayed him, ſaying, Come into Macedonia, and helpe vs.

10 [6] And after he had ſeene the viſion, immediately we prepared to go into Macedonia, being aſſured that the Lord had called vs to preach the Goſpell vnto them.

11 Then went we forth from Troas, and with ſtraight courſe came to Samothracia, and the next day to Neapolis,

12 ¶ And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whoſe inhabitantes came from Rome to dwel there, and we were in that citie abiding certaine dayes.

13 [7] And on the Sabbath day, we wēt out of the citie, beſides a Riuer, where they were wont to pray: and we ſate down, and ſpake vnto the women, which were come together.

14 [8] And a certain woman named Lydia, a ſeller of purple, of the citie of the Thyatiriās, which worſhipped God, heard *vs*: whoſe heart the Lord opened, that ſhe attended vnto the things, which Paul ſpake.

15 [9] And whē ſhe was baptized, and her houſhold, ſhe beſought vs, ſaying, If ye haue iudged me to be faithfull to the Lord, come into mine houſe, and abide *there*: and ſhe conſtrained vs.

16 [10] And it came to paſſe that as we went to prayer, a certaine maide hauing a ſpirit of [f] diuination,

5 They are the Miniſters of the Goſpel, by whō he helpeth ſuch as were like to periſhe.

6 The ſainctes did not eaſely beleeue euery viſion.

7 God beginneth his kingdome in Macedonia by the cōuerſion of a woman, and ſo ſheweth that there is no acception of perſons in the Goſpell.

e *VVhere they were wont to aſſemble them ſelues.*

8 The Lord only openeth the heart to heare ỹ word which is preached.

9 An example of a Godly huſwife.

10 Satan trāſformeth him ſelfe into an Angell of light, and coueteth to enter by vndermining, but Paul openly letteth him, and caſteth him out.

f *This is a propre name of Apollo, which was wont to giue anſwers to them that aſked him.*

nation, met vs, which gate her masters much vantage with diuining.

17 She folowed Paul and vs, and cried, saying, These men are ỹ seruants of the most high God, which shew vnto you the way of saluation.

18 And this did she many daies: but Paul being grieued, turned about, & said to the spirit, I commaund thee in ỹ Name of Iesus Christ, that thou come out of her. And he came out ỹ same houre.

19 [11] Now whē her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the magistrates,

20 [12] And brought thē to the gouernours, saying, These men which are Iewes, trouble our city,

21 [13] And preache ordinances, which are not lawfull for vs to receiue, neither to obserue, seing we are Romanes.

22 [14] The people also rose vp together against thē, & the gouernours rent their clothes, & commaunded *them* to be beaten with roddes.

23 And when they had beatē them sore, they cast *them* into prison, commaunding the layler to keepe them surely.

24 Who hauing receiued such commaundement, cast them into the inner prison, and made their feete [h] fast in the stockes.

25 [15] Now at midnight Paul and Silas prayed, *and* sung psalmes vnto God: and the prisoners heard them.

26 And sodenly there was a great earthquake, so that the foundation of the prison was shaken: & by and by all the dores opened, and euery mans bandes were loosed,

27 [16] Thē the keper of the prison waked out of his

g Paul made no haste to this miracle, for he did all things as he was lead by the Spirit.

11 Couetousnes of lucre & gains is an occasion of persecuting the trueth. In the meane season, God sparing Timothie, calleth Paul and Sylas as the stronger, to battaile.

12 Couetousnes pretendeth a desire of common peace and godlines.

13 It is an argument of the deuill, to vrge the authoritie of aunceters without any distinction.

14 An example of euill magistrates, to obey the fury & rage of the people.

h Because he wold le more sure of thē he set them fast in the stockes.

15 The prayers of the godly do shake both heauen and earth.

16 The mercifull Lord, so oft as he listeth, draweth men to life euen through the middest of death, and whereas iustly they deserued great punishment, he sheweth them great mercy.

his ſleepe, and when he ſaw the priſon dores opē, he drewe out his ſword & would haue killed him ſelf, ſuppoſing the priſoners had bene fled.

28 [17] But Paul cried with a loude voyce, ſaying, Do thy ſelf no harme: for we are all here.

29 Then he called for a light, and leaped in, & came trembling, and fell downe before Paul and Silas,

30 And brought them out, & ſaid, Syrs, what muſt I do to be ſaued?

31 And they ſaid, Beleeue in the Lord Ieſus Chriſt, & thou ſhalt be ſaued, and thine houſhold.

32 And they preached vnto him the worde of the Lord, and to all that were in his houſe.

33 [18] Afterward he tooke thē the ſame houre of the night, & waſhed *their* ſtripes, and was baptized with al that belonged vnto him, ſtraight way.

34 And when he had brought them into his houſe, he ſet meat before them, and reioyced that he with all his houſhold beleeued in God.

35 [19] And whē it was day, the gouernours ſent the ſergeants, ſaying, Let thoſe men go.

36 Then the keeper of the priſon tolde theſe wordes vnto Paul, *ſaying*, The gouernours haue ſent to looſe you: now therefore get you hence, and go in peace.

37 [20] Then ſaid Paul vnto thē, After that they haue beaten vs openly vncondemned, which are Romanes, they haue caſt vs into priſon, and now would they put vs out priuely? nay verely: but let them come and bring vs out.

38 [21] And the ſergeants told theſe words vnto the gouernours, who feared whē they heard that they were Romanes.

39 Then came they & prayed thē, & brought them out, and deſired them to departe out of the citie.

17 In meanes, which are eſpecially extraordinary, we ought not to moue our foote forward, vnleſſe that God go before vs.

18 God with one ſelf ſame hand woundeth and healeth, when it pleaſeth him.

19 Shame and confuſion is in proceſſe of time, the reward of wicked and vniuſt magiſtrates.

20 We muſt not render iniurie for iniurie, and yet notwithſtanding it is lawful for vs to vſe ſuch helps as God giueth vs, to bridle the outragiouſnes of the wicked, that they hurt not other in like ſort.

21 The wicked are not moued with the feare of God, but with ſ feare of men: and by that meanes alſo God prouideth for his, whē it is nedefull.

22 We may eschue dangers, so that we neuer neglect our dutie.

40 [22] And they went out of the prison, and entred into the *house of* Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica 3 Preaching Christ, 6. 7 Is interrupted of Iason: 10 He is sent to Berea: 15 from thence coming to Athens, 19 In Mars streate 23 He preacheth the knowing God to them vnknowen, 34 And so many are converted to Christ.

1 The casting out of Sylas and Paul, was the saluing of many other.

1 NOw as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath *dayes* disputed with them by the Scriptures,

2 Christ is therfore the Mediatour, becauſe he was crucified & rose again: much lesse is he to be reiected becauſe the crosse is ignominious.

3 [2] Opening, and alleadging that Christ must haue suffred, & risen againe from the dead: & this is Iesus Christ, whom, *said he*, I preach to you.

4 And some of them beleeued, and ioyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.

3 Although ỹ zeale of the vnfaithfull seeme neuer so goodly yet at length it is found to haue neither trueth nor equitie: But yet the wicked can not do what they list, for euẽ amõg thẽ selues God stirreth vp some, whose helpe he vseth to the deliuerance of his.

5 [3] But the Iewes which beleeued not, moued with enuie, tooke vnto them certaine [a] vagabonds & wicked felowes, and when they had assembled the multitude, they made a tumult in the citie, & made assault against the house of Iason, & sought to bring them out to the people.

6 But when they founde them not, they drew Iason and certaine brethrẽ vnto the heads of the city, crying, These are they which haue subuerted

a Certaine companions which do nothing but walke the streates, wicked mẽ, to be hyred for euery mans money to do any mischief, such as we commonly call the rascals and very sinkes and dunghill knaues of all townes and cities.

the

the state of the [b] world, and here they are,

7 Whom Iason hath receiued, and these al do against the decrees of Cesar, saying that there is another King, one Iesus.

8 Then they troubled the people, & the heads of the citie, when they heard these things.

9 Notwihstanding when they had receiued sufficient [c] assurance of Iason and of the other, they let them go.

10 [4] And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 [5] These were also more [d] noble men then they which were at Thessalonica, which receiued the word with all readines, & searched the Scriptures daily, whether those things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a fewe.

13 ¶ [6] But when the Iewes of Thessalonica knewe, that the worde of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 [7] But by & by the brethren sent away Paul to go as *it vvere* to the sea: but Silas and Timotheus abode there still.

15 [8] And they that did conduct Paul, [e] brought him vnto Athenes: and when they had receiued a commaundement vnto Silas and Timotheus that they should come to him at once, they departed.

b Into what countrey and place so euer they come, they cause sedition and tumult.

c VVhen Iason had put them in good assurãce that they should appeare.

4 That is in deed the wisdome of the spirit, which alwayes setteth the glorie of God before it selfe as a marke wherunto it directeth it self & neuer swarueth from it.

5 The Lord setteth out in one moment, & in one people, diuers examples of his vnsearchable wisdome, to cause them to feare him.

d He compareth the Iewes with the Iewes.

6 Satan hath his, who are zelous for him, & that euen such, as lest of all ought.

7 There is neither counsel nor furie, or madnes against the Lord. 8 The sheepe of Christ do also watch for their pastours health and safetie, but yet in the Lord.

e It is not for naught that the Iewes of Berea were so commended, for they brought Paul safe from Macedonie to Athenes, and there is in distance betwixt those two, all Thessalia, and Boeotia, and Attica.

9 In comparing the wisdom of God with mans wisdome, men scoffe & mocke at that which they vnderstand not: And God vseth the curiositie of fooles, to gather togither his elect.

f He could not forbeare.

g Slauishly giuen to Idolatrie: Pausanias writeth that there were mo Idols in Athenes, then in all Grecia, yea they had altars dedicated to Shame, and Fame, and Lust, whō they made goddesses.

h Whomsoeuer Paul met with that would suffer him to talke with him, he reasoned with him, so throughly did he burne with the zeale of Gods glorie.

16 ¶ Now while Paul waited for them at Athenes, his spirit was [f] stirred in him, when he sawe the citie subiect to [g] idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily with [h] whom soeuer he met.

18 [10] Then certaine Philosophers of the Epicures, and of the Stoickes, disputed with him, and some said, What wil this [i] babler say? Others said, He semeth to be a setter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into [k] Mars streate, saying, May we not knowe, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine straunge things vnto our eares: we would knowe therefore, what these things meane.

21 [11] For al the Athenians, & straūgers which dwelt there, gaue them selues to nothing els, but either to tell, or to heare some newes.

22 [12] Then Paul stoode in the middes of Mars streate, and said, Ye men of Athenes, I perceiue that in all things ye are to [l] superstitious.

10 Two sectes especially of the Philosophers, doe set them selues against Christ: the Epicures, which make a mocke & scoffe at all religion: and the Stoickes, which determine vpon matters of religion according to their owne braines.

i Word for word, seede gatherer: a borowed kinde of speache taken of byrdes which spoile corne, and is applied to them which without all art bluster out such knowledge as they haue gotten by hearing this man and that man.

k This was a place called as you would say, Mars hil, where the Iudges sate which were called Areopagitæ, vpon waightie affaires, which in old time arrayned Socrates, and afterwarde condemned him of impietie.

11 The wisdome of man is vanitie. 12 The Idolaters them selues minister most strong and forcible arguments against their owne superstition.

l To stand in, to penish and scrule a feare of your Gods.

23 For

23 For as I passed by, and beheld your [m]deuocions, I founde an altar wherein was written, VNTO THE [n]VNKNOWEN GOD. Whome ye then ignorantly worship, him shew I vnto you.

24 [13] God that made the world, and al things that are therin, seing that he is Lord of heauen & earth, ✣dwelleth not in tẽples made with hands,

25 ✣Neither is worshipped with mens hands, as though he neded any thing, seing he giueth to all life and breath and all things,

26 [14] And hath made of [o]one bloud all mankind, to dwell on al the face of the earth, and hath assigned the seasons which were ordeined before, and the boundes of their habitation,

27 That they shoulde seeke the Lord, if so be they might haue [p]groped after him, and founde him, though doubteles he be not farre from euerie one of vs.

28 For in him we liue, and moue, and haue our being, as also certayne of your owne Poets haue said, for we are also his generation.

29 ∴ Forasmuche then, as we are the generation of God, we ought not to thinke that the godhead is like vnto gold, or siluer, or stone [q]grauen by art and the inuention of man.

30 [15] And the time of this ignorance God re-

m VVhatsoeuer men worship for religion sake, that we call deuotion.

n Pausanias in his Atticis, maketh mencion of the altar which the Athenians had dedicated to vnknowen gods: and Laertius in his Epimenides maketh mencion of an altar that had no name intituled.

13 It is a moste foolish and vaine thing to compare the Creatour, with the creature, to limite him within a place, which can be comprehended in no place, and to thinke to allure him with gifts, of whom al men haue receiued al things what soeuer they haue: And these are the fountaines

of all Idolatrie. ✣ *Chap.7. 48.* ✣ *Psalm.50. 8.*

14 God is wonderfull in al his workes, but especially in the worke of man: not that we should stand amased at his workes, but that we should lift vp our eyes to the workeman.

o Of one stocke and one beginning. *p For as blinde men we could not seeke out God but only by groping wise, before the true light came & lightned the world.* ∴ *Esa.40.19.*

q VVhich stuff as gold, siluer, stones, are customably grauē as mans wit cā deuise, for mē will not worship ỹ grosse stuff as it is, vnles by some art it haue gotten some shape vpō it.

15 The oldnes of the errour doth not excuse them that erre, but it commendeth and setteth forth the pacience of God: who notwithstanding wil be a iust iudge to such as contemne him.

garded

garded not: but now he admoniſheth all men euery where to repent.

31 Becauſe he hathe appointed a day in the which he wil iudge the world in righteouſnes, by that man whome he hathe appointed, *vvhereof* he hath giuen an [r] aſſurãce to al men, in that he hath raiſed him from the dead.

32 [16] Now when they heard of the reſurrection from the dead, ſome mocked, and other ſaid, We will heare thee againe of this thing.

33 And ſo Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, & beleeued: among whom was alſo Denis Areopagita, and a woman named Damaris, and other with them.

r *By declaring Chriſt to be iudge of the world, thorough the reſurrection frõ the dead.*

16 Men to ſhew forth their vanitie, are diuerſly affected and moued with one ſelfe ſame Goſpel, which notwithſtanding ceaſeth not to be effectual in his elect.

CHAP. XVIII.

1 As Paul at Corinth 6 taught the Gentiles, 9 the Lorde comforteth him. 12 He is accuſed before Gallio, 16 but in vaine: 18 From thence he ſayleth to Syria, 19 and ſo to Ephesus: 23 At Galatia and Phrigia he ſtrengtheth the diſciples. 24 Apollos being more perfectly inſtructed by Aquila, 28 preacheth Chriſt with great efficacie.

1 [1] After theſe things, Paul departed from Athenes, and came to Corinthus,

2 And founde a certaine Iewe named ✣ Aquila, borne in Pontus, lately come from Italie, and his wife Priſcilla (becauſe that [a] Claudius had commaunded all Iewes to departe from Rome) and he came vnto them.

3 And becauſe he was of the ſame craſte, he abode with them and wrought (for their craſte was to make tentes.)

4 [2] And he diſputed in the Synagogue euerie

1 The true miniſters are ſo far from ſeeking their owne profite, that they do willingly depart from their right, rather then the courſe of the Goſpell ſhoulde be hindred in the leaſt wiſe that might be.

✣ *Rom. 16. 3.* a *Suetonius recordeth that Rome banished the Iewes, becauſe they were alwayes at diſquiet, and that by Chriſtes meanes.*

2 The trueth ought alwayes to be freely vttered, yet notwithſtãding the doctrine may be ſo moderated, as occaſion of the profit that ỹ people take thereby, ſhall require.

Sabbath

Sabbath day, and [b] exhorted the Iewes, and the Grecians.

5 Now when Silas & Timotheus were come from Macedonia, Paul [c] forced in spirit, testified to the Iewes that Iesus was the Christ.

6 [3] And when they resisted & blasphemed, he ✣ shouke his raiment, and said vnto them, Your [d] bloud be vpon your owne head: I am cleane: frō henceforth will I goe vnto the Gentiles.

7 So he departed thence, & entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And ✣ Crispus the chief ruler of the Synagogue, beleeued in the Lorde with all his household: and many of the Corinthians hearing it, beleeued and were baptized.

9 [4] Then said the Lord to Paul in the night by a vision, Feare not, but speak, & hold not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue muche people in this citie.

11 So he [e] continued there a yere and six monethes, & taught the worde of God among them.

12 ¶ [5] Now when Gallio was Deputie of [f] Achaia, the Iewes arose with one accorde agaynst Paul, and brought him to the iudgement seate,

13 Saying, This fellow perswadeth mē to wor-

[b] Exhorted so that he perswaded, and so the worde signifieth.

[c] VVas very much grieued in minde: whereby is signified the great earnestnes of his minde, which was greatly moued: for Paul was so zealous, that he cleane forgat him selfe, and ẅ a wonderful courage gaue him selfe to preache Christ.

3 Although we haue assayed all meanes possible, and yet in vayne, we must not leaue of from our work, but forsake the rebellious, and goe to them that be more obedient.

✣ Chap. 13. 51. Mat. 10. 14.

[d] This is a kinde of speache taken from the Hebrewes, whereby he as for him, that he is ✣ 1. Cor. 1. 14.

meaneth, that the Iewes are cause of their owne destruction: and without faulte in forsaking them and going to other nations.

4 God doeth auouche and mainteyne the constancie of his seruants.

[e] VVord for worde, sate, whereupon they in former time, tooke the name of their Bishops seas: but Paul sate, that is, cōtinued teaching the word of God: and this kind of sute belōgeth nothing to thē, which neuer saw their seates with a mind to teach in thē.

5 The wicked are neuer weary of euil doing, but the Lord mocketh their endeauours marueylously.

[f] That is, of Grecia, yet the Romanes did not cal him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subiection, by the Achaians, which in those dayes were Princes of Grecia, as Pausanius recordeth.

ship

ſhip God otherwiſe then the law appointeth.

14 And as Paul was about to open his mouth, Gallio ſaid vnto the Iewes, if it were a matter of wrong, or an euill deede, O ye Iewes, I would according to [g] reaſon mainteine you.

15 But if it be a queſtion of [h] wordes, and [i] names, and of your Law, looke ye to it your ſelues: for I will be no iudge of thoſe things.

16 And he draue them from the iudgement ſeat.

17 Then tooke al the Grecians Soſthenes the chief ruler of the Synagogue, and beat him before the iudgement ſeat: but Gallio cared nothing for thoſe things.

18 [6] But whē Paul had taried there yet a good while, he tooke leaue of the brethren, and ſailed into Syria (and with him Priſcilla and Aquila) after that [k] he had ſhorne his head in [l] Cenchrea: for he had a ✣ vowe.

19 Then he came to Epheſus, and left them there: but he entred into the Synagogue and diſputed with the Iewes.

20 [7] Who deſired him to tary a longer time with them: but he would not conſent,

21 But bade them fare well, ſaying, I muſt nedes kepe this feaſt that commeth, in Hieruſalem: but I will returne againe vnto you, ✣ [m] if God will. So he ſailed from Epheſus.

22 ¶ And when he came downe to Ceſarea, he went vp *to Hieruſalem*: and when he had ſaluted the Church, he went downe vnto Antiochia.

23 Nowe when he had taried *there* a while, he departed, and went through the countrey of Galatia and Phrygia by order, ſtrengthening all the diſciples.

24 [8] And

g As much as in right I could.

h As if a man haue not ſpoken well, as the caſe of your religion ſtandeth.

i For this prophane man thinketh that the controuerſie of religion, is but a brawle about words, and for no matter of ſubſtance.

6 Paul is made all to all, to win all to Chriſt.

k That is, Paul.

l Cenchrea was an hauen of the Corinthians.

✣ *Num. 16. 18. Chap 21. 24.*

7 The Apoſtles were caried about not by the wil of man, but by the leading of ỹ holy Ghoſt.

✣ *1. Cor. 4. 19. Iam. 4. 15.*

m So we shoulde promiſe nothing without this clauſe, for we know not what the day following will bring forth.

24 [s] And a certaine Iewe named † Apollos, borne at Alexandria, came to Epheſus, an eloquent man, and [n] mightie in the Scriptures.

25 The ſame was inſtructed in the way of the Lord, and he ſpake feruently in the Spirit, and taught diligently the things of the Lord, & knew but the baptiſme of Iohn onely.

26 And he began to ſpeake boldely in the Synagogue. Whom when ‡ Aquila and Priſcilla had heard, they toke him vnto them, and expounded vnto him the [o] way of God more perfectly.

27 And when he was minded to goe into Achaia, the brethren exhorting him, wrote to the diſciples to receyue him: and after he was come thither, he holpe them much which had beleued through [p] grace.

28 For mightely he confuted publikely the Iewes, with great vehemēcie, ſhewing by the Scriptures, that Ieſus was that Chriſt.

8 Apollos, a godly & learned mā, refuſeth not to profit in ỹ ſchole of a baſe & abiect handycrafts man, and alſo of a woman: and ſo becommeth an excellent miniſter of the Church.

† 1 Cor. 1. 12.

n Very wel inſtructed in the knowledge of the Scriptures.

‡ Rom. 16. 3.

o The way that leadeth to God.

p Through Gods gracious fauour, or by thoſe excellent giftes which god had beſtowed vpon him

CHAP. XIX.

1 Certaine diſciples at Epheſus, 5 hauing onely receyued Iohns baptiſme, 2 knew not the viſible gifts of the holy Ghoſt, wherwith God had beautified his ſonnes kingdome, 5 are baptized in the name of Ieſus. 13 The Iewish exorciſts 16 are beatē of the deuill. 19 Coniuring bookes are burnt: 24 Demetrius, 29 rayſeth ſedition againſt Paul.

1 [1] AND it came to paſſe, while Apollos was at Corinthus, that Paul when he paſſed through the vpper coaſtes, came to Epheſus, and founde certaine diſciples,

2 And ſaid vnto them, Haue ye receyued the [2] holy Ghoſt ſince ye beleued? And they ſaid vnto him, We haue not ſo much as heard whether there be an holy Ghoſt.

3 [3] And he ſaid vnto them, Vnto [b] what were

1 Paul being nothing offended at the rudeneſſe of the Epheſians, plāteth a church amongeſt them.

2 Iohn did onlybegin to inſtruct the diſciples whom Chriſt ſhould make perfit.

a Thoſe excellent giftes of the holy Ghoſt, which were in thoſe dayes in the Church.

b In what doctrine then, are you taught and inſtructed?

ye then

e To be baptized into Iohns baptisme, is to professe the doctrine which Iohn preached and sealed with his baptisme.

✣ *Chap.1.5.& 2.2. and.11.16. Mat.3.11. Mar.1.8 Lu.3.16. Iohn.1.26*

3 For a man to separat him self and others from infidels which are vtterly desperate, it is not to deuide the Church, but rather to vnite it and make it one.

d By this worde VVay, the Hebrewes vnderstand any kind of life, and here it is taken for Christiantie.

e This was a mans proper name.

4 Satan is constrained to geue witnesse against him selfe.

f So were they called which cast out deuils by coniuring them in the name of God: and in the beginning of the church, they which had the gift of working miracles, and laied their handes on thē ỹ were possessed with deuils, were also so called.

ye then baptized? And they said, Vnto [e]Iohns baptisme.

4 Then said Paul, ✣Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul laid his hands vpon them, and the holy Ghost came on them, and they spake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that *appertaine* to the kingdome of God.

9 [3]But when certaine were hardened, and disobeyed, speaking euill of the [d]way *of God* before the multitude, he departed from them, and separated the disciples, and disputed dayly in the schole of one [e]Tyrannus.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the worde of the Lord Iesus, both Iewes & Grecians.

11 And God wrought no small miracles by the handes of Paul.

12 So that from his bodie were brought vnto the sicke, kerchefs or handkerchefs, and the diseases departed from them, & the euil spirits went out of them.

13 [4]Then certaine of the vacabonde Iewes, [f]exorcistes, tooke in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, We adiure you by Iesus, whome Paule preacheth.

14 (And there were certaine sonnes of Sceua a Iew,

aleue, the Priest, *about* seuen which did this)

15 And the euill spirit answered, and said, Iesus I acknowledge, and Paule I knowe: but who are ye?

16 And the man in whom the euill spirit was, ran on them, and ouercame them, and [g] preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 [5] And many that beleeued, came and [h] confessed, and shewed their workes.

19 Many also of them which vsed curious artes, brought their bookes, and burned thē before all men, and they counted the price of them, and founde it [i] fiftie thousand *pieces* of siluer.

20 So the worde of God grew mightely, and preuayled.

21 ¶ [6] Now when these things were accomplished, Paul purposed by the [k] Spirit to passe thorough Macedonia and Achaia, and to go to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 [7] And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluersmith, which made siluer [l] temples of Diana, brought great gaines vnto the craftes men,

25 Whom he called together, with the workmen of like things, and said, Sirs, ye know that by this crafte we haue our goods:

26 Moreouer ye see & heare, that not alone at Ephesus,

g He preuayled against thē, though they strooe neuer so much.

5 Coniuring & sorcerie is condemned by open testimonie, & by the authoritie of the Apostle.

h Confessed their errours, & detested them openly, being terrified with the feare of the iudgement of God: and what is this to eare shrift?

i They that make the least valewe of it, reckon it to be about eight hundred pounds english.

6 Paul is neuer wearie.

k By the motion of gods Spirit, therfore we may not say that Paul ranne hand ouer head to death, but as the Spirit of God led him.

7 Gaine cloked w a shew of religion, is the very cause wherefore Idolatrie is stoutly and stubburnly defended.

l These were certaine counterfet tēples with Dianas picture in them, which they bought & worshipped her.

Epheſus, but almoſt throughout all Aſia this P hath perſwaded, and turned away much peop ſaying, That they be not gods which are m with handes.

27 So that not onely this thing is daungero vnto vs, that this our [m] portion ſhalbe reproue but alſo that the temple of the great goddeſ Diana ſhoulde be nothing eſteemed, and that would come to paſſe that her magnificēce, which all Aſia and the world worſhippeth, ſhould be de ſtroyed.

28 Now when they heard it, they were full o wrath, and cryed out, ſaying, Great *is* Diana of th Epheſians.

29 And the whole citie was full of confuſion and they ruſhed into the common place with one aſſent, and caught ✣ Gaius, and ✣ Ariſtarchus, me of Macedonia, and Pauls cōpanions of his iour ney.

30 And when Paul would haue entred in vn to the people, the diſciples ſuffred him not.

31 [8] Certaine alſo of the chiefe of Aſia which were his friends, ſent vnto him, deſiring him tha he woulde not preſent him ſelfe in the common place.

32 Some therfore cryed one thing, and ſome another: for the aſſemblie was out of order, an the more parte knewe not wherefore they were come together.

33 And *ſome* of the companie drewe forth Alexander, the Iewes thruſting him forwarde Alexander then beckened with the hand, and would haue excuſed the matter to the people.

34 [9] But when they knewe that he was a Iewe there aroſe a ſhoute almoſt for the ſpace of two houres, of al men crying, Great *is* Diana of the E pheſians.

35 [10] Then

m As if he ſaid, if Paul go on thus as he hath begon, to confute the opinion which men haue of Dianas image, all thu our gaine will come to nought.

✣ *Rom.16.23. 1.Cor.1.14.*

✣ *Coloſ.4.10.*

8 There ought to be in all Chriſtians, and eſpecially in the Miniſters, an inuincible conſtancie, which may not by any ſtormes or aſſaults be ouercome, which notwithſtanding muſt ſuffer it ſelf modeſtly to be gouerned by wiſdome.

9 In ſtead of reaſon, the Idolaters are ſufficiently contented with their owne madnes and outcries, & thoſe are the greateſt defenſes that they haue.

Then the towne clarke when he had ed the people, ſaid, Ye men of Epheſus, what is it that knoweth not how that the citie of Epheſians is a worſhipper of the great goddeſſe Diana, and of *the image*, which [n] came downe from Iupiter?

35 Seing then that no man can ſpeake againſt theſe things, ye ought to be appeaſed, and to do nothing raſhly.

37 For ye haue brought hither theſe men, which haue neither committed ſacrilege, neither blaſpheme your goddeſſe.

38 Wherefore, if Demetrius and the crafts men which are with him, haue [o] matter againſt any man, the [p] law is open, and there are [q] Deputies: let them accuſe one another.

39 But if ye inquire any thing concerning other matters, it may be determined in a [r] lawfull aſſemblie.

40 For we are euen in ieopardie to be accuſed of this dayes ſedition, foraſmuche as there is no cauſe, whereby we may giue a reaſon of this concourſe of people.

41 And when he had thus ſpoken, he let the aſſemblie departe.

10 An example of a politike man who redemeth peace and quietnes with lies, which Paul would neuer haue done.

n The Epheſians beleeued ſuperſtitiouſly, that the image of Diana came downe from heauen to them.

o Haue ought to accuſe any man of.

p For there are certaine dayes appointed for ciuil cauſes and matters of iudgement, and the Deputies ſit.

q By the Deputies are meant alſo the Deputies Subſtitutes, that is, ſuch as did ſit for them.

r He ſpeaketh of a lawfull aſſembly, not only to except againſt the diſordered hurly burly of

the people, but alſo againſt all meting and comming together which was not by order as there were certaine dayes appointed to call the people together in.

CHAP. XX.

Paul appointeth to go to Macedonia: 7 In Troas preaching vntil midnight, 9 Eutichus fell downe dead out of a window, to he rayſeth him to life. 15 At Miletum, 17 hauing called the Elders of Epheſus together, 23 He declareth what things ſhall come vpon him ſelf, 28 and others.

NOw [s] after the tumult was appeaſed, Paul called the diſciples vnto him, and embraced

1 Paul departeth from Epheſus by the conſ

s of the Churche, not to be idle or at reſt, but to take paines in another

braced them, and departed to go into Macedonia.

2 And when he had gone through those parties, and had exhorted them with [a] many words he came into Grecia.

3 [1] And hauing taried *there* three monethes because the Iewes laid wait for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, and of them of Thessalonica Aristarchus, and Secundus, and Gaius of Derbe and Timotheus, and of them of Asia Tychicus and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forthe from Philippi, after the dayes of vnleaucned bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 [3] And the [b] first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to departe on the morowe, and continued the preaching vntil midnight.

8 [4] And there were many lightes in an vpper camber, where they were gathered together.

9 And there sate in a window a certaine yong man, named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, he ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

10 But Paul went downe, & laid him self vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when *Paul* was come vp againe, and had broken bread, and eaten, hauing spoken a long

a For after so great trouble, there was nede of a long exhortation.

2 A froward zeale, is ỹ guider and instructour to murders: and we are not debarred by the wisdom of God to preuent the endeuours of wicked men.

3 Assemblies in the night time can not be iustly condemned neither ought, when the cause is good.

b Word for word, the first day of the Sabbath, that is vpon the Lords day: so that, by this place, and by 1. Cor. 16. 2. it is not amisse gathered, that in those dayes the Christian were wont to assemble them selues solemnely together vpon that day.

4 The deuil minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospel.

while till the dawning of the day, he so departed.

12 And they brought the boye aliue, and they were not a litle comforted.

13 ¶ Then we went before to ship, and sailed vnto *the citie* Assos, that we might receiue Paul there: for so had he appointed, and woulde him self go afote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 [5] For Paul had determined to saile by Ephesus, because he woulde not spend the time in Asia: for he hasted to be, if he coulde possible, at Hierusalem, at the day of Pentecoste.

17 ¶ Wherefore from [c] Miletum, he sent to Ephesus, and called the Elders of the Church.

18 [6] Who when they were come to him, he said vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto me by the layings awaite of the Iewes,

20 And how I kept [d] backe nothing that was profitable, but haue shewed you, and taught you openly and throughout euery house,

21 Witnessing bothe to the Iewes, and to the Grecians the repentance towarde God, and faith toward our Lord Iesus Christ.

5 Paul an earnest and diligent folower of Christ, making hast to his bodes without any ceasing or stopping in his race, doeth first of all as it were make his testament, wherein he giueth an accopt of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to perseuere and goe forward with continuance in their office.

c According as the situation of these places is set forth, that distance betweene Ephesus & Miletum, was about 40 furlonges, which maketh almost. 50. dutch myles.

6 A liuely image of a true Pastour.

d I refrayned not to speake, neither dissembled in any respect whatsoeuer, either for feare, or lucres sake.

7 He testifieth, that he goeth to his bondes, by the cõmaundement of God.

22 7 And now beholde, I go [e] bounde in the spirit vnto Hierusalem, & knowe not what things shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bondes and afflictions abide me.

24 But I passe not at all, neither is my life deare vntõ my self, so that I may fulfill my course with ioye, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God.

25 And now beholde, I know that hence forth ye all, through whome I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to recorde this day, that I am [f] pure from the bloud of all men.

27 8 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take hede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerseers, to [g] fede the Church of God, which [h] he hath purchased with [i] that his owne bloud.

29 9 For I knowe this, that after my departing shall grieuous wolues entre in among you, not sparing the flocke.

30 Moreouer of your owne selues shall men arise speaking peruerse things, to [k] drawe disciples after them.

31 Therefore watche and remember, that by the space of three yeres I ceased not to warne eue-

e *He calleth that motion of the holy Ghost, which inforced him to take his iourney to Hierusalem, the bond of the Spirit, whome he followed with all his heart.*

f *If you doe perishe, yet there shalbe no fault in me. Luke cha 13.6.*

8 The doctrine of the Apostles is most perfit & absolute.

g *To kepe it, to fede it, and gouerne it.*

h *A notable sentence for Christs Godhead: which sheweth plainely in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is propre to one is spoken of the other, being taken in the derivatiue, & not in the priuatiue: which in olde time the godly fathers termed a communicating or fellowship of proprieties, that is to say, a making common of that to two, which belongeth but to one.*

i *This word, That, sheweth the excellencie of this blood.*

9 A Prophecie of Pastours that should straight way degenerate into wolues, against such as boast and brag onely of a succession of persons.

k *This is great misery, to want the presence of such a shepeheard, but greater to haue wolues enter in.*

17

gone, both night and day with teares.

32 [10] And now brethren, I commend you to God, and to the worde of his grace, which is able to builde further, & to giue you an [l] inheritance, among all them, which are ſanctified.

33 [11] I haue coueted no mans ſiluer, nor gold, nor apparell.

34 Yea, ye knowe, that theſe hands haue miniſtred vnto my ✣ neceſſities, and to them that were with me.

35 I haue ſhewed you all things, how that ſo labouring, ye ought to [m] ſupporte the weake, and to remember the wordes of the Lord Ieſus, how that he ſaid, It is a bleſſed thing to giue, rather then to receiue.

36 And when he had thus ſpoken, he kneeled downe, and prayed with them all.

37 [12] Then they wept all aboundantly, and fell on Pauls necke, and kiſſed him,

38 Being chiefly ſory for the wordes which he ſpake, That they ſhould ſee his face no more. And they accompanied him vnto the ſhip.

10 The power of God, and his free promiſes reuealed in his word, are the proppes and vpholders of the miniſterie of the Goſpell.

l As children, and therefore of free loue and good will.

11 Paſtours muſt before all thinges beware of couetouſnes.

✣ *1.Cor.4.12. 1.Theſſ.2.9. 2.Theſſ.3.8.*

m As it were by reaching out the hand to the, which otherwiſe are about to ſlip and fall away, and ſo to ſtay them.

12 The Goſpel doeth not take away natural affections, but ruleth and bridleth them in good ordre.

CHAP. XXI.

1 Paul goeth toward Hieruſalem: 8 at Ceſarea he talketh with Philippe the Euangeliſt: 10 Agabus foretelleth him of his bondes. 17 After he came to Hieruſalem, 26 and into the Temple, 27 The Iewes laid hands on him: 32 Lyſias the Captayne taketh him from them.

1 AND [1] as we launched forthe, and were departed frō them, we came with a ſtraight courſe vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

1 Not only men ſimply, but euen our frieds, & ſuch as are indued with the Spirit of God, doe ſometimes goe about to hinder the courſe of our vocation: but it is our part to goe forward without all ſtopping or ſtaggering, after that we are ſure of our calling from God.

2 And we founde a ship that went ouer vnto Phenice, and went aboarde, and set forthe.

3 And when we had discouered Cyprus, we left it on the left hand, and sailed towarde Syria, and arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had founde disciples, we tarried there seuen dayes. And they tolde Paul through the [a] Spirit, that he shoulde not go vp to Hierusalem.

5 But when the dayes were ended, we departed & went our way, and they all accompanied vs with *their* wiues and children, euen out of the citie: and we kneling downe on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when we had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and we that were with him, departed, and came vnto Cesarea: and we entred into the house of ✣Philippe the Euangelist, which was one of the [b] seuen *Deacons*, and abode with him.

9 Now he had foure daughters virgins, which did [c] prophecie.

10 And as we taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, and bounde his owne hands and feete, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shal deliuer him into the hands of the Gentiles.

12 And when he had heard these thinges, bothe we and other of the same place besought him

a They foretold through the Spirit, what dangers hanged ouer Paul's head, and this they did as Prophetes: but of a fleshly affection they frayed him from going to Hierusalem.

✣ *Chap. 6. 5.*

b He speaketh of the seuen Deacons which he mencioned before chap. 6.

c They had a peculiar gift of foretelling thinges to come.

that he woulde not go vp to Hierusalem.

13 Then Paul answered, and said, What do ye weping and breaking mine heart? For I am ready not to be bounde onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 [2] So when he woulde not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those dayes we trussed vp our fardeles, and went vp to Hierusalem.

16 There went with vs also *certaine* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whome we shoulde lodge.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: & all the Elders were there assembled.

19 [3] And when he had embraced them, he told by order all thinges, that God had wrought among the Gentiles by his ministration.

20 [4] So when they heard it, they glorified God, and said vnto him, Thou seest, brother, how manie thousand Iewes there are which beleue, & they are all zealous of the Law:

21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and saist, that they ought not to circumcise their sonnes, neither to liue *after* the customes.

22 What is then *to be done*? the multitude must needes come together: for they shall heare that thou art come.

23 Do therefore this that we say to thee. We haue foure men, which haue made a vowe,

24 Them take, & [d] purifie thy self with them,

2 The wil of God, bridleth al affections in the which earnestly seke the glorie of God.

3 God is to be praised, who is the Authour of all good sayinges and dedes.

4 In thinges indifferent (of which sort were not the traditions of the Pharisies but the ceremonies of the Law, vntil such time as Christiā libertie was more fully reuealed to the Iewes) charitie willeth vs to conforme or applie our selues willingly so farre as we may, to our brethren which do not stubburnely and malitiously resist the trueth, but are not throughly instructed, especially yf the question be of a whole multitude.

d That is, consecrate thy self: for he speaketh not here of the vncleane, but of such as were subiect to the vowe of the Nazarites.

e That it may be knowen, that thou wast not onely present at the vowe, but also a chiefe man in it: and therefore it is saied afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offrings were appointed, yet they might adde somewhat vnto them. Numb 6.21.

and e contribute with them, that they may shaue their heades: & all shal knowe, that those things whereof they haue bene informed concerning thee, are nothing, but that thou thy self also walkest and kepest the Law.

25 For as touching the Gentiles, which beleue, we haue written, and determined that they obserue no such thing, but that they kepe themselues from thinges offred to idoles, and from bloud, and from that that is strangled, and from fornication.

26 Then Paul toke the men, and the next day was purified with them, & entred into the Temple, f declaring the accomplishment of the dayes of the purification, vntil that an offring should be offered for euerie one of them.

27 g And when the seuen dayes were almost ended, the Iewes which were of Asia (when they sawe him in the Temple) moued all the people, and laid hands on him,

28 Crying, Men of Israel, healpe: this is the man that teacheth all men euery where against the people, and the Law, & this place: moreouer, he hathe brought Grecians into the Temple, & hathe polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whome they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they toke Paul and drewe him out of the Temple, and forthwith the dores were shut.

31 h But as they went about to kill him, tydings came vnto the chief Captaine of the bande, that all Hierusalem was on an vproare.

32 Who immediatly toke souldiers and Centurions, and ran downe vnto them: and when they

f The Priests were to be aduertised of the accomplishmēt of the dayes of the purification, because there were sacrifices to be offered the same day, that their vowe was ended.

g A preposterous zeale is the cause of great confusion, and great mischiefs.

h God findeth some euen amōgest the wicked & prophane thē selues, to hinder the endeauours of the rest.

saw the chiefe Captaine and the ſouldiers, they left beating of Paul.

33 Then the chiefe Captaine came nere and tooke him, and commaunded him to be bounde with two chaines, and demaunded who he was, & what he had done.

34 And one cryed this, another that, amonge the people. So when he could not knowe the certaintie for the tumulte, he commaunded him to be lead into the caſtel.

35 And when he came vnto the grieces, it was ſo that he was borne of the ſouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul ſhould haue bene lead into the caſtle, he ſaid vnto the chiefe Captaine, May I ſpeake vnto thee? Who ſaid, Canſt thou *ſpeake* Greecke?

38 Art not thou the g Egyptian who before theſe dayes raiſed a ſedition, and lead out into the wildernes foure thouſand men that were murtherers?

g Touching this Egiptian which aſſembled thirtie thouſand men, read Ioſeph. booke 2. chap. 12.

39 Then Paul ſaid, Doubteles I am a man which am a Iewe, and citizen of Tarſus, a famous one of Cilicia, and I beſeche thee, ſuffer me to ſpeake vnto the people.

40 And when he had giuen him licence, Paul ſtode on the grieces, and beckned with the hand vnto the people: and when there was made great ſilence, he ſpake vnto them in the Hebrew tongue ſaying,

CHAP. XXII.

1 Paul yeldeth a reaſon of his faith, 22 And the Iewes heare him awhile, 23 But ſo ſone as they cryed out, 24 He is cõmanded to be ſcourged and examined, 27 And ſo declareth that he is a citizen of Rome.

1 Paul making a ſhort declaratiõ of his former life, proueth both his vocation, and doctrine to be of God.

a That is, his daily hearer, the reaſon of this ſpeach is this, for that they which teach, ſit commonly in the higher place, ſpeaking to their ſcholers which ſit vpon formes beneath: & therefore he ſaith, at the feete of Gamaliel.

1 YE men, brethren and Fathers, heare my defence now towards you.

2 (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence, and he ſaid)

3 I am verely a mã, *vvhich am* a Iewe, borne in Tarſus in Cilicia, but brought vp in this citie at the [a] fete of Gamaliel, and inſtructed according to the perfect maner of the Law of the Fathers, and was zealous towarde God, as ye all are this day.

4 And I perſecuted this way vnto the death, binding and deliuering into priſon both men & women.

5 As alſo the chiefe Prieſt doeth beare me witnes, and all the company of the Elders: of whome alſo I receiued letters vnto the brethren, & went to Damaſcus to bring them which were there, bound vnto Hieruſalem, that they might de puniſhed.

6 ¶ And ſo it was, as I iournied and was come nere vnto Damaſcus about noone, that ſodenly there ſhone from heauen a great light rounde about me.

7 So I fel vnto the earth, and heard a voyce, ſaying vnto me, Saul, Saul, why perſecuteſt thou me?

8 Then I anſwered, Who art thou, Lord? And he ſaid to me, I am Ieſus of Nazareth, whome thou perſecuteſt.

9 Moreouer they that were with me, ſawe in dede a light and were afraide: but they heard not the voyce of him that ſpake vnto me.

10 Then I ſaid, What ſhall I do Lord? And the Lord ſaid vnto me, Ariſe, and go into Damaſcus: and there it ſhalbe tolde thee of all things, which are appointed for thee to do.

11 So

11 So when I coulde not see for the glorie of that light, I was lead by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertei-ning to the Law, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and stode, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest knowe his will, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnes vnto all men of the things, which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a traunce,

18 And sawe him saying vnto me, Make hast, and get thee quickely out of Hierusalem: for they wil not receiue thy witnes concerning me.

19 Then I said, Lord, they knowe that I priso-ned, and beat in euery Synagogue them that be-leeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also stode by, and consented vnto his death, and kept the clothes of them that [b] slewe him.

21 Then he said vnto me, Departe: for I will send thee farre hence vnto the Gentiles.

22 ¶ [2] And they heard him vnto this worde, and then they lift vp their voyces, and said, Away with such a fellowe from the earth: for it is not meete that he shoulde liue.

b This is properly spoken: for Steuen was murdered of a sort of cutthrotes, not by order of iustice, but by open force: for at that time the Iewes coulde not put any man to death by Law.

2 Stout & stub-berne pride wil neither it selfe embrace the trueth, neither suffer other to receiue it.

23 And

23 And as they [c] cried & caſt of their clothes, and threwe duſt into the aire,

24 [3] The chief captaine commanded him to be lead into the caſtel, and bade that he ſhoulde be ſcourged, and examined, that he might know wherefore they cryed ſo on him.

25 [4] And as they bound him with thongs, Paul ſaid vnto the Centurion that ſtode by, Is it lawful for you to ſcourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, ſaying, Take heede what thou doeſt: for this man is a Romane.

27 Then the chiefe captaine came, and ſaid to him, Tel me, art thou a Romane? And he ſaid, Yea.

28 And the chiefe captaine aunſwered, with a great ſumme obtained I this freedome. Then Paul ſaid, But I was ſo borne.

29 Then ſtraight way they departed from him, which ſhould haue examined him: and the chief captaine alſo was afraide, after he knew that he was a [d] Romane, and that he had bound him.

30 On the next day, becauſe he would haue knowen the certaintie wherefore he was accuſed of the Iewes, he looſed him from *his* bondes, & commanded the hie Prieſts and al their Coũſel to come *together*: and he brought Paul, and ſet him before them.

c The deſcription of a ſeditious hurly burly, and of an harebrained and mad multitude.

3 The wiſdome of ſ flesh doeth not conſider what is Iuſt, but what is profitable, and therewithal meaſure the profite, according as it appeareth preſently.

4 There is no cauſe why we may not vſe thoſe lawful meanes which God giueth vs, to repel, or put away an iniurie.

d Not by nation, but by the lawe of the citie.

CHAP. XXIII.

1 As Paul pleadeth his cauſe, 2 Ananias commandeth them to ſmite him: 7 Diſſention among his accuſers. 11 God encourageth him. 14 The Iewes laying waite for Paul, 20 It is declared vnto the chief captaine: 27 He ſendeth him to Felix the Gouernour.

1 [1] And

1 Paul, against the false accusations of his enemies, setteth a good conscience, for proofe whereof, he repeateth the whole course of his life.

2 Hypocrites are constrayned at length, to betray them selues by their intemperancie.

3 It is lawful for vs to complaine of iniuries, and to sommon the wicked to the iudgement seate of God, so that we do it without hatred, and with a quiet and peaceable mind.

1 AND Paul behelde earnestly the Counsel, and said, men *and* brethren, I haue in all good conscience serued God vntil this day.

2 [a] Then the high priest Ananias cõmaunded them that stode by, to smite him on the mouth.

3 [a] Then said Paul to him, God [a] wil smite thee, thou [b] whited wall: for thou sittest to iudge me according to the Law, & [c] transgressing the Law, commandest thou me to be smitten?

4 And they that stode by, said, Reuilest thou Gods hie priest?

5 [d] Then said Paul, I knew not, brethren, that he was the hie priest: for it is writtẽ, ✣ Thou shalt not speake euil of the Ruler of thy people.

6 [e] But when Paul perceiued that the one part were of the Sadduces, and the other of the Phariſes, he cryed in the Counsel, Men *and* brethren, I am a Phariſe, the sonne of a Phariſe: I am accused of the hope and resurrection of the dead.

7 [f] And when he had said this, there was a dissension betwene the Phariſes and the Sadduces, so that the multitude was deuided.

8 [g] For the Sadduces say that there is no resurrection, neither [h] Angel, nor spirite: but the

a It appeareth plainely by the Greeke phrase, that Paul did not curse the high priest, but onely pronounce the punishment of God against him. b This is a vehement and sharpe speach, but yet not reprochfull: For the godly may speake roundly, and yet be voyde of the bitter affection of a sharpe and angrie minde. c For the Lawe commandeth the Iudge to heare the person that is accused, paciently, and to pronounce the sentence aduisedly.

4 We must willingly and from the heart giue honour to Magistrates, although they be tyrants. ✣ *Exod.22.27.*

5 We may lawfully sometimes set the wicked together by the eares, that they may leaue of to assault vs, so that it be with no hinderance of the trueth. ✣ *Chap.24.22. Philip.3.5.*

6 The concord of the wicked is weake, although they conspire together to oppresse the trueth. 7 It is an olde heresie of the Sadduces, to denie the substance of Angels and soules, and therewithal the resurrection of the dead. ✣ *Mat.22.23.*

h Natures that want bodies.

Phariſes

Phariſes confeſſe both.

9 [8] Then there was a great crye: and the [e] Scribes of the Phariſes part roſe vp, and ſtroue, ſaying, We finde none euil in this man: but if a ſpirit or an Angel hath ſpoken to him, let vs not fight againſt God.

10 [9] And when there was a great diſſention, the chiefe captaine, fearing leſt Paul ſhould haue bene pulled in pieces of them, commaunded the ſouldiers to go downe, & to take him from among them, and to bring him into the caſtel.

11 ¶ Now the night following the Lord ſtode by him, and ſaid, Be of good courage, Paul: for as thou haſt teſtified of me in Hieruſalem, ſo muſt thou beare witnes alſo at Rome.

12 [10] And when the day was come, certaine of the Iewes made an aſſemblie, & bound thē ſelues [f] with a curſe, ſaying, that they woulde neither eat nor drinke, til they had killed Paul.

13 And they were more then fourtie, which had made this conſpiracie.

14 And they came to the chiefe Prieſts & Elders, and ſaid, We haue bounde our ſelues with a ſolemne curſe, that we wil eat nothing, vntil we haue ſlaine Paul.

15 Now therefore, ye and the [g] Counſel ſignifie to the chiefe captaine, that he bring him forth vnto you to morowe, as though ye would knowe ſome thing more perfectly of him, and we, or euer he come nere, wil be ready to kil him.

16 But when Pauls ſiſters ſonne heard of their laying awayt, he went, and entred into the caſtel, and tolde Paul.

17 [11] And Paul called one of the Centurions vnto him, & ſaid, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to ſhewe him.

18 So

8 The Lord when it pleaſeth him, findeth defendours of his cauſe, euen amongſt his enemies.

e The Scribes office was a publike office, and the name of the Phariſes, was the name of a ſect.

9 God wil not forſake his to the end.

10 Such as are caried away w a fooliſh zeale, thinke that they may lie, and murder, and do whatſoeuer miſchiefe they liſt.

f They curſing and banning them ſelues, promiſed.

g Ye and the Senate requiring the ſame to be done, leſt that the Tribune ſhuld think, that it was demanded of him at ſome priuate mens ſute.

11 The wiſdom of the Spirite, muſt be ioyned w ſimplicitie.

18 So he tooke him, and brought him to the chiefe captaine, and ſaid, Paul the priſoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath ſome thing to ſay vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and aſked him, What haſt thou to ſhewe me?

20 And he ſaid, The Iewes haue conſpired to deſire thee, that thou wouldeſt bring forth Paul to morow into the Coũſel, as though they woulde inquire ſomewhat of him more perfectly:

21 But let them not perſuade thee: for there lie in wait for him of thẽ, more then fourtie men, which haue bound them ſelues with a curſe that they will neither eat nor drinke, til they haue killed him: and now are they ready, and wait for thy promes.

22 [12] The chiefe captaine then let the yonge man departe, after he had charged him to vtter it to no man, that he had [u] ſhewed him theſe things.

23 And he called vnto him two certaine Centurions, ſaying, Make ready two hundreth ſouldiers that they may go to Ceſarea, and horſemen three ſcore and ten, & two hundreth with dartes, at the third houre of the night.

24 And let thẽ make ready an horſe that Paul being ſet on, may be brought ſafe vnto Felix the Gouernour.

25 And he wrote an epiſtle in this maner.

26 [13] Claudius Lyſias vnto the moſt noble Gouernour Felix ſendeth greting.

27 As this man was taken of the Iewes, and ſhould haue bene killed of them, I came vpon thẽ with the gariſon, & reſcued him, perceiuing that he was a Romane.

28 And when I would haue knowen the cauſe, wherefore

12 There is no counſel againſt the Lord & his ſeruants.

[u] *Greeke, that thou haſt shewed theſe things to me.*

13 Lyſias is ſodenly made by the Lord, Pauls patrone.

wherefore they accused him, I brought him into their counsel.

29 *There* I perceiued that he was accused of questions of their Law, but had no crime worthy of death, or of bondes.

30 And when it was shewed me, how that the Iewes layed waite for the man, I sent *him* straight way to thee, & commanded his accusers to speake before thee the things that they had against him. Fare wel.

31 Then the souldiers as it was commaunded them, tooke Paul, & brought him by night to Antipatris.

32 And the next day, they left the horsmen to go with him, and returned vnto the Castel.

33 Now when they came to Cesarea, they deliuered the epistle to the Gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what prouince he was: and when he vnderstode that he was of Cilicia,

35 I wil heare thee, said he, when thine accusers also are come, & commanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

2 Tertullus accuseth Paul, 10 He answereth for him self. 17 He preacheth Christ to the Gouernour and his wife. 27 Felix hopeth, but in vaine, to receiue a bribe, 28 who going from his office leaueth Paul in prison.

1 Hypocrites, when they can not do what thei woulde do, by force, and deceit at length they go about to cõpasse it by a shew of Law.

1 NOw after fiue dayes, Ananias the hie Priest came downe with the elders, and *vvith* Tertullus a certaine orator, which appeared before the Gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seing that we haue obtained

great quietnes through thee, and that worthie things are done vnto this nation through thy prouidence,

3 We acknowledge it wholy, and in all places most noble Felix, with all thankes.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a few wordes.

5 Certainely we haue founde this man a [c] pestilent fellowe, and a mouer of sedition among al the Iewes throughout the worlde, and a [d] chief maintainer of the secte of the [e] Nazarites.

6 And hath gone about to pollute the Temple: therefore we toke him, and would haue iudged him according to our Law:

7 But the chief captaine Lysias came vpō vs, & with great violence toke him out of our hands,

8 Commaūding his accusers to come to thee: of whom thou maist (if thou wilt inquire) knowe all these things whereof we accuse him.

9 And the Iewes likewise [f] affirmed, saying that it was so.

10 [g] Then Paul, after that the gouernour had beckened vnto him that he should speake, answered, I do the more gladly answer for my self, for as much as I knowe that thou hast ben of [g] many yeres a iudge vnto this nation,

11 Seing that thou maist know, that there are but twelue dayes since I came vp to worship in Hierusalem.

a Felix ruled that prouince wt great crueltie and couetousnes, and yet Iosephus recordeth yt he did many worthie things, as that he tooke Eleazar the captaine of certaine cutthrotes, and put that deceiuing wretch the Egiptian to flight, which caused great troubles in Iudea.

b He vseth a word which the Stoicks defined to be a perfit duetie and behauiour.

c Word for word, a plague.

d As you would say, a ringleader, or enseigne bearer.

e So they called the Christians, scoffingly, of the townes name wher they thought that Christ was borne, wherevpon it came that Iulian the Apostate called him Galilean.

f Confirmed Tertullus his saying.

1 Tertullus by the deuils rhetorike beginning with flatterie, maketh an ende with lies: but Paul vsing heauenly eloquence, and but a simple beginning, casteth of from him selfe the crime of sedition wherewith he was burdened, with a simple deniall.

g Paul pleaded his cause two yeres before Felix departed out of the prouince: Chap. 25. but hee had gouerned Trachonite, and Batanea, and Galaunite, before that Claudius made him Gouernour of Iudea: Iosephus in the historie of the Ievves warre, booke. 2. Chapt. 11.

12 And they neither found me in the Temple disputing with any man, neither making vproare among the people, neither in the Synagogues nor in the citie,

13 Neither can they [h] proue the things, whereof they now accuse me.

14 [3] But this I cõfesse vnto thee, that after the way (which they call [i] heresie) so worship I the God of my fathers, beleuing all things which are written in the Law and the Prophetes,

15 And haue hope towards God, that the resurrection of the dead which they themselues looke for also, shalbe both of iust and vniust.

16 And herein I endeuour my self to haue alway a cleare conscience toward God, & toward men.

17 [4] Nowe after many yeeres, I came and brought almes to my nation and offrings.

18 At [k] what time, certaine Iewes of [l] Asia found me purified in the Temple, Neither with multitude, nor with tumult.

19 Who ought to haue bene present before thee, and accuse *me*, if they had ought against me.

20 Or let these them selues say, if they haue founde any vniust thing in me, while I stoode in the [m] Counsell,

21 Except *it be* for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 [5] Now whē Felix heard these things, he differred them, and said, When I shal more [n] perfectly knowe the things which concerne this way, by

h They can not lay forth before thee, and proue by good reasons.

3 Paul goeth in the case of religion, from a state coniecturall to a state of qualitie, not onely not denying that religion which was obiected against him, but also prouing it to be true, to be heauenly and from God, and to be the oldest of all religions.

i Here this word, Heresie, or sect, is taken in good part.

4 Paul in conclusion telleth y thing which was done, truly, which Tertullus had before diuers wayes corrupted.

k And while I was busie about those things.

l Hereby it appeareth that these of Asia were Paul his enemies, and those that stirred vp the people against him. *m Whether the Tribune brought me.*

5 The Iudge suspendeth his sentence because the matter is doubtfull.

n Felix could not iudge whether he had done wickedly in the matters of his religion or no, vntil he had better vnderstanding of that way which Paul professed: and as for other matters touching the sedition, he thinketh good to defer it till he heare Lysias, and therefore he gaue Paul somewhat more libertie.

ming of Lysias the chief Captaine, I will
de your matter.

23 ¶ Then he cõmaunded a Centurion to kepe Paul, and that he shoulde haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 ¶ And after certaine dayes, came Felix with his wife ° Drusilla, which was a Iewesse, & he called forth Paul, & heard him of the faith in Christ.

25 And as he disputed of righteousnes & temperance, and of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue conuenient time, I wil call for thee.

26 He hoped also that money should haue bene giuen him of Paul, that he might loose him: wherfore he sent for him the oftener, and communed with him.

27 ¶ When two yeres were expired, Porcius Festus came into Felix roume: and *Felix* willing to ? get fauour of the Iewes, left Paul bounde.

6 God is a most faithfull keeper of his seruaunts, and the force of the trueth is wonderful, euen amongest men which are otherwise prophane.

o *This Drusilla was Agrippa his sister, of whome Luke speaketh afterward, a very harlot and licentious woman, and being the wife of Azizus king of the Emesens, who was circumcised, departed from him and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.*

? *In a naughtie mind that is guiltie to it self, although sometime there be some shew of equitie, yet by & by it wil be extinguished: But in the meane season we haue nede of patience, and that continuall.*

? *For whereas he had behaued him selfe very wickedly in the prouince, had it not bene for fauour of his brother Pallas, he should haue died for it: so that we may gather herby why he would haue pleasured the Iewes.*

CHAP. XXV.

1 Festus succeeding Felix, 6 commaundeth Paul to be brought forth. 11 Paul appealeth vnto Cesar. 14 Festus openeth Pauls matter to King Agrippa, 23 and bringeth him before him, 27 that he may understand his cause.

1 NOw Festus was then come into the prouince, after three dayes he went vp from Cesarea vnto Hierusalem.

2 Then the high Priest, and the chief of the

1 Satans ministers are subtil and diligent in seeking all occasions: but God, who watcheth for his, hindreth al their counsels easely.

Iewes appeared before him againſt Paul: & beſought him,

3 And deſired fauour againſt him, that he would ſend for him to Hieruſalem: and they laid wait to kill him by the way.

4 But Feſtus aunſwered, that Paul ſhould be kept at Ceſarea, and that he him ſelf would ſhortly departe *thither*.

5 Let them therefore, ſaid he, which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuſe him.

2 We may repelle an iniurie iuſtly, but not with iniurie.

6 ¶ [2] Now when he had taried among thē no more then ten dayes, he went downe to Ceſarea, and the next day ſate in the iudgement ſeat, and commaunded Paul to be brought.

7 And when he was come, the Iewes which were come from Hieruſalem, ſtoode about him & laid many and grieuous complaints againſt Paul, whereof [a] they could make no plaine proſe,

a They could not prone them certainly & with vndoubted reaſons.

8 Foraſmuch as he anſwered, that he had neither offended any thing againſt the law of the Iewes, neither againſt the tēple, nor againſt Ceſar.

3 God doeth not only turne away the counſel of the wicked, but alſo turneth it vpon their own heads

9 [3] Yet Feſtus willing to get fauour of the Iewes, anſwered Paul and ſaid, Wilt thou go vp to Hieruſalem, and there be iudged of theſe things before me?

10 Thē ſaid Paul, I ſtande at Ceſars iudgemēt ſeat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knoweſt.

11 For if I haue done wrong, or committed any thing worthie of death, I refuſe not to die: but if there be none of theſe things whereof they accuſe me, no man, to pleaſure them, can deliuer me to them: I appeale vnto Ceſar.

12 Then when Feſtus had ſpoken with the Counſell, he anſwered, Haſt thou appealed vnto Ceſar? vnto Ceſar ſhalt thou go.

13 ¶ [4] And

13 [a] And after certaine dayes, King [b] Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix,

15 Of whome when I came to Hierusalem, the high Priests & Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the Romanes for fauour to [c] deliuer any mā to the death before that he which is accused, haue the accusers before him, and haue place to defend him self, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seat, and commaunded the man to be brought forth.

18 Against whome when the accusers stoode vp, they brought no crime of suche things as I supposed:

19 [5] But had certaine questions against him of their owne [d] superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And becaus I douted of such maner of question, I asked him whether he would go to Hierusalem, and there be iudged of these things.

21 But becaus he appealed to be reserued to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 [6] Then Agrippa said vnto Festus, I woulde

4 Festus, thinking no suche thing, euen before kings, bringing to light the wickednes of ỹ Iewes, and Pauls innocencie, doth marueilously confirme the church of God.

b This Agrippa, was Agrippa his sonne, whose death Luke spake of before, and Bernice was his sister.

c The Romanes vse not to deliuer any man to be punished before, &c.

5 The prophane and wicked take an occasion to condemne the true doctrine, by reason of priuate controuersies & contentions of men betwixt them selues: but the trueth neuertheless abideth in ỹ meane season safe and sure.

d This prophane man, calleth the Iewish religion, superstition, and

that before King Agrippa, but no marueile, for the Rulers of prouinces by reason of the maiestie of the Empire of Rome, vsed to preferre them selues before Kings.

6 That is fulfilled in Paul, which the Lorde before had tolde to Ananias of him, Chap. 9. 15.

also heare the man my self. To morowe, sayd he, thou shalt heare him.

23 And on the morow whē Agrippa was come and Bernice with great [e] pompe, and were entred into the Common hall with the chief captaines and chief men of the citie, at Festus commandement Paul was brought forth.

[e] *Gorgeously like a Prince.*

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whome al the multitude of the Iewes haue called vpon me, both at Hierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheles, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my [f] Lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

[f] *To Augustus. Good Princes refused this name at the first, to wit, to be called Lordes, but afterward they admitted it, as we read of Traianus.*

27 For me thinketh it vnreasonable to sende a prisoner, and not to shewe the causes which are *layed* against him.

CHAP. XXVI.

[a] Paul in the presence of Agrippa, 4 declareth his lyfe from his childhood, 16 and his calling, 22 with such efficacie of word, 28 that almost he persuadeth him to Christianitie, 30 but he and his companie departe doing nothing in Pauls matter.

1 THen Agrippa said vnto Paul, Thou art permitted to speake for thy self. So Paul streched forth the hand, and aunswered for him self.

[a] To haue a skilfull iudge, is a great and singular gift of God.

2 I thinke my selfe happie, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Iewes.

3 Chiefly,

Chiefly, becauſe thou haſt knowledge of all cuſtomes, and queſtions which are among the Iewes: wherefore, I beſeeche thee, to heare me patiently.

4 [3] As touching my life from *my* childehoode, and what it was from the beginning among mine owne nation at Hieruſalem, knowe all the Iewes,

5 Which [a] knewe me heretofore, euen from my [b] elders (if they would teſtifie) that after the [c] moſte ſtraite ſecte of our Religion I liued a Phariſe.

6 [3] And nowe I ſtand and am accuſed for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes inſtantly ſeruing God day and night, hope to come: for the which hopes ſake, O King Agrippa, I am accuſed of the Iewes.

8 [4] Why ſhould it be thought a thing incredible vnto you, that God ſhoulde raiſe againe the dead?

9 I alſo verely thought in my ſelf, that I ought to do many contrary things againſt the Name of Ieſus of Nazareth.

10 ✣ Which thing I alſo did in Hieruſalem: for many of the Sainctes I ſhut vp in priſon, hauing receyued authoritie of the high Prieſtes, and when they were put to death, I gaue *my* [d] ſentence.

11 And I puniſhed them throughout all the Synagogues, and [e] compelled them to blaſpheme, and being more mad againſt them, I perſecuted them, euen vnto ſtraunge cities.

12 At which time, euen as I went to ✣ Damaſcus with authoritie, and commiſſion from the high Prieſts,

13 At midday, O King, I ſawe in the way a light

2 Paul deuideth ỹ hiſtorie of his life into two times: for ỹ firſt he calleth his aduerſaries witneſſes: for the later, the fathers and prophetes.

a VVhat I was, & where, and how I liued.

b That my parents were Phariſes.

c The ſect of the Phariſis was the moſt exquiſite amõgſt all the ſectes of the Iewes, for it was better then all the reſt.

3 There are three chief and principal witneſſes of true doctrine, God, ỹ true Fathers, & the conſent of the Church.

4 He proueth the reſurrection of the dead, firſt by the power of God, thẽ by the reſurrection of Chriſt, whereof he is a ſufficient witnes.

✣ *Chap. 8. 3.*

d I conſented to & allowed of their doing: for he was not a iudge.

e By extreme punishment.

✣ *Chap. 9. 2.*

from heauen, passing the brightnes of the sunne, shine rounde about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnes, bothe of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from this people, & from the Gentiles, vnto whom now I send thee,

18 [5] To open their eyes, that they may turne from darkenes to light, and from the power of Satan vnto God, that they may receiue forgiuenes of sinnes, and inheritance among them, which are sanctified by faith in me.

19 [6] Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 ✣ But shewed first vnto them of Damascus, and at Hierusalem, and throughout al the coastes of Iudea, and *then* to the Gentiles, that they should repent, and turne to God, and doe workes worthie amendement of life.

21 For this cause the Iewes caught me in the ✣ Temple, and went about to kill me.

22 [7] Neuertheles, I obteined helpe of God, & continue vnto this day, witnessing both to [f] small and to great, saying none other things, then those which the Prophetes and Moses did say shoulde come.

23 *To wit*, that Christ should [g] suffer, and that he

5 The ende of the Gospel is to saue the which are brought to the knowledge of Christ, & are iustified and sanctified in him, being laide hold on by faith.

6 Paul alleageth God to be authour of the office of his Apostleship, and his grace, as a witnes.

✣ *Chap. 9. 22. 26. and 13. 4.*

✣ *Chap. 21. 30.*

7 Christ is the end of the Lawe and ✣ Prophetes.

f To euery one.

g That Christ should not be such a king as the Iewes dreamed of, but one appointed to beare our miseries, and the punishment of our sinnes.

should be the [h] first that should rise from the dead, and should shew [i] light vnto this people, & to the Gentiles.

24 [g] And as he thus answered for him self, Festus said with a loude voyce, Paul, thou art besides thy self: much learning doeth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the wordes of trueth and sobernes.

26 For the king knoweth of these thinges, before whom also I speake boldely: for I am persuaded that none of these thinges are hid from him: for this thing was not done in a [k] corner.

27 [g] O King Agrippa beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa said vnto Paul, Almost thou persuadest me to become a Christian.

29 Then Paul said, [l] I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bondes.

30 [m] And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone aparte, they talked betwene them selues, saying, This man doeth nothing worthie of death, nor of bondes.

32 Then said Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Paul, 7. 9 Fortelleth the peril of the vyage, 11 But he is not beleeued. 14 They are tossed to and fro with ỹ tẽpest. 21. 41 And suffer shipwrack, 34 Yet all safe and sound 44 escape to land.

1 NOwe [i] when it was concluded, that we should saile into Italie, they deliuered both Paul, and certaine other prisoners

h The first of the which are raised from the dead.

i Life, yea and that a most blessed life which shalbe endlesse: and this is set against darkenes, which almost in al tongues signifieth sometime death, & sometime miserie and calamitie.

8 The wisdome of God is madnes to fooles, yet notwithstãding we must boldly auouch ỹ trueth

k Secretly, & priuely.

9 Paul as it were forgetting him selfe ỹ he stode a prisoner to defend his cause, forgetteth not the office of his Apostleship.

l I would to God, that not onely almost, but throughly and altogither, both thou and all that heare me this day, might be made as I am, my bondes only except.

10 Paul is solemnely quitte, and yet not dismissed

Chap. xxvii.

1 Paul, ẅ many other prisoners, and through ỹ

midst of many deathes, is brought to Rome, but yet by Gods own hand as it were, & set forth & cõmẽded vnto ỹ world ẅ many singular testimonies.

vnto

vnto a Centurion named Iulius, of the band of Augustus.

2 And ✣ we entred into a ship of Adramy-tium purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

✣ 2. Cor. 11. 25.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence we launched, & sailed hard by Cyprus, because the windes were contrarie.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, *a citie* in Lycia.

6 And there the Centurion founde a ship of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed hard by Candie, nere to [2] Salmone.

8 And with much a do sailed beyonde it, and came vnto a certaine place called the Faire hauens, nere vnto the which was the citie Lasea.

9 [2] So when much time was spent, and sailing was now ieopardous, because also the [b] Fast now passed, Paul exhorted them,

10 And said vnto thē, Syrs, I see that this voyage will be with hurt and much damage, not of the lading and ship onely, but also of our liues.

11 [3] Neuertheles the Centurion beleeued rather the gouernour and the master of the ship, then those thinges which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsel to depart thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an hauen of Candie, and lieth towarde the Southwest and

a Which was an high hill of Candie.

2 Gods prouidence taketh not away the causes which God vseth as meanes, but rather ordereth & disposeth their right vse, euen then when he openeth an extraordinary issue

b This is meant of the Iewes fast which they kept in the feast of expiation, as we reade Leuit. 23. 27. which fel in the seuenth moneth which we call October, and is not good for nauigations, or sailing.

3 Men cast themselues willingly into an infinite sort of dangers, whē they choose to folowe their owne wisedome rather then God speaking by the mouth of his seruants.

and Northweſt and by Weſt.

13 And when the ſouthern wind blewe ſofte-
ly, ſuppoſing to obteine their purpoſe, looſed
ence, and ſailed by Candie.

14 But anon after there aroſe by [c] it a ſtormie
inde called [d] Euroclydon.

15 And when the ſhip was caught, & could not
ſt y winde, we let her go, & were caried away.

16 And we ran vnder a litle Yle named Clau-
a, and had much a do to get the boat.

17 Which they tooke vp and vſed al helpe, vn-
rgirding the ſhip, fearing leſt they ſhould haue
llen into Syrtes, and they ſtrake ſaile, and ſo
ere caried.

18 [4] The next day whē we were toſſed with an
ceeding tempeſt, they lightened the ſhip.

19 And the third day we caſt out with our own
nds the takling of the ſhip.

20 And whē neither ſunne nor ſtarres in ma-
ie dayes appeared, and no ſmall tempeſt lay vpō
, all hope that we ſhould be ſaued, was then ta-
en away.

21 [5] But after long abſtinēce, Paul ſtode forth
the middes of them, and ſaid, Syrs, ye ſhoulde
ne hearkened to me, & not haue looſed from
Candie: ſo ſhould ye haue gained this hurt and
ſſe.

22 But now I exhorte you to be of good cou-
ge: for there ſhalbe no loſſe of any mans life a-
ong you, ſaue of the ſhip only.

23 For there ſtode by me this night the Angel
f God, whoſe I am, and whome I ſerue,

24 Saying, feare not, Paul: for thou muſt be
rought before Ceſar: and lo, God hath giuen
nto thee freely all that ſaile with thee.

25 [6] Wherefore, ſirs, be of good courage: for
elecue God, that it ſhalbe ſo as it hath bene
tolde

c By Candie, from whoſe ſhoare our ſhip was driuen by that meanes.

d North eaſt winde.

4 The end proueth that none prouide worſe for them ſelues, then they which commit them ſelues to be gouerned only by their owne wiſdome.

5 God ſpareth the wicked for a time, for his elect and choſens ſake.

6 The promiſe is made effectual through faith.

tolde me.

26 Howbeit, we muste be caſt into a certain Ile.

27 [7] And when the fourtenth night was come as we were caried to and fro in the [e] Adriatike ſea about midnight, the ſhipmē demed that ſome countrey [f] approched vnto them,

28 And ſounded, and founde it twenty fathoms: & whē they had gone a litle further, they ſounded againe, and founde fiftene fathoms.

29 Then fearing leſt they ſhould haue falle into ſome rough places, they caſt foure ancres out of the ſterne, and wiſhed that the day were come.

30 [8] Now as the mariners were about to flee out of the ſhip, & had let down the boate into the ſea vnder a colour as though they woulde haue caſt ancres out of the foreſhip,

31 [9] Paul ſaid vnto the Centurion & the ſouldiers, Except theſe abide in the ſhip, ye can not be ſafe.

32 Then the ſouldiers cut of the ropes of the boat, and let it fall away.

33 [10] And when it began to be daye, Paul exhorted them all to take meate, ſaying, This is the fourteneth day that ye haue taried, and continued faſting, receiuing nothing:

34 Wherefore I exhort you to take meate: for this is for your ſafegarde: for there ſhall not an [g] heare fall from the head of any of you.

35 And when he had thus ſpoken, he tooke bread, and gaue thankes to God, in preſence of them all, and brake it, and began to eate.

36 Then were they al of good courage, & they alſo tooke meate.

37 Now we were in the ſhip in al two hūdreth three ſcore and ſixtene ſoules.

38 And whē they had eatē enough, they light-

tened

7 We attaine & come to the promiſed & ſure ſaluation, through the middeſt of tēpeſts & death it ſelfe.

e For Ptolome writeth, that the Adriatical ſea beateth vpon the eaſt ſhoare of Sicilia.

f That they drewe neare to ſome cōtrie.

8 There is none ſo foul an acte, whereunto diſtruſt & an euill conſcience doe not enforce mē.

9 Although ỹ perfourming of Gods promiſes doeth not ſimplie depend vpō ſecōd cauſes, yet they make thē ſelues vnworthy of Gods bountifulnes, which doe not embrace thoſe meanes which God offreth thē either vpō raſhnes or diſtruſt.

10 Whē ỹ world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.

g This is a prouerb which ỹ Hebrues vſe, whereby is meant, that they ſhalbe ſafe, and not one of thē perſhe.

the ship, & cast out the wheat into the sea.
39 And when it was day, they knew not the
country, but they spied a certaine h creeke with a
shore, into the which they were minded (if it
were possible) to thrust in the ship.
40 So when they had taken vp the ancres, they
committed *the ship* vnto the sea, & loosed the rud-
der bondes, and hoised vp the maine saile to the
wynde, and drewe to the shore.
41 And when they fel into a place, where i two
seas met, they thrust in the ship: and the fore part
stucke fast, & could not be moued, but the hinder
part was broken with the violence of the waues.
42 12 Then the souldiers counsel was to kil the
prisoners, lest any of them, when he had swomme
out, should flee away.
43 13 But the Centurion willing to saue Paul,
stayed them from *this* counsell, & commaunded
that they that could swimme, should cast them
selues first into the sea, and go out to lande:
44 14 And the other, some on boards, & some
on certaine *pieces* of the ship: & so it came to passe
that they came all safe to land.

11 Then are tempests most of all to be feared and looked for, whē the port or haue is neareſt.

h A creeke is a sea within land, as the Adriatical sea, & the Persian sea.

i So is Isthmus called because the sea toucheth it on both sides.

12 There is no where more vnfaithfulnes and vnthankefulnes then in vnbeleeuers.

13 God findeth euen amongst his enemies thē whose helpe he vseth to preserue his.

14 The goodnes of God ouercommeth mans malice.

CHAP. XXVIII.

The Barbarians courteſie towards Paule and his companie. 3 A viper on Paules hand: 6 He ſhaketh it of without harme: 8 Publius 9 and others are by him healed. 11 They depart frō Melita, 16 And come to Rome. 17 Paul openeth to the Iewes the cauſe of his comming: 23 He preacheth Ieſus, 30 two yere.

AND when they were come safe, then they knew that the Yle was called a Melita.
2 And the Barbarians shewed vs no litle kindnes: for they kindled a fire, and receiued vs
all, because of the present showre, and be-
cause of the colde.
3 2 And when Paul had gathered a nomber of
sticks, and laid them on the fire, there came a vi-
per out of the heat, and leapt on his hand.

a That is it, which at this day we call Malta.

1 The godly are sure to haue dāger vpon dāger, but they haue alwaies a glorious issue.

4 2 Now

4 Now when the Barbarians sawe the w
hang on his hand, they said amõg thẽ selues,
man surely is a murtherer, whom, though he h
escaped the sea, yet [b] Vengeance hath not suffe
to liue.

5 But he shoke of the worme into the fire, an
felt no harme.

6 Howbeit they waited when he should ha
[c] swolne, or fallen down dead sodainly: but after
they had looked a great while, and sawe no incõ
uenience come to him, they chaunged their min
des and said, That he was a God.

7 [4] In the same quarters, the chief man of the
Yle (whose name was Publius) had possessiõs: the
same receiued vs, and lodged vs three daies cour
teously.

8 And so it was, that the father of Publius lay
sicke of the feuer, and of a bloudy flixe: to whom
Paul entred in, & when he prayed, he laid his hãds
on him, and healed him.

9 [5] When this then was done, other also in the
Yle, which had diseases, came to him and were
healed,

10 [6] Which also did vs great honour: and when
we departed, they laded vs with things necessary.

11 ¶ [7] Now after three moneths we departed
in a ship of Alexandria, which had wintred in the
Yle, whose [d] badge was Castor and Pollux.

12 And when we arriued at Syracuse, we tarried
there three dayes.

13 And from thence we set a cõpasse, & came
to Rhegium: and after one daye, the South winde

2 Although aduersitie be the punishment of sinne, yet seeing that God in punishing of men doeth not alwayes respect sinne, they iudge rashely, which either doe not wayte for the ende, or do iudge and esteme of men, according to prosperitie or aduersitie.

b Right and reason.

c The Greeke word signifieth to be inflamed or to swell: moreouer Dioscorides in his 6. booke chap. 38. witnesseth that the biting of a viper, causeth a swelling of the body and so saith Nicander in his remedies against poisons.

3 There is nothing more vnconstant euery way, then they which are ignorant of true religion.

4 Ie neuer yet repented any man, that receiued the seruant of God, were he neuer so miserable and poore.

5 Although Paul were a captiue, yet the vertue of God was not captiue.

6 God doth well to strangers, for his childrens sake.

7 Idols do not defile the saincles, which do in no wise consent vnto them.

d Sothy vsed to decke the forepart of their ships, whereupon the ships were called by such names.

blewe,

and we came the second day to Putioli.
14 Where we found brethren, and were desired to tary with them seuen dayes, and so we wēt toward Rome.
15 ¶ And from thence, when the brethren heard of vs, they came to mete vs at the [c] Market of Appius, and at the three tauernes, whom when Paul sawe, he thanked God, and waxed bolde.
16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffred to dwell by [f] him selfe with a souldier that kept him.
17 [10] And the third day after, Paul called the chiefe of ỹ Iewes together: & whē they were come he said vnto them, Men *and* brethren, though I haue committed nothing against the people, or Lawes of the fathers, *yet* was I deliuered prisoner from Hierusalem into the hands of the Romanes.
18 Who when they had examined me, would haue let me goe, because there was no cause of death in me.
19 [11] But when the Iewes spake cōtrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.
20 For this cause therefore haue I called for you, to see *you*, and to speake with *you*: for that hope of Israels sake, I am bounde with this chaine.
21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.
22 But we will heare of thee what thou thinkest: for as concerning this secte, we knowe that euery where it is spoken against.
23 [12] And when they had appointed him a daye, there came many vnto him into *his* lodging, to whom he expoūded & [g] testified the kingdom of God,

8 God boweth and bendeth the hearts euen of prophane men, as it pleaseth him, to fauour his.
9 God neuer suffreth his to be afflicted, aboue their strength.
c Appius way, was a pauement made by Appius the blind with the help of his soldiers, long and broade, and runneth out towardes the Sea, and there were three tauernes in it.
f Not in a commō prison, but in a house which he hired for him selfe.
10 Paul in euery place remēbreth him self to be an Apostle.
11 We may vse ỹ meanes which God giueth vs, but so, that we seeke the glorie of God, and not our selues.
12 The Law & ỹ Gospel agree well togither.
g By good reasons, and proued that the kingdome of God foretold them by the Prophets, was come.

of God, and perſwading them thoſe thi
cõcerne Ieſus both out of the Law of Moſe
out of the Prophets, from morning to nigh

24 [13] And ſome were perſuaded with ỹ th
which were ſpoken, and ſome beleeued not.

25 Therefore when they agreed not a
them ſelues, they departed, after that Paul h
ſpokẽ one word, *to wit*, Well ſpake the holy Gh
by Eſaias the Prophet vnto our fathers,

26 [14] Saying, ✣ Goe vnto this people, and
By hearing ye ſhall heare, & ſhall not vnder
and ſeing ye ſhall ſee, and not perceiue.

27 For the heart of this people is waxed f
their eares are dull of hearing, and with their
haue they [h] winked, leſt they ſhould ſee with
eyes, and heare with *their* eares, and vnderſt
with *their* hearts, and ſhould returne that I m
heale them.

28 [15] Be it knowen therfore vnto you, that t
ſaluation of God is ſent to the Gentiles, and th
ſhall heare it.

29 [16] And when he had ſaid theſe thinges, t
Iewes departed, and had great reaſoning amo
them ſelues.

30 [17] And Paul remained two yeres full in
houſe hired for him ſelfe, & receiued al that c
in vnto him,

31 Preaching the kingdome of God, and te
ching thoſe things, which concerne the Lord
ſus Chriſt, with al boldenes of ſpeach, without

13 The Goſpell is a ſauour of life to them that beleeue, and a ſa uour of death to them that be di-ſobedient.

14 The vnbe-leeuers do wil-lingly reſiſt the trueth, and yet not by chaunce.

✣ *Eſai.6.9. Mat.13.14. Mar.4.12. Luk.8.10. Iohn.12.40. Rom.11.8.*

h *They made as though they ſaw not that which they ſawe againſt their willes: yea they did ſee, but they would not ſee.*

15 The vnbelief of the reprobate and caſtaway, can not cauſe the trueth of god to be of none effect.

16 Not the Go-ſpel, but the cõ-tempt of ỹ Go-ſpell is the cauſe of ſtrife and de-bate.

17 The word of God, can not be bound.

THE EPISTLE OF THE APOSTLE PAVL to the Romanes.

CHAP. I.

He first sheweth on what authoritie his Apostleship standeth, 7 Then he commendeth the Gospell, 16 By which God setteth out his power to those that are saued 17 By faith, 21 and wherein they were guiltie of wicked vnthankefulnes to God. 26 For which his wrath was worthelie powred on them, 29 So that they ranne headlong into all kindes of sinne.

1 PAVL a [a] seruant of IESVS CHRIST called *to be* an [b] Apostle, ✣ [c] put apart *to preache* the Gospel of God,

2 (Which he had promised afore by his Prophets in the holie Scriptures)

3 Concerning his [d] Sonne Iesus Christ our

1 The first part of the epistle, conteyning a most profitable preface vnto verse 16.

2 He mouing § Romanes to giue diligent eare vnto him,

[a] Minister, *for this word, Seruant, is not taken in this place as set against this word, Freeman, but declareth his ministerie and office.* [b] *Whereas he said before in a generall terme, that he was a minister, now he cōmeth to a more speciall name, wherein he is an Apostle, and that he toke not vpon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing but dutie.* ✣ *Act. 13. 1.* [c] *Appointed of God to preach the Gospel.*

By declaring the somme of the doctrine of the Gospel, he stirreth vp the Romanes to good consideration of the matter whereof he entreateth: for then he sheweth, that Christ (who is the verie substance and somme of the Gospel) is the onely Sonne of God the Father, who as touching his humanitie, is made of the seede of Dauid, but touching his diuine and spirituall nature whereby he sanctified him selfe, is begotten of the Father from euerlasting, as by his mightie resurrection manifestly appeareth.

This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties.

Lord (which was [e] made of the ſeede of D
[f] according to the fleſh,

4 And [g] declared [h] mightely *to be* the Sonne
God, touching the Spirit of ſanctification by
reſurrection from the dead)

5 [i] By whome we haue receiued [k] grace and A
poſtleſhip (that [l] obedience might be giuen vn
the faith) for his [m] Name among the Gentiles,

6 Among whome ye be alſo the [n] called of Je
ſus Chriſt:

7 To all *you* that be at Rome beloued of God
called *to be* Saintes: * Grace *be* with you, & peac
from God our Father, and *from* the Lord Ieſu
Chriſt.

8 [o] Firſt I thanke my God through Ieſus Chri
for you al, becauſe your faith is [p] publiſhe
through out the [q] whole worlde.

9 For God is my witnes (whome I ſerue in m
[r] ſpirit in the [ſ] Goſpel of his Sonne) that withou
ceaſing I make mention of you:

10 Alwayes in my prayers, beſeching, that by
ſome meanes, one time or other I might haue
proſperous iourney by the will of God, to com
vnto you.

11 For I long to ſee you, that I might beſtow
among you ſome ſpiritual gifte that you might b
ſtrengthened.

12 That is, that [t] I might be comforted toge
ther with you, through *our* mutuall faith, bo
yours and mine.

13 Now

e VVhich tooke fleſh of the virgin, Dauid his daughter.

f As he is man: for this word, fleſhe, by the figure Synecdoche is taken for man.

g Shewed and made manifeſt.

h The diuine and mightie power is ſet againſt the weakenes of the fleſhe, for that ouercame death.

i Of whome.

k This marueilous liberal and gracious gift, which is giuen me the leaſt of all the Saintes, to preache &c. Ephe. 3. 8.

l That men through faith might obey God.

m For his names ſake.

n VVhich through Gods goodnes, are Chriſtes.

o Gods free good will by peace, the Hebrewes meane a proſperous ſucceſſe in all things.

4 He procureth their fauorable patience, in that he reckeneth vp their true commen
dation and his true Apoſtolique good wil toward them, confirmed by ca
king God him ſelfe to witnes.

p Becauſe your faith is ſuch, that it is commended in all Churches. *q* In all Church
r Verie willingly and with all my heart. *ſ* In preaching his Sonne.
t Though Paul were neuer ſo excellent, yet by teaching the Church, he might be in
ſtructed by it.

13 Now my brethren, I woudle that ye ſhould
not be ignorãt, how that I haue oftentimes pur-
poſed to come vnto you (but haue bene let hi-
therto) that I might haue ſome fruite alſo among
you, as *I haue* among the other Gentiles.

14 I am detter both to the Grecians, & to the
barbarians, both to the wiſemen & vnto the vn-
wiſe.

15 Therefore, as much as in me is, I am
readie to preach the Goſpel to you alſo that are
at Rome.

16 For I am not aſhamed of the Goſpell of
Chriſt: for it is the [x] power of God vnto ſaluatiõ
to euery one that beleeueth, to the Iewe firſt, and
alſo to the [y] Grecian.

17 [z] For by it the righteouſnes of God is re-
ueiled from [a] faith to faith: [7] as it is written, [♣] The
iuſt ſhal liue by faith.

18 [8] For the wrath of God is reueiled from
heauen againſt [a] al vngodlines, and vnrighteouſ-
nes of men, which witholde the [b] trueth in vn-
righteouſnes,

x *He meaneth all them that dwelt in Rome, though ſome of them were not Romanes. Looke the end of the Epiſtle.*

5 The ſecond part of the epiſtle vnto the beginning of the 9 chap. Now the whole end and purpoſe of the diſputation is this: that is to ſhewe that there is but one way to atteine vnto ſaluation (which is ſet forth vnto vs of God in the Goſpel, without anie difference of nations) and that is Ieſus Chriſt apprehended by faith.

y *God his mightie and effectuall inſtrument to ſaue men by.* 7 *When this word, Iewe, is ſet againſt this word, Iewe, then doeth it ſignifie a Gentile.*

z The confirmation of the former propoſition: we are taught in the Goſpel, that we are iuſtified before God by faith which encreaſeth dailie: and therefore alſo ſaued. 2. *From faith which encreaſeth daily.*

♣ The proofe as wel of the firſt as the ſecond propoſition, out of Abakuk, who attributeth and giueth vnto faith, both iuſtice and life before God. Abak. 2. 4.

8 An other confirmation of that principal queſtion: al men conſidered in them ſelues, or without Chriſt, are guiltie both of vngodlines and alſo vnrighteouſnes, and therefore are ſubiect to condemnation. Therefore muſt they needes ſeeke righteouſnes in ſome other.

a *againſt all kindes of vngodlines.* b *By trueth, Paul meaneth al the light that is in man ſince his fall, not as though they being led thereby were able to come into fauour with God, but that their owne reaſon might condemne them of wickednes both againſt God and man.*

19 [9] Forasmuch as that, which may be known of God, is manifest in [c] them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power and Godhead, are seene by the creation of the worlde, being [d] considered in his workes, to the intent that they shoulde be without excuse:

21 Because that when they knewe God, they [e] glorified him not as God, neither were thankefull, but became [f] vaine in their thoughtes, and their foolish heart was ful of darkenes.

22 When they [g] professed them selues to be wise, they became fooles.

23 For they turned the glory of the [h] incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beasts, and of creeping things.

24 [10] Wherefore [i] also God [k] gaue them vp vnto their hearts lustes, vnto vncleanes, to defile their owne bodies betwene them selues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is against nature.

27 And likewise also the men left the natural vse of the woman, and burned in their luste one towarde another, and man with man wrought filthines, & receiued in them selues such [l] recompence

9 Their vngodlines he proueth hereby, that although al men haue a most cleare and euident glasse wher in to beholde [f] euerlasting and almightie nature of God, euen in his creatures, yet haue they fallen away from those principles to most fooolish and fond deuises of their owne braines, in constituting and appointing the seruice of God.

c In their hearts.

d Thou seest not God, and yet thou acknowledgest him as God by his workes. Cicero.

e They did not honour him with that honour and seruice, which was meete for his euerlasting power and Godhead.

f As if he said, became so mad of themselues.

g Or, thought themselues.

h For the true God they tooke another.

10 The vnrighteousnes of men he setteth forth first in this, that euen against nature following their lustes, they defiled them selues one with another, by the iust iudgement of God.

i The contempt of religion, is the fountaine of al mischiefe.

k As a iust iudge.

l A meete reward for their desertes.

their errour, as was meete.

28 [11] For as they regarded not to acknowledge God, *euen so* God deliuered them vp vnto a [m] reprobate minde, to do those things which are not conuenient,

29 Being ful of al vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murther, of debate, of deceite, taking all things in the euil parte, whisperers,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euil things, disobedient to parents, without vnderstanding, [n] couenant breakers, without naturall affection, such as will neuer be appeased, merciles.

31 Which men, though they knew the [o] Law of God, how that they which cõmit such thinges, are worthy of death, *yet* not onely do the same, but also [p] fauour them that do them.

[11] He proueth ỹ vnrighteousnes of man by a large rehersal of manie kindes of wickednes, from which (if not from al, yet at ỹ least from many of them) no man is altogether free.

m Into a mad and froward minde, whereby it commeth to passe, that the conscience being once put out, and hauing almost no more remorse of sinne, men runne headlong into all kinde of mischiefe. *n Vnmindefull of their couenants and bargaines.* *o By the Law of God he meaneth that which the Philosophers called the Lawe of nature, and the Lawyers them selues termed the Lawe of Nations.* *p Are fellowes and partakers with them in their wickednes, and beside that, cõmend them which do amisse.*

CHAP. II.

1 He bringeth al before the indgemente seate of God. 12 The excuse, that the Gentiles might pretende. 14 Of ignorance, he taketh quite away. 17 He vrgeth the Iewes with the written Law. 23 In which they boasted. 27 And so maketh both Iewe and Gentile alike.

1 THerefore thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

1 He cõuinceth them which would seeme to be exempt out of the nomber of other men, because they reprehend other mens faultes: and sayeth ỹ they are leaste of al to be excused, for if they were wel & narowly searched (as God surely doeth) they them selues would be foũd guiltie in those things which they reprehend, & punish in other: so that in condemning other, they pronounce sentence against them selues.

2 But we [a] knowe that the iudgement of God is according to [b] trueth, against the which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the iudgement of God?

4 [2] Or despisest thou the riches of his bountifulnes, & patience, & long sufferance, not knowing that the bountifulnes of GOD leadeth thee to repentance?

5 But thou, after thine hardenes, and heart that cannot repent, [✤] [c] heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

6 [3] [✤] Who wil rewarde euery man according to his workes:

7 *That is,* to them which seeke eternall life, [d] glory, honour, and immortalitie of wel doing.

8 But vnto them that are contentious & disobey the [e] trueth, and obey vnrighteousnes, *shall be* [f] indignation and wrath.

9 Tribulation & anguish *shalbe* vpon the soule of euery man that doeth euil: of the Iewe first, & also of the Grecian.

10 But to euery man that doeth good, *shall be* glorie, and honour, and peace, to the Iewe first, & also to the Grecian.

a *Paul alleageth no places of Scripture, for he reasoneth generally against al men: but he bringeth such reasons as euery man is perswaded of in his minde, so that the deuill him selfe is not able to pluck them cleane out.*

b *Considering & iudging things aright, and not by any outwarde shewe.*

2 A vehement and grieuous crying out against them that please them selues because they see more then other do, and yet are no whit better then others are.

✤ *Iam. 5. 3.*

c *Whilest thou gatherest thy selfe to pleasures, thinking to encrease thy goods, thou shalt heape God his wrath.*

3 The ground of the former disputation. That both the Iewes and Gentiles haue altogether neede of righteousnes.

✤ *Psalme. 62. 12. Mat. 16. 27. Reue. 22. 12.*

d *Glorie which followeth good workes, which he layeth not out before vs, though there were any man that could attaine to saluation by his owne strength, but by laying this condicion of saluation before vs which no man can performe, he driueth vs to Christ, who alone iustifieth the beleeuers, as he him selfe concludeth, ca. 3. and following.*

e *By trueth, he meaneth that knowledge which we haue of nature.*

f *Gods indignation against sinners, which shall quickely be kindled.*

11 For there is [5] no respect of persones with God.

12 [4] For as many as haue sinned without the Law, shal perish also without the Law: and as many as haue sinned in the Law, shalbe iudged by the Law:

13 [5] (For the hearers of the Law *are* not righteous before God, but the doers of the Law shalbe iustified.

14 [6] For when the Gentiles which haue [i] not the Law, do by [k] nature the things *conteined* in the Law, they hauing not the Law, are a Law vnto themselues,

15 Which shewe the effect of the Law [l] written in their hearts, their conscience also bearing witnes, and their thoughts accusing one another, or excusing,)

16 [7] At the day when God shal iudge the secretes of men by Iesus Christ, according to [m] my Gospel.

17 ¶ [8] Beholde, thou art called a Iewe, and

g. God doeth not measure men either by their blood or by their countrey, either to receiue them, or to cast them away.

4 He applieth that general accusation of mankinde particularly both to the Gentiles, and to the Iewes.

5 He preuenteth an obiection which might be made by the Iewes, whome the Law doeth not excuse, but condemne, because that, not the hearing of the Law, but the keping of ỹ lawe doeth iustifie.

5 shalbe pronounced iust before Gods iudgement seate: which is true indeede if anie such could be found that had fulfilled the Law: but seing Abraham was not iustified by the Law, but by faith, it followeth that no man can be iustified by workes.

6 He preuenteth an obiection which might be made by the Gentiles, who although they haue not the Lawe of Moses, yet they haue no reason wher by they may excuse their wickednes, in that they haue some thing written in their heartes in steade of a Lawe, as men that forbid and punish some thinges as wicked, and command and commend other some as good.

i Not simplie, but in comparison of the Iewes. k Command honest things, and forbid dishonest. l This knowledge is a naturall knowledge.

7 God differreth manie iudgements, which notwithstanding he wil execute at their conuenient time by Iesus Christ, with a most straite examination, not onely of wordes and deedes, but of thoughts also, be they neuer so hidden or secret.

m As this my doctrine witnesseth, which I am appointed to preach.

8 He proueth by the testimonie of Dauid and the other Prophets, that God bestowed greatest benefites vpon the Iewes, in giuing them also the Lawe, but that they are the most vnthankefull and vnkindest of all men.

reſteſt in the Lawe, and glorieſt in God.

18 And knoweſt *his* wil, and [u] trieſt the things that diſſent from it, in that thou art inſtructed by the Lawe,

19 And perſwadeſt thy ſelfe that thou art a guide of the blinde, a light of them which are in darkenes.

20 An inſtructer of them which lacke diſcretion, a teacher of the vnlearned, which haſt the [o] forme of knowledge, & of the trueth in the [p] Law.

21 Thou therefore, which teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt, A man ſhoulde not ſteale, doeſt thou ſteale?

22 Thou that ſaiſt, A man ſhould not commit adulterie, doeſt thou cõmit adulterie? thou that abhorreſt idoles, committeſt thou ſacrilege?

23 Thou that glorieſt in the Law, through breaking the Law, diſhonoureſt thou God?

24 For the Name of God is blaſphemed amõg the Gentiles through you, ✣ as it is written.

25 [q] For circumciſion verely is profitable, if thou do the Law: but if thou be a trãſgreſſer of the Law, thy circũciſion is made vncircumciſion.

26 Therefore if the [q] vncircumciſion kepe the ordinances of the Law, ſhal not his [r] vncircumciſion be counted for circumciſion?

27 And ſhal not [r] vncircumciſion which is by nature (if it kepe the Law) condemne thee which

[u] *Canſt trie and diſcerne what things ſwerue frõ God his wil.*

[o] *The way to teach and frame other in the knowledge of the trueth.*

[p] *As though he ſaid, that the Iewes vnder a couloure of an outward ſeruing of God, challenged alto themſelues, when as in deede, they did nothing leſſe then obſerue the Law.*

✣ *Eſay. 52.5. Ezek. 36.20.*

[q] *This is the figure Metonymie, for, if the vncircumciſed.*

[r] *The ſtate and condition of the vncircumciſed.*

[s] *He which is vncircumciſed by nature and blood.*

[u] Or, alloweſt the things that are excellent.

[q] He preciſely preuenteth their obiection which ſet an holines in circumciſion, and the outward obſeruation of the Lawe: So that he ſheweth that ✣ outward circumciſion, if it be ſeparated from the inward, doeth not onely not iuſtifie, but alſo condemne them that are circumciſed, of whome in deede it requireth that, which it ſignifieth, that is to ſay, cleannes of the heart and the whole life according to the commandement of the Lawe: ſo that if there be a man vncircumciſed according to ✣ fleſh, who is circumciſed in heart, he is farre better and more to be accompted of, then anie Iewe that is circumciſed according to the fleſh onely.

by

by the [t] letter and circumcision *art* a transgressor of the Law?

28 For he is not a Iewe which is one [u] outwarde: neither is that circumcision, which is outwarde in the flesh:

29 But he is a Iewe which is one within, and the circumcision *is* of the heart, in the [x] spirit, not in the letter, whose praise is not of men, but of God.

[t] *Paul vseth often times to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting of of the fore skyn, but the circumcision of the Spirit, is the circumcision of the hart, that is to say, the spirituall end of the ceremonie, is true holynes and righteousnes, whereby the people of God is knowen from prophane and heathenish men.*

[u] *By the owtward ceremonie only.* [x] *Whose force is inward, and in the hart.*

CHAP. III.

1 He giueth the Iewes some 2 preferment, for the couenants sake, 4 But yet such, as wholy dependeth on Gods mercie. 9 That both Iewes and Gentiles are sinners, 11 He proueth by Scripture 19 and shewing the vse of the Law, 28 He concludeth that we are iustified by faith.

1 WHat [1] is then the preferment of the Iewe? or what is the profite of circumcision?

2 Much euerie maner of way: for [a] chiefly, because vnto them were of credit committed the [b] oracles of God.

3 For what, though some did [c] not beleue? shal their vnbelief make the [d] faith of God without effect?

4 God forbid: yea, let God be true, & euerie man a liar, as it is written, That thou mightest be [e] iustified in thy wordes, and ouercome, [f] when thou art iudged.

[1] *The first meeting with, or preuenting an obiection of the Iewes: what then, haue the Iewes no more preferment then the Gētiles? yes, that haue they saieth the Apostle, on Gods behalf, for he committed the tables of the couenant to them, so that the vnbeliefe of a fewe, can not cause the whole nation without exception to be cast away of God who is true, and who also vseth their vnworthines to commend and set forth his goodnes.*

[a] *The Iewes state and condition was chiefest.* [b] *VVordes.* [c] *Brake the couenant.*
[d] *The faith that God gaue.* [e] *That thy iustice might be plainly seene.*
[f] *For asmuch as thou shewedst forth an euident token of thy righteousnes, constancie, and faith, by preseruing him who had broken his couenant.*

5 [2] Now

a Another pretention, issuyng out of the former answere: that the iustice of God is in such sort commended and set forth by our vnrighteousnes, that therefore God forgetteth not that he is the iudge of the world, and therefore a most seuere reuenger of vnrighteousnes.

5 [z] Now if our [a] vnrighteousnes commend the righteousnes of God, what shal we say? Is God vnrighteous which punisheth? (I speake as [b] a man)

6 God forbid: els how shal God iudge the world?

7 [c] For if the [d] veritie of God hath more abounded through my lie vnto his glorie, why am I yet condemned as a sinner?

8 And (as we are blamed, & as some affirme that we say) why do we not euil, that good may come thereof? whose damnation is iust.

9 [e] What then? are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are [f] vnder sinne.

10 As it is written, ✣ There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 ✣ Their throte is an open sepulchre: they haue vsed their tongues to deceit: ✣ the poyson of aspes is vnder their lippes.

14 ✣ Whose mouth is ful of cursing and bitternes.

15 ✣ Their feete are swift to shead bloud.

16 Destruction and calamitie are in their wayes,

17 And

z Trecherie, & all the fruites thereof.

b Therfore I speake not these wordes in myne owne person, as though I thought so, but this is the talke of mans wisdome, which is not subiect to the will of God.

c A third obiection, which addeth somewhat to the former, if synnes doe turne to the glorie of God, they are not only, not to be punished, but we ought rather to giue our selues to them: which blasphemie Paul contenting him selfe to curse and detest, pronounceth iust punishment against such blasphemers.

d The trueth and constancie.

e An other answere to the first obiection: that, the Iewes, if they be considered in them selues, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophetes.

f Are guyltie of synne.

✣ Psal.14.1,3. & 53.3. ✣ Psal.5.10. ✣ Psal.140.3. ✣ Psal.10.7. ✣ Esai.59.7.

17 And the [l] way of peace they haue not kno-

18 ✣ The feare of God is not before their

19 [l] Now we knowe that whatsoeuer the Law saith, it saith it to them which are vnder the Law, that [6] euerie mouth maye be stopped, and all the worlde be [n] subiect to the iudgement of God.

20 Therefore by the [o] workes of the Law shal no [p] flesh be [q] iustified in his [r] sight: for by the Law *commeth* the knowledge of sinne.

21 [7] But now is the righteousnes of God made manifest without the Law, hauing witnes of the Law and of the Prophetes,

22 [8] *To wit*, the righteousnes of God by the faith of [s] Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are depriued of the [t] glorie of God,

l An innocent and peaceable life.

✣ *Psal. 36. 1.*

5 He proueth that this grieuous accusation which is vttred by Dauid & Esaias, doeth properly concerne the Iewes.

m The Lawe of Moses.

6 A conclusion of all the former disputation, from the 18. verse of the first chap. Therefore saith the Apostle no man can hope to be iustified by any Lawe, whither it be that generall Law, or the particular Lawe of Moses, and therefore to be saued, seing it appeareth (as we haue alreadie proued) by cõparing the Law and mans life togither, that all men are sinners, & therfore worthie of condẽnation in the sight of God.

n Be founde guyltie before God. *o By that, that the Lawe can by vs be performed.* *Flesh, is here taken for man, as in many others places, and furthermore hath here a greater force for it is put to shewe the contrarietie betwixt God & man: as if you would say, man who is nothing els but a piece of flesh defiled with sinne, and God who is most pure & most perfit in himself.* *q Absolued before the iudgement seat of God.* *r A certain setting of the righteousnes which is before men, be they neuer so iust, against the righteousnes which can stand before God: now there is no righteousnes can stand before God, but the righteousnes of Christ only.*

7 Therefore saieth the Apostle, lest that men should perishe, God doeth now exhibite that, which he promised of old, that is to say, a way whereby we may be iustified and saued before him without the Lawe.

8 The matter, as it were, of this righteousnes is Christ Iesus apprehended by faith, and for this end offred to all people, as without him all people are shut out from the kingdome of God.

s Which we giue to Iesus Christ, or which resteth vpon him. *t By the glory of God is meant that marke which we all shote at, that is, euerlasting life, which standeth in that we are made partakers of the glorie of God.*

24 [9] And

9 Therefore this righteousnes touching vs, is altogether freely geuē, for it standeth vpon those thinges which we haue not done ourselues, but such as Christ hath suffred for our sakes, to deliuer vs from sinne.

v Of his free gyfte, & mere liberalitie.

10 God then is the Author of that free iustification, because it pleased him: and Christ is he, which suffred punishment for our sinnes, & in whome we haue remission of them: and the meane whereby we apprehend Christ is faith: to be short, the end is the setting forth of the goodnes of God, that by this meanes it may appeare, that he is merciful in deede, and constant in his promises, as he that freely, and of mere grace, iustifieth the beleuers.

24 [v] And are iustified [u] freely by his grace, through the redemption that is in Christ Iesus,

25 [10] Whome God hathe set forthe *to be* a reconciliation through faith in his [x] bloud to declare his righteousnes, by the forgiuenes of the sinnes that [y] are passed,

26 Through the [z] patience of God, to shewe at [a] this time his righteousnes, that he might be [b] iust, & a [c] iustifier of him which is of the [d] faith of Iesus.

27 [11] Where is then the reioycing? It is excluded. By what [e] Law? of workes? Nay: but by the Law of faith.

28 Therefore we conclude that a man is iustified by faith without the workes of the Law.

29 [12] *God*, is he the God of the [f] Iewes onely, *x This name of bloode, calleth vs backe to the figure of the old sacrifices, the truth & substance of which sacrifices, is in Christ. y Of those synnes which we committed, when we were his enemies. z Through his pacience, and suffring nature. a To wit, when Paul wrote this. b That he might be found exceading true & faithful. c Making him iust and without blame, by imputing Christes righteousnes vnto him. d Of the nomber of them which by faith lay hold vpon Christ: contrarie to whom are they, which looke to be saued by circumcision, that is, by the Lawe.*

11 An argumēt to proue this cōclusion, that we are iustified by faith without works, takē frō the end of iustificatiō. The end of iustificatiō is the glorie of God alone: therfore we are iustified by faith without works: for if we were iustified either by our owne works onely, or partly by faith, & partly by works, the glorie of this iustificatiō should not be wholy giuē to God.

e By what doctrine? now the doctrine of workes hath this condition ioyned with it, if thou doest, and the doctrine of faith, hath this condition, if thou beleuest.

12 An other argument of an absurditie: if iustification depended vpon the Law of Moses, then should God be a Sauiour to the Iewes only. Agame, if he should saue the Iewes after one sort, and the Gentiles after another, he should not be one and like him self. Therfore he wil iustifie both of them after one self same maner, that is to say, by faith. Moreouer, this argument must be ioyned to that which followeth next, that his conclusion may be firme an euident.

f God is said to be their God, after the maner of the Scripture, whome he loueth and rewardeth.

and

and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie [g]circumcision of faith, and vncircumcision through faith.

31 [13] Do we then make the Law of [h] none effecte through faith? God forbid: yea we [i] establish the Law.

g *The circumcised.*

13 The taking away of an obiection: yet is not the Law taken away therefore, but is rather established, as it shalbe declared in his proper place.

h *Vayne, voyde, to no purpose, and of no force.* i *We make it effectual and strong.*

CHAP. IIII.

1 He proueth that which he said before of faith, by the example of Abraham, 3. 6 and the testimonie of the Scripture: and ten times in the chapter he beateth vpon this word imputation.

1 WHat [1] shal we say then, that Abraham our father hathe founde concerning the flesh?

1 A newe argument of great waight, taken from the example of Abraham the father of all beleuers: And thus is the proposition. Yf Abraham be considered in him self by his workes, he hath deserued nothing wherein to reioyce with God.

2 [2] For if Abraham were iustified by workes, he hathe wherein to reioyce, but not with God.

3 [3] For what saith the Scripture? Abraham beleued God, and it was counted to him for righteousnes.

4 [4] Now to him that [b] worketh the wages is not [c] counted by fauour, but by dette,

5 But to him that worketh not, but beleueth in him that [d] iustifieth the vngodly, his faith is counted for righteousnes.

6 [5] Euen as Dauid declareth the blessednes

a *By workes, as appeareth in the next verse.*

2 A preuenting of an obiection: Abraham may well reioyce and extolle him self amongest men, but not with God. 3 A confirmation of the proposition: Abraham was iustified by imputation of faith, therefore frely without any respect of his workes. 4 The first prose of the confirmation, taken of contraries: to him that deserueth any thing by his labour, the wages is not counted by fauour, but by dette: but to him that hath done nothing, but beleueth in him which promiseth frely, faith is imputed.

b *To him that hath deserued any thing by his worke.* c *Is not reckened nor giuen him.* d *That maketh him which is wicked in him self, iust in Christ.*

5 An other prose of the same confirmation: Dauid putteth blessednes in free pardon of sinnes, therefore iustification also.

of

of the man, vnto whome God imputeth righteousnes without workes, *saying*,

7 Blessed *are* they, whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed *is* the man, to whome the Lord imputeth not sinne.

9 [6] *Came* this [e] blessednes then vpon the circumcision *onely*, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnes.

10 [7] How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

11 [8] After he receiued the [f] signe of circumcision, *as* the [g] seale of the righteousnes of the faith which he had, when he was vncircumcised, [9] that he shoulde be the father of all them that beleue, not being circumcised, that righteousnes might be imputed to them also,

12 [10] And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham, *vvich he had* when he was vncircumcised.

6 A newe proposition: that, this maner of iustification belongeth both to the vncircumcised, and also to the circumcised: as is declared in the person of Abraham.

e *This saying of Dauid, wherein he pronounceth them blessed.*

7 He proueth that it belongeth to the vncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was iustified in vncircumcision, therefore this iustification belongeth also to the vncircumcised. Nay it doeth not parteine to the circumcised in respect of their circumcision, much lesse are the vncircumcised shut out for their vncircumcision.

8 A preuenting of an obiection: Why then was Abrahã circumcised, if he were already iustified? That the gift of righteousnes (saith he) might be confirmed in him.

f *Circumcision which is a signe: as we say the sacrament of Baptisme, for Baptisme which is a sacrament.* g *Circumcision, was called before, a signe, in respect of the outward ceremonie: now Paul sheweth the force and substance of that signe, that is, to what end it is vsed, to wit, not only to signifie, but also to seale vp the righteousnes of faith, whereby we come to possesse Christ him self: for the holy Ghost worketh that inwardly in deede, which the sacraments being ioyned with the word, doe represent.*

9 An applying of the example of Abraham to the vncircumcised beleuers, whose father also he maketh Abraham. 10 An applying of the same example, to the circumcised beleuers, whose father Abraham is, but yet by faith.

13 [11] For

13 [11] For the promise that he should be the heire of the worlde, was not *giuen* to Abraham, or to his seede, through the [i] Lawe, but through the righteousnes of faith:

14 [12] For if they which are of the [k] Law, *be* heires, faith is made voyde, and the promise is made of none effect.

15 [13] For the Law causeth wrath: for where no Law is, there *is* no transgression.

16 [14] Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the seede, [15] not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, I haue made thee a [16] father of many nations) *euen* before [m] God whome he beleued, who [n] quickeneth the dead, & [o] calleth those things which be not, as though they were.

18 [17] Which *Abraham* aboue hope, beleued

11 A reason why the seede of Abraham is to be esteemed by faith, because that Abraham him self through faith was made partaker of that promise, whereby he was made the father of all nations.

h That all the nations of the world, should be his childrē, or by the world, may be vnderstode the land of Canaan.

i For workes that he had done, or vpō this condition, that he should fulfil the Law.

11 A double confirmation of that reason: the one is, that the promise can not be apprehended by the Law, and therefore it should be frustrate: the other, that the condition of faith should be ioyned in vayne to that promise which should be apprehended by workes.

k If they be heires which haue fulfilled the Law.

13 A reason of the first confirmation: why the promise can not be apprehended by the Law: because that the Law doeth not reconcile God & vs, but rather denounceth his anger against vs, for so much as no man can obserue it. 14 The conclusion of this argument: The saluation & iustification of all the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceadeth of faith which layeth hold on the promise made vnto Abraham, and which promise, Abraham him self first of all laid hold on.

l To all the beleuers.

16 That is to say, not only of them which beleue and are also circumcised according to the Law, but of them also which without circumcision, & in respect of faith only, are counted amongest the children of Abraham.

17 This fatherhode, is spiritual, depending only vpon the vertue of God, who made the promise.

m Before God, that is by a spiritual kindred, which hath place before God and maketh him acceptable to God. n VVho restoreth to life. o VVhith whome those things are already, which as yet are not in deede, as he that can with a word make what he wil of nothing. 17 A description of true faith, wholy resting in the power of God, and his good wil, set forth in the example of Abraham.

vnder

vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken to him, So ſhall thy ſeede be.

p Very ſtrong and conſtant.
q Voide of ſtrẽgth, and vnmeete to get children.
r Acknowledged & praiſed God, as moſt gracious and true.
ſ A deſcription of true faith.

19 And he [p] not weake in the faith, conſidered not his owne bodie, which was now [q] dead, being almoſt an hundreth yere olde, neither the deadnes of Saras wombe.

20 Neither did he dout of the promiſe of God through vnbeliefe, but was ſtrengthened in the faith, and gaue [r] glorie to God,

21 Being [ſ] fully aſſured that he which had promiſed, was alſo able to doe it.

18 The rule of iuſtificatiõ is alwayes one, both in Abraham, and in all the faithful: that is to ſay, faith in God, who after that there was made a full ſatisfaction for our ſinnes in Chriſt our Mediator, raiſed him from the deade, that we alſo being iuſtified, might be ſaued in him.

22 And therefore it was imputed to him for righteouſnes.

23 [18] Now it is not written for him onely, that it was imputed to him for righteouſnes,

24 But alſo for vs, to whome it ſhalbe imputed *for righteouſnes*, which beleue in him that raiſed vp Ieſus our Lord from the dead.

t To pay the ranſome for our ſinnes.

25 Who was deliuered *to death* for our [t] ſinnes, and is riſen againe for our iuſtification.

CHAP. V.

1 He amplifieth 2 Chriſtes righteouſnes, which is layde hold of by faith, 5 VVho was giuen for the weake, 8 and ſuffered 14 He compareth Chriſt with Adam, 17 Death with life 20 and the Law with Grace.

1 An other argument taken of the effects: we are iuſtified with that, which truly appeaſeth our conſcience before God: but faith in Chriſt doeth appease our conſcience and not the Law, as it was before ſaid, therefore by faith we are iuſtified and not by the Law.

1 THen beinge [1] iuſtified by faith, we haue peace towarde God through our Lord Ieſus Chriſt.

2 ✣ [2] By whome alſo through faith, we haue

✣ *Epheſ. 2. 18.*

2 Whereas quietnes of cõſciẽce is attributed to faith, it is to be referred to Chriſt, who is the giuer of faith it ſelf, & in whom faith it ſelf is effectual

ceſſe into this grace, [b] wherin we ſtād,
reioyce vnder [§] hope of the glorie of God.
Neither *that* only, but alſo we [†] reioyce in
ions, [5] knowing that tribulation bringeth
patience,
And patience experience, and experience
ope.
And hope maketh not aſhamed, becauſe
loue of God is ſhed abroade in our hearts by
holy Ghoſt, which is giuen vnto vs.
For Chriſt, when we were yet of no ſtrēgth
time, died for the [†] vngodly.
Douteles one will ſcarſe dye [8] for a righte-
man: but yet for a good man it may be that
dare die.
But God [h] ſetteth out his loue towardes vs,

a VVe must here knowe, that we haue yet ſtill this ſame effect of fāith.
b By which grace, that is, by which gracious loue and good wil, or that ſtate whervnto we are graciouſly takē.
c VVe ſtād ſtedfaſt.
3 A preuenting of an obiection againſtthē, which beholding the daillie miſeries and calamities of ỹ Church, thinke that the Chriſtians dreame, when they brag

their felicitie: to whom the Apoſtle anſwereth, that their felicitie is laid vnder hope in an other place: which hope is ſo certeine & ſure, that they no leſſe reioyce for that happines, then if they did preſently enioye it.

our mindes are not only quiet and ſetled, but alſo we are marueilouſly glad, and conceyue ioye for that heauenly inheritance which wayteth for vs.

tribulation it ſelfe giueth vs diuers and ſondrie waies occaſiō to reioyce, ch leſſe doth it make vs miſerable. [†] *Iam.1.2.* 5 Afflictions accuſtome to pacience, and pacience aſſureth vs of the goodnes of God, and this experience confirmeth and foſtereth our hope, which neuer deceiueth vs.

The grounde of hope is an aſſured teſtimonie of the conſcience, by the of the holy Ghoſt, that we are beloued of God, and this is nothing els that which we call faith, wherof it foloweth, that through faith our cōſciences are quieted. *e VVherwith he loueth vs.* 7 A ſure comfort in aduerſitie, that our peace and quietnes of conſcience be not troubled: for he that loued them that were of no ſtrength and while they were yet ſinners, ỹ he for thē, how can he neglect them being now ſanctified & liuing in him?

in time fit & cōuenient which ỹ Father had appointed. [†] *Hebr.9.15. 1.Pet.3.18.*
An amplifying of the loue of God toward vs, ſo that we can not doubt who deliuered Chriſt to death for the vniuſt, and for them of whom could receiue no commoditie, and (that more is) for his very enemies. can it be then that Chriſt being now aliue, ſhould not ſaue them from ction, whom by his death he iuſtifieth and reconcileth?

the ſeede of ſome iuſt man. *h He ſetteth out his loue vnto vs, that in the middeſt of our afflictions, we may knowe aſſuredly, he will be preſent with vs.*

seeing that while we were yet [i] sinners, [c]
dyed for vs.

9 Much more then, being now iustified [b]
bloud, we shalbe saued from [k] wrath through [h]

10 For if when we were enemies, we were [r]
conciled to God by the death of his Sonne, m[uch]
more being reconciled, we shalbe saued by his [li]

11 [9] And not onely [so], but we also reioyce [i]
God through our Lord Iesus Christ, by whom [w]
haue now receiued the atonement.

12 [10] Wherfore, as by [l] one man [m] sinne entr[ed]
into the world, & death by sinne, & so death w[ent]
ouer all men: [n] in whom all men haue sinned.

13 [11] For vnto the [o] time of the Law was sin[ne]
in the worlde, but sinne is not [p] imputed, wh[en]
there is no Law.

14 [12] But death reigned from Adam to Mose[s]
euen ouer [q] them also that sinned not after [the]

i *While sinne reigned in vs.*

k *From afflictions and destruction.*

9 He now passeth ouer to the other part of Iustificatiō, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes, there is added moreouer and besides, [the] gift of Christs righteousnes imputed or put vpon vs by faith, which swalloweth vp [the] vnrighteousnes which

flowed from Adam into vs, and all the fruites thereof: so that in Christ [we] do not onely cease to be vniust, but we beginne also to be iust. 10 For Adam in whom all haue sinned, both guyltines and death (which is the [pu]nishment of the guyltines) came vpon all.

l *By Adam, who is compared with Christ, like to him in this, that both of them [are] those which are theirs, partakers of that they haue: but they are vnlike in this, that [A]dam deriueth sinne into them that are his, euen of nature, and that to death: but [Ch]rist maketh them that are his, partakers of his righteousnes by grace, and that vnto life.*

m *By sinne, is meant that disease which is ours by inheritance, and men commonly [call] it originall sinne: for so he vseth to call that sinne in the singular number, where[as] he speake of the fruites of it, he vseth the plurall nomber calling them Synnes.*

n *That is in Adam.*

11 That this is so, that both guiltines & death began not after [the] transgressing of Moses Law, it appereth manifestly by that, that men [sinned] before that Law was giuen: for in that they died, sinne, which is the cause [of] death, was then: and in such sort, that it was also imputed: whereupon it [fol]loweth [that] there was then some Law, [that] breach wherof was [the] cause of [death].

o *Euen from Adam to Moses.* p *Where there is no Law made, no man is [pu]nished for faultie and guyltie.* 12 But that this Law, was not that vniuersal Lawe, that that death did not procede from any actuall sinne of euery one particularly, it appeareth hereby, that the very infantes which neither could [do] know, nor transgresse that naturall Lawe, are not withstanding dead as [well] as Adam.

q *Ouer infantes.*

of the transgressiō of Adam, [13] which was
ure of him that was to come.
[14] But yet the gift is not so, as is the offēce:
rough the offence of [f] that one, many be
much more the grace of God, and the gift
ce, which is by one man Iesus Christ, hath
nded vnto many.
[15] Neither is the gift *so*, as *that which entred in*
e that sinned: for the fault *came* of one *offence*
condemnation: but the gift *is* of many of-
es to [t] iustification.
[16] For if by the offence of one, death reig-
through one, much more shal they which re-
e that aboundance of grace, and of that gift
righteousnes, [u] reigne in life through one,
Iesus Christ.
[17] Likewise then as by the offence of one,
came on all men to condemnatiō, so by the
ng of one, *the benefite abounded* towarde all
to the [x] iustification of life.
[18] For as by one mans [y] disobediēce [z] many
made sinners, so by that obedience of that
shall many also be made righteous.

r Not after that sort as they sinne & are of maneres, following their lustes: but yet the whole posteritie was corrupted in Adam, whē as he wittingly and willingly sinned.

13 Now that first Adam answereth the later, who is Christ, as it is afterward declared.

14 Adam and Christ are compared togither in this respect, & both of them do giue and yelde to theirs, that which is their owne: but here in first they differ, that Adam by nature hath spread his fault to the destru-

of many, but Christs obedience hath by grace ouerflowed many.
Adam. 15 An other inequalitie consisteth in this, & by Adās one
e men are made guiltie, but the righteousnes of Christ imputed vnto
doeth not only absolue vs from that one fault, but from all other.
the sentence of absolution, whereby we are quit and pronounced righteous.
The third difference is, that the righteousnes of Christ, being imputed
by grace, is of greater power to bring life, then the offence of A-
to addict his posteritie to death. *u Be partakers of true & euerlasting life.*
fore to be short, as by one mās offēce, the guiltines came on al mēto
subiect to death: so on the cōtrarie side, & righteousnes of Christ,
Gods mercy is imputed to all beleeuers, iustifieth them, that they
ome partakers of euerlasting life. *x Not only because our sinnes are*
vs, but also because the righteousnes of Christ is imputed to vs. 18 The
of this whole cōparison is this, & these two men are set as two stocks
s, so & out of the one, sinne by nature, out of the other, righteousnes
doth spring forth vpon others. *y So then, sinne entred not into vs only*
the steps of our forefather, but we take corruption of him by inheritance.
Many, is set against this word, a fewe.

19 A preuenting of an obiection: why then did ỹ Law of Moſes enter thereupō? that men might be ſo much the more guiltie, & the benefite of God in Chriſt Ieſus be ſo much the more glorious.

20 [19] Moreouer the Law [a] entred therupō that the offence ſhould abounde: neuertheles, where ſinne aboūded, there grace [b] aboūded much more:

21 That as ſinne had reigned vnto death, ſo might grace alſo reigne by righteouſnes vnto eternall life, through Ieſus Chriſt our Lord.

a Beſides that diſeaſe which all men were infected withall by being defiled with mans ſinne, the Law entred. b Grace vſed powred ſo plentifully from heauen, that it did not only counteruaile ſinne, but aboue meaſure paſſed it.

CHAP. VI.

1 He commeth to ſanctification, without which, that no man ſhould glorie in Chriſtes righteouſnes, he proueth, 4 By an argumēt taken of baptiſme, 12 and thereupon exhorteth to holines of life. 15 Briefly making mention of the Lawe tranſgreſſed.

1 He paſſeth now to another benefite of Chriſt, which is called ſanctification or regeneration.

1 WHat ſhal we ſay then? Shal we continue ſtil in [a] ſinne, that grace may abounde? God forbid.

2 [2] How ſhal we, that are [b] dead to ſinne, liue yet therein?

a In that corruption, for though the guyltines of ſin be not imputed to vs, yet the corruption remaineth ſtil in vs: the which, Sanctificatiō that followeth Iuſtificatiō, killeth by litle & litle.

3 [3] Know ye not, that ✣ al we which haue been baptized into [c] Ieſus Chriſt, haue been baptized into his death?

4 ✣ We are buried then with him by baptiſme into his death, that like as Chriſt was raiſed vp from

1 The benefite of Iuſtificatiō & Sāctification are alwaies ioyned together inſeparably, and both of thē procede frō Chriſt by the grace of God: Now, Sanctification is the aboliſhing of ſinne, that is of our naturall corruption, into whoſe place, ſuccedeth the cleanes and pureſt nes of nature reformed.

b They are ſaid of Paul to be dead to ſinne, which are in ſuch ſort made partakers of the vertue of Chriſt, that that naturall corruption is dead in them, that is, the force of it is put out, & it bringeth not forth his bitter fruites: And on the other ſide they are ſaid to liue to ſinne, which are in the fleſh, that is, whom the ſpirit of God hath not deliuered from the ſlauery of the corruption of nature. 3 There are three partes of this Sanctification: to wit, the death of the olde man or ſinne, his buriall, and the reſurrection of the new mā, deſcēding into vs frō the vertue of ỹ death, buriall and reſurrectiō of Chriſt, of which benefit our baptiſme is ỹ ſigne & pledge.

✣ Gal. 3. 27. c To the end that growing vp in one with him, we ſhould receiue ſtrength, to quenche ſinne in vs, and to make vs new men. ✣ Col. 2. 12.

the de

d to the glorie of the Father, so e we also
walke in newnes of life.

5 For if we be planted with him to the f si-
de of his death, euen so shal we g be to the si-
de of his resurrection,

6 Knowing this, that our h old man is crucified
with him, that the i body of sinne might be de-
stroyed, that henceforth we should not k serue
sinne.

7 For he that is dead, is freed from sinne.

8 Wherefore, if we be dead with Christ, we be-
leeue that we shall liue also with him,

9 Knowing that Christ being raised from the
dead, dieth no more: death hath no more domi-
nion ouer him.

10 For in that he died, he died l once to sinne:
but in that he liueth, he liueth to m God.

11 Likewise thinke ye also, that ye are dead to
sinne, but are aliue to God in Iesus Christ our
Lord.

12 Let not sinne n reigne therefore in your

d *That Christ him selfe being discharged of his infirmitie and weakenes, might liue in glorie with God for euer.*

e *And we which are his members rise for this ende, that being made partakers of the selfsame vertue, we should begin to lead a new life, as though we were already in heauen.* ✠ *Ephes. 4. 23. Col. 3. 8. Hebr. 12. 1. 1. Pet. 2. 1.*

4 The death of sinne and the life of righteousnes, or our engrafting into Christ and growing vp into one with him, can not be

...ated by any meanes, neither in death nor life: wherby it foloweth, that ...n is sanctified, which liueth still to sinne, and therfore is no man made ...er of Christ by faith, which repenteth not and turneth not from his ...dnes: for as he said before, the Law is not subuerted but established ...faith. ✠ *1. Cor. 6. 14. 2. Tim. 2. 11.*

...so much as by meanes of the strength which commeth from him to vs, we so die to ...n he is dead. g *For we become euery day more perfite then other: for we ...ner be perfectly sanctified, as long as we liue here.* h *All our whole nature, as ...n conceiued and borne into this world with sinne, which is called old, partly by com...ng that olde Adam with Christ, and partly also in respect of the deformation of our ...nt nature, which we chaunge with a newe.* i *Our corrupt nature is attribu... to Christ, not in deede, but by imputation.* k *That naughtines which sticketh ...n vs.* l *The end of sanctification which we shote at, and shall at length come ...o, when God shalbe all in all.*

...proueth it by the effectes of death, vsing a comparison of Christ the ... with his members. m *Once for all.* n *VVith God.*

...exhortatiō to contend & striue ẅ corruption & al the effects therof. ...signing S. Paul meaneth that chiefe and high rule, which no man striueth a... and if any doe, yet it is in vaine.

mortall body, that ye ſhould obey it in the lu thereof.

13 Neither p giue ye your q mẽbers as r weapons of vnrighteouſnes vnto ſinne: but giue your ſel vnto God, as they that are aliue from the dead, and *giue* your members as weapons of righteouſnes vnto God.

14 7 For ſinne ſhall not haue dominion ouer you: for ye are not vnder the Lawe, but vnder grace.

15 8 What then? ſhal we ſinne, becauſe we are not vnder the Law, but vnder grace? God forbi

16 ✣ Knowe ye not, that to whomſoeuer ye giue your ſelues as ſeruants to obey, his ſeruants ye are to whom ye obey, whether it be of ſinne vnto death, or of obedience vnto righteouſnes?

17 9 But God *be* thanked, that ye haue bene ſeruants of ſinne, but ye haue obeyed from the heart vnto the s forme of ỹ doctrine, whereunto ye were deliuered.

18 Being then made free from ſinne, ye are made the ſeruants of righteouſnes.

19 I ſpeake after the maner of man, becauſe of the infirmitie of your fleſh: for as ye haue giuen your members ſeruants to vncleannes and to iniquitie, to *commit* iniquitie, ſo now giue your members ſeruants vnto righteouſnes in holines.

p *To ſinne, as to a Lord or tyrant.*
q *Your minde and all the powers of it.*
r *As inſtruments to commit wickednes withall.*
7 He graunteth that ſinne is not yet ſo dead in vs, that it is vtterly extinct: but he promiſeth victorie to them that contend manfully, becauſe we haue the grace of God giuen vs which worketh ſo, that the Law is not now in vs the power and inſtrument of ſinne.
8 To be vnder ỹ Law and vnder ſinne, ſignifie all one, in reſpect of them which are not ſanctified, as on the contrarie ſide, to be vnder grace and righteouſnes, agree to them that are regenerate: Now theſe are contraries, ſo that one can not agree with the other. Therefore let righteouſnes expelle ſinne.
✣ *Iohn.8.34. 2.Pet.2.19.*
9 By nature we are ſlaues to ſinne and free from righteouſnes, but by the grace of God we are made ſeruants to righteouſnes, and therefore free from ſinne.
s *This kinde of ſpeache hath a force in it: for he meaneth thereby that the doctrine of the Goſpell is like vnto a certaine mould, which we are caſt into, to be framed and faſhioned like vnto it.*

For when ye were the seruants of sinne, ye
[r] freed from righteousnes.
[t] What fruite had ye then in those things, of ye are nowe ashamed? For the [u] ende of those things *is* death.
But now being freed from sinne, and made seruants vnto God, ye haue your fruite in holines, and the end, euerlasting life.
[11] For the wages of sinne is death: but the gift of God *is* eternall life, through Iesus Christ our Lorde.

[r] *Righteousnes had no rule ouer you.*
10 An exhortation to the studie of righteousnes and hatred of sin, the contrarie endes of both, being set downe before vs.
[u] *The rewarde or paiment.*
11 Death is the punishment due

sinne, but we are sanctified frely, vnto life euerlasting.

CHAP. VII.

He declareth what it is, to be no more vnder the Law, 2 By an example taken of the Law of Mariage: 7. 12 And least the Law should seeme sautie, 14 He proueth, that our sinne is the cause, 13 That the same is an occasion of death, 17 VVhich reigneth vs, vnto life: 21 He setteth out the battaile betwene the flesh and the spirit.

[1] [x] Now ye not, brethren, (for I speake to them that know the Law) that the Law hath dominion ouer a man as long as he liueth?
[2] For the woman which is in subiection to a man, is bound by the law to the man, while he liueth: but if the man be dead, she is deliuered frō the law of the man.
[3] So then, if while the man liueth, she take an other man, she shalbe [a] called an adultresse: but if the man be dead, she is free from the Lawe, so that she is not an adultresse, though she take an other man.
[4] [y] So ye, my brethren, are dead also to [ȳ] Lawe

1 By propounding the similitude of mariage, he compareth the state of man both before and after regeneration togither. The law of matrymonie, saith he, is this, that so long as the husband liueth, the mariage abideth in force, but if he be dead the woman may mary againe.

[x] *Lu. 7. 39.* [a] *That is, she shalbe an adultresse, by the consent and iudgement of all men.* [y] *Mat. 5. 32.*

An application of the similitude thus. So, saith he, doeth it fare with vs: now we are ioyned to [ȳ] spirit, as it were to the second husband, by whom we must bring forth new children: we are dead in respect of [ȳ] first husbāde, but in respect of the later, we are as it were raised from the dead.

by the [b] body of Christ, that ye should be vnto
other, euen vnto him that is raised vp frō the dead,
that we should bring forth [c] fruite vnto [d] God.

5 [3] For when we [e] were in the flesh, the [f] affec-
tions of sinnes, which were by the [g] Lawe, had
[h] force in our members, to bring forth fruite vnto
death.

6 But now we are deliuered from the Law, be-
[i] being dead [k] in whom we were [l] holden, that we
should serue in [m] newnes of Spirit, and not in the
oldenes of the [n] letter.

7 [4] What shall we say then? *Is* the Law sinne?
God forbid. Nay, I knew not sinne, but by the Law:
for I had not knowen [o] lust, except the Lawe had

b That is, in the body of Christ, to giue vs to vnderstand, how straight and neare that fellowship is betwixt Christ and his mēbers.

c He calleth the children, which the wife hath by her husband, fruite.

d Which are acceptable to God.

3 A declaration of the former saying: for the concupiscences (saith he) which the Law stirred vp in vs, were in vs as it were a husband, of whome we brought forth very deadly and cursed children: But now since ỹ husband is dead, and so consequently being deliuered from the force of that killing Law, we haue passed into the gouernance of the Spirit, so that we bring forth now, not those rotten and dead, but liuely children.

e When we were in the state of the first mariage, which he calleth in the next verse following, the oldenes of the letter. *f The motions that egged vs to sinne, which haue their force, euen in our mindes.* *g He saith not of the Lawe, but by the Lawe, because they spring of sinne which dwelleth within vs, and take occasion to worke thus in vs, by reason of the restraint that the Lawe maketh, not that the fault is in the Law but in our selues.* *h Wrought their strength.* *i As if he said, the bond which bound vs, is dead, and vanished away, in so much ỹ sinne which helde vs, hath not now wherwith to hold vs.* *k For this husband is within vs.* *l Satan is an vniust possessour, for he brought vs in bondage of sinne and him selfe, deceitfully: and yet notwithstanding so long as we are sinners, we sinne willingly.* *m As becommeth them, which after the death of their old husband are ioyned to the Spirit: as whom the spirit of God hath made newe men.*

n By the letter, he meaneth the Lawe, in respect of that olde condition: for before that our will be framed by the holy Ghost, the Law speaketh but to deafe men, and therefore it is dombe and dead to vs, as touching the fulfilling of it.

4 An obiection: what then? are the Law and sinne all one, and do they agree together? nay saith he: Sinne is reproued and condemned by the Law. But because sinne can not abide to be reproued, and was not in a maner felt vntill it was prouoked and stirred vp by the Law, it taketh occasion therby to be more outragious, and yet by no fault of the Law.

o By the word Lust, in this place he meaneth not euill lustes thē selues, but the fountaine from whence they spring: for the very Heathen philosophers them selues condemned wicked lustes, though somewhat darkely, but as for this fountaine of them, they could not so much as suspect it, and yet it is the very seate of that natural and vncleane spot & sin-

faid,

Thou ſhalt not luſt.

8 But ſinne tooke an occaſion by the commaundement, and wrought in me al maner of concupiſcence: for without the Law ſinne *is* [p] dead.

9 [q] For I once was a liue, without the [q] Lawe: but when the commaundement [r] came, ſinne reuiued,

10 But I [ſ] died: and the ſame commandement which was *ordeined* vnto life, was founde *to be* vnto me vnto death.

11 For ſinne tooke occaſion by the commaundement, and deceiued me, and thereby ſlewe *me*.

12 [t] Wherfore the Law *is* [†] holy, and that [t] cõmaundement *is* holy, and iuſt, and good.

13 [7] Was that then which is good, [u] made death vnto me? god forbid: but ſinne, that it might appeare ſinne, wrought death in me by that which is good, that ſinne might be [y] out of meaſure ſinfull by the commaundement.

14 [8] For we knowe that the Lawe is ſpirituall,

[†] *Exod. 20. 17. Deut. 5. 21.*

p Though ſinne be in vs, yet it is not knowne for ſinne, neither doeth it ſo rage, as it rageth after that the Law is knowne.

5 He ſetteth him ſelfe before vs for an exãple, in whome all mẽ may behold, firſt what they are of nature before they earneſtly thinke vpon the Law of God: to wit, blockiſh, and heady to ſinne and wickednes, without all true ſenſe and feeling of ſinne: then, what maner of perſons they become, whẽ their conſcience is reproued by the teſtimonie of the law, to wit, ſtubburne and more enflamed with the deſire of ſinne, then euer they were before.

q When I knewe not the Law, then me thought I liued in deede: for my conſcience was not troubled me, becauſe it knewe not my diſeaſe. r VVhen I began to vnderſtand the commaundement. ſ In ſinne, or by ſinne.

6 The concluſion: That the Lawe of it ſelfe is holy, but all the fault is in vs which abuſe the Law.

t 1. Tim. 1. 8. t Touching not couetyng.

7 The propoſition: That the Lawe is not the cauſe of death, but our corrupt nature, being therewith not onely diſcouered, but alſo ſtirred vp: and tooke occaſion thereby to rebell, as which, the more that things are forbidden it, the more it deſireth them, and from hence commeth guiltines, and occaſion of death.

u Becauſe it is the blame of my death. x That ſinne might ſhewe it ſelfe to be ſinne, and bewray it ſelfe to be that, which it is in deede. y As euill as it coulde, ſhewing all the venym it coulde.

8 The cauſe of this matter, is this: Becauſe that the Law requireth a heauenly pureneſs, but men, ſuch as they be borne, are bondſlaues of corruption, which they willingly ſerue.

but

but I am carnall, ſolde vnder ſinne.

15 [9] For I [10] alowe not that which I do: for what I [11] would, that do I not: but what I hate, that do I.

16 If I do then that which I would not, I conſent to the Law, that *it is* good.

17 Now then, it is no more I, that doe it, but [z] ſinne that dwelleth in me.

18 [12] For I know, that in me, that is, in my fleſh, dwelleth no good thing: for to wil is preſent with me: but I finde [a] no meanes to performe that which is good.

19 For I doe not the good thing, which I would, but the euill, which I would not, that do I.

20 Nowe if I do that I woulde not, it is no more I that do it, but the ſinne that dwelleth in me.

9 He ſetteth him ſelfe being regenerat before vs, for an exãple in whom may eaſely appeare ỹ ſtrife of ỹ Spirit and the fleſh, and therefore of the Law of God, & our wickednes. For ſince that the Law in a mã not regenerate bringeth forth death only, therfore in him, it may eaſely be accuſed: but ſeeing that in a man which is regenerate it bringeth foorth good fruite, it doeth better appeare that euill actions proceede not from the Lawe, but from ſinne, that is from our corrupt nature: And therefore the Apoſtle teacheth alſo, what the true vſe of the Lawe is, in reprouing ſinne in the regenerate vnto the ende of the Chapter: as a litle before (to wit, from the ſeuenth verſe vnto this fifteenth) he declared the vſe of it in them which are not regenerate. 10 The deedes of my lyfe, ſaieth he, anſwere not, nay they are contrary to my will. Therefore by the conſent of my will with the Lawe, and repugnancy with the deedes of my lyfe, it appeareth euidently, that the Lawe and a right ruled will doe perſuade one thing, but corruption which hath her ſeate also in the regenerate, an other thing. 11 It is to be noted, that one ſelfe ſame man is ſaid to will and not to will, in diuerſe reſpectes: to wit, he is ſaide to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is ſuch an one as he was borne. But becauſe the part which is regenerate, at length becommeth conquerour, therefore Paul ſuſteyning the part of the regenerate, ſpeaketh in ſuch ſort as if the corruption which ſinneth willingly, were ſome thing without a man: although afterward he graunteth that this euill is in his fleſhe, or in his members.

z. *That naturall corruption, which cleaueth faſt euen to them that are regenerat, and not cleane conquered.*

12 This vice, or ſinne, or law of ſinne, doth wholy poſſeſſe thoſe mẽ which are not regenerat, and hindreth them or holdeth them back ỹ are regenerat.

a *This doeth in deede agree to that man, whom the grace of God hath made a new man: for where the Spirit is not, how can there be any ſtrife there?*

21 [13] I finde

21 I finde then that when I would do good, 13 The conclu-
that euil is prefent with me. sion: As the law
22 For I delite in the Law of God, concerning of God exhor-
the inner man: teth to good-
23 But I fee another lawe in my members, re- nes, fo doeth the
belling againft the lawe of my [c] minde, and lea- law of finne (that
ding me captiue vnto the lawe of finne, which is is, the corrupti-
in my members. on wherein we
24 O [d] wretched man that I am, who fhall are borne) force
deliuer me from the body of this death! vs to wickednes:
25 I [e] thanke God through Ieſus Chriſt our but the Spirit,
Lord. Then I [f] my ſelf in my minde ſerue the Law that is, our mind
of God, but in my fleſh the law of finne. in that that it is
regenerate, con-
ſenteth with the
Law of God:
but the fleſhe,

that is, the whole naturall man, is bondſlaue to the lawe of finne. Therefore to be ſhort, wickednes and death are not of the lawe but of finne, which reigneth in them that are not regenerate: for they neither will, nor do good, but will, and doe euill: But in them that are regenerate, it ſtriueth againſt the ſpirit or lawe of the minde, ſo that they can not eyther liue ſo well as they would, or be ſo voyde of finne as they would.

b The inner man, and the newe man are all one: and are anſwerable and ſet as contrary to the olde man: neyther doeth this worde, Inner man, ſignifie mans minde and reaſon, and the olde man, the powers that are vnder them, as the Philoſophers imagine, but the outward man is meant whatſoeuer is either without or within a man, from the time, ſo long as that man is not borne a newe by the grace of God. c The Lawe of the minde in this place, is not to be vnderſtoode of the minde as it is naturally, and as the minde is from our byrth, but of the mynde whiche is renewed by the Spirit of God.

It is a miſerable thing to be yet in parte ſubiect to ſinne, which of his owne nature maketh vs guyltie of death: but wee muſte crie to the Lord, who wil by death it ſelfe at length make vs conquerours, as we are already conquerours in Chriſt.

d Vexed with miſerable and continuall conflictes. e He recouereth him ſelfe, and leaueth vs that he reſteth onely in Chriſt. f This is the true perfection of them that are borne a newe, to confeſſe that they are imperfite.

CHAP. VIII.

1 He concludeth that there is no condemnation to them, who are grafted in Chriſt through his Spirit, 3 howſoeuer they be yet burdened with ſinnes: 9 for they liue through that Spirite,

rit, 14 whose testimonie 15 driueth away all feare, 21 relieueth our present miseries.

1 A conclusiō of all ỹ former disputation, from ỹ vers. 18. of the first chap. euē to this place. Seing that we, being iustified by faith in Christ, doe obteine remissiō of sinnes and imputation of righteousnes, and are also sanctified, it followeth hereof, that they that are graffed into Christ by faith, are out of all feare of condemnation. 2 The fruites of the Spirit, or effectes of sanctification which is begun in vs, doe not ingraffe vs into Christ, but do declare that we are graffed into him.

1 NOw [1] then there *is* no condemnation to them that are in Christ Iesus, which walk not after the [a] flesh, but after the Spirit.

2 [3] For the [b] Law of the Spirit of [c] life in [d] Christ Iesus, hath [e] freed me from the lawe of sinne and of death.

3 [4] For (that that was [f] impossible to the Law,

a Follow not the flesh for their guide: for he is not said to liue after the flesh, that hath the holy ghost for his guide, though sometimes he step awrye.

3 A preuenting of an obiection: Seeing that the vertue of the Spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnation to them that haue that vertue? Because, saieth he, that vertue of the quickning Spirit which is so weake in vs, is most perfect and most mighty in Christ, and being imputed vnto vs which beleeue, cáuseth vs to be so accompted of, as though there were no reliques of corruption and death in vs. Therefore hitherto, Paul disputed of remission of sinnes, and imputation of fulfilling the Lawe, and also of Sanctification which is begunne in vs: but nowe he speaketh of the perfite imputation of Christes manhoode, which part was necessarily required to the full appeasing of our consciences: For our sinnes are defaced by the bloude of Christ, and the guiltines of our corruption is couered with the imputation of Christes obedience: and the corruption it self (which the Apostle calleth sinful sin) is healed in vs by litle and litle, by ỹ gift of sanctification, but yet lacketh besides ỹ, another remedie to wit, ỹ perfit sanctification of Christs own flesh, which also is to vs imputed.

b The power and authoritie of the Spirit, against which, is set the tyrannie of sinne.

c Which mortifieth the olde man, and quickeneth the newe man. d To wit, absolutely and perfitely. e For Christs sanctification being imputed to vs, perfite our sanctification which is begonne in vs.

4 He vseth no argument here, but expoūdeth the misterie of sanctification which is imputed vnto vs: for because saith he, ỹ the vertue of the lawe was not such (and that by reason of ỹ corruption of our nature) that it could make man pure and perfit, and for ỹ it rather kindled the disease of sinne then did put it out and extinguish it, therfore god clothed his Sonne w̄ flesh like vnto sinful flesh, wherin he vtterly abolished our corruption, ỹ being accompted throughly pure and without fault in him apprehended and laid holde on by faith, we might be found to haue fully that singular perfection which ỹ lawe requireth, and therfore that there might be no condemnation in vs.

f Which is not proper to the Law, but cometh by our fault.

much as it was weake, because of the [g] flesh) sending his owne Sonne, in the similitude of sinfull flesh, and for [i] sinne, [k] condemned sinne in the flesh.

4 That that [l] righteousnes of the Law might be fulfilled [5] in vs, which walke not after the flesh, but after the Spirit.

5 [6] For they that are after the [m] flesh, sauour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 [7] For the wisdome of the flesh *is* death: but the wisdome of the Spirit *is* life and peace,

7 [8] Because the wisdom of the flesh *is* enimitie against God: [9] for it is not subiect to the Lawe of God, neither in deede can be.

8 [10] So then they that are in the flesh, can not please God.

9 [11] Now ye are not in the flesh, but in the Spi

g In man not born a new, whose disease the Law could point out, but it could not heale it.

h Of mans nature which was corrupt through sinne vntill he sanctified it.

i To abolishe sinne in our flesh.

k Shewed that sinne hathe no right in vs.

l The very substance of the Law of God might be fulfilled, or that same which the Law requireth, that we may be founde iust before God.

rit: for if with our iustification, there be ioyned that sanctification which is imputed vnto vs, we are iust, according to that perfite forme which the Lord requireth.

He returneth to that which he sayd, that the sanctification which is begun in vs, is a sure testimonie of our ingraffing into Christ: which is a plentifull fruit of a godly and honest life. 6 A reason, why to walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the Spirit, agreeth and is meete for them: Because saith he, they which are after the flesh, sauour the things of the flesh, but they which are after the Spirit, the things of the Spirit.

They that liue as the flesh leadeth them.

He proueth the consequent: because that whatsoeuer the flesh sauoureth, that engendreth death: and what soeuer the Spirite sauoureth, it tendeth to ioye and life euerlasting. 8 A reason and proofe, why the wisdome of the flesh is death, because saith he, it is the enemie of God. A reason why the wisdome of the flesh is enemie to God, because it neither will, neither can be subiect to him. And by flesh he meaneth a man not regenerate. 10 The conclusion: Therefore they that walk after the flesh, cannot please God: whereby it foloweth, that they are not graffed into Christ. 11 He cōmeth to the others, to wit, to them which walke after the Spirit, of whom we haue to vnderstand contrarie things to ỹ former: and finally, he defineth what it is to be in the Spirit, or to be sanctified: to wit, to haue the spirit of God dwelling in vs: Then he declareth, that sanctificatiō is ioyned & knit to our graffing in Christ, ỹ it cā by no means be separated.

rit

rit, becauſe the Spirit of God dwelleth in
but if any man hath not the Spirit of Chriſt
ſame is not his.

10 [12] And if Chriſt be in you, the [n] body
dead, becauſe of ſinne: but the Spirit is life
righteouſnes ſake.

11 [13] But if the Spirit of him that raiſed
IESVS from the dead, dwell in you, he th
raiſed vp Chriſt from the dead, ſhall alſo quick
your mortall bodies, by his Spirit that [o] dwell
in you.

12 [14] Therefore brethren, we are detters n
to the fleſh, to liue after the fleſh:

13 [15] For if ye liue after the fleſhe, ye ſhal d
but if ye mortifie the deedes of the body by t
Spirit, ye ſhall liue.

14 [16] For as many as are led by the Spirit o
God, they are the ſonnes of God.

12 He confirmeth the faithfull againſt the reliques of fleſh and ſinne, graunting that they are yet, (as it appeareth by the corruption whiche is in them) touching one of their partes (which he calleth the bodie, that is to ſay, a lomp) which is not yet purged from this earthly filthines, in death: but there withall willing them to doubte nothing of the happie ſucceſſe of this co bate, becauſe that euen this litle ſparke of the Spirit, (that is of the grac regeneration) which appeareth to be in them by the fruites of righteouſ is the ſeede of life.

n *The fleshe, or all that, whiche as yet ſticketh faſt in the clefts of ſinne, death.*

13 A confirmation of the former ſentence: You haue the ſelfe ſame ſp rit, which Chriſt hath: Therefore at length it ſhall do the ſame in you, it dyd in Chriſt, to wit, when al infirmitie being vtterly layd aſide, & ouercome, it ſhal cloth you with heauenly glorie.

o *By the vertue and power of it, which shewed the ſame might firſt in our h and dayly worketh in his members.*

14 An exhortation to oppreſſe the fleſhe dayly more and more the vertue of the Spirite of regeneration, becauſe (ſayeth he) yo detters vnto GOD, for ſo muche as you haue receyued ſo many b fites of him.

15 Another reaſon of the profyte that enſueth: for ſuch as ſtriue & fi valiantly, ſhall haue euerlaſting life.

16 A confirmation of this reaſon: for they be the children of GO whiche are gouerned by his Spirite, therefore ſhall they haue h uerlaſting.

15 For ye haue not receyued the [p] Spirit of
bondage to [q] feare againe: but ye haue receyued
the Spirit of [r] adoption, whereby we crye Abba,
Father.
16 The same Spirit beareth witnes with our
spirit, that we are the children of God.
17 And if *we be* children, *we are* also [s] heires,
even the heires of God, and heires annexed
with Christ: 18 if so be that we suffer with him,
that we may also be glorified with him.
18 For I [t] counte that the afflictions of this
present time *are* not worthie of the glorie, which
shalbe shewed vnto vs.
19 For the feruent desire of the [u] creature
abideth when the sonnes of God shalbe reuei-
led.
20 Because the creature is subiect to [x] vanitie,
not of

15 He declareth and expoundeth by the way, in these two verses, by what right this name, to be called the children of God, is giuen to the beleeuers: because saieth he, they haue receyued the grace of the Gospell, wherin God sheweth him selfe, not (as before in the publishing of the Law) terrible and fearfull, but a most benigne & louing father in Christ, so that with great boldenes we call him father, the holy Ghost working this adoption in our hartes by fayth.

p By the Spirit, is meant the holy Ghost, whom we are sayed to receyue, when he worketh in our mindes. *q Which feare, it stirred vp in our mindes, by the preaching of the Law.* *r Which sealeth our adoption in our mindes, and therefore openeth our mouthes.*

A proofe of the consequent of the confirmation. Because that he which is a sonne of God, doeth enioye God with Christ.

s Heires of our Fathers goods, and that freely, because we are children by adoption.

Nowe Paul teacheth by what way the sonnes of God do come to that glorie, to wit, by the crosse, as Christ him selfe dyd: and therewithall openeth vnto them fountaynes of comfort: as first, that we haue Christ a companion and fellowe of our afflictions: secondly, that we shalbe also his fellowes in that euerlasting glorie. 20 Thirdly, that this glorie which we looke for, doeth a thousande partes surmount the miserie of our afflictions.

t All being well considered, I gather.

Fourthly, he plainely teacheth vs that we shall certainely be renewed out of that confusion and horrible deformation of the whole world, which shall not be continuall, as it was not at the beginning: But as it had a beginning by the sinne of man, for whom it was made, by the ordinance of God, so it at length be restored with the elect.

u This worlde. *x Is subiect to a vanishing and flitting state.*

not of it[y] owne wil, but by reason [z] of him, who hath ſubdued it vnder [a] hope,

21 Becauſe the creature alſo ſhalbe deliuered from the [b] bondage of corruption into the glorious libertie of the ſonnes of God.

22 For we knowe that euery creature groneth with vs alſo, and [c] trauaileth in paine together vnto this preſent.

23 [22] And not onely *the creature*, but we alſo which haue the firſt fruites of the Spirit, euen we do ſigh in our [d] ſelues, waiting for the adoption, *euen* the ✤ [e] redemption of our bodie.

24 [23] For we are ſaued by hope: but [f] hope that is ſeene, is not hope: for how can a man hope for that which he ſeeth?

25 But if we hope for that we ſee not, we do with patience abide for it.

26 [24] Likewiſe the Spirit alſo [g] healpeth our infirmities: for we knowe not what to pray as we ought: but the Spirit it ſelfe maketh [h] requeſt for

y Not by their natural inclination.

z That they ſhold obey the Creators commandement, whom it pleaſed to shew by their fickle ſtate, how greatly he was diſpleaſed with man.

a God would not make ỹ world ſubiect to euerlaſting curſe, for the ſin of man, but gaue it hope that it ſhould be reſtored.

b From the corruption which they are now ſubiect to, they ſhalbe deliuered & changed into that bleſſed ſtate of incorruption, which ſhalbe reueyled when the ſonnes of God ſhalbe aduanced to glory. *c By this word is meant, not only exceding ſorowe, but alſo the fruit that foloweth of it.*

22 Fifthly, if the reſt of the world looke for a reſtoring, groning as it were for it, and that not in vaine, let it not grieue vs alſo to ſighe, yea let vs more certainly perſuaded of our redemptiõ to come, for as much as we haue the firſt fruites of the Spirit.

d Euen from the botome of our hearts. ✤ *Luke. 21. 28.* *e That laſt reſtoring which ſhalbe the accomplishment of our adoption.*

23 Sixthly, hope is neceſſarily ioyned with faith: ſeing then that we beleue thoſe things, which we are not yet in poſſeſſion of, and hope reſpecteth not the thing that is preſent, we muſt therefore hope and paciently wayte for that which we beleeue ſhall come to paſſe.

f This is ſpoken by the figure Metonymie: Hope, for that which is hoped for.

24 Seuenthly, There is no cauſe why we ſhoulde fainte vnder the burden of afflictions, ſeeing that prayers miniſter vnto vs a moſte ſure helpe, which can not be fruſtrate, ſeeing they proceede from the ſpirit of GOD which dwelleth in vs.

g Beareth our burden, as it were, that we faint not vnder it. *h Prouoketh vs to prayers, and telleth vs as it were within, what we ſhall ſay, and howe we ſhall groane*

vs with

with sighs, which can not be expressed.

27 But he that searcheth the hearts, knoweth what is the [i] meaning of the Spirit: for he maketh request for the Saincts, [k] according to *the vvil of* God.

28 [25] Also we knowe that [l] all thinges worke together for the best vnto them that loue God, even to them that are called of *his* [m] purpose.

29 For those which he knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreouer whom he [n] predestinate, them also he called, & whome he called, them also he iustified, & whome he iustified, them he also glorified.

31 [26] What shal we then say to these things? If God be on our side, who *can be* against vs?

32 Who spared not his owne Sonne, but gaue him for vs all *to death*, how shal he not with him giue vs al things also?

33 [27] Who shal lay anie thing to the charge of the iustified, to glory, by the crosse.

i VVhat sobs and sighes, procede from the instinct of his Spirit.

k Because he teacheth the godly to pray according to Gods will.

25 Eightly, we are not afflicted, either by chance or to our harme, but by Gods prouidence for our great profit: who as he chose vs from the beginning, so hath he predestinate vs to be made like to the image of his Sonne: & therefore wil bring vs in his time, being cal-

l Not only afflictions, but whatsoeuer els. *m He calleth that, Purpose, which God hath from euerlasting appointed with him self according to his good wil and pleasure.*

n He vseth the time past, for the time present, as the Hebrews vse, who some time set down the thing that is to come, by the time that is past, to signifie the certaintie of it: & hath also a regard to Gods continuall working.

26 Nynethly, we haue no cause to feare that the Lord wil not giue vs whatsoeuer is profitable for vs, seing that he hath not spared his owne Sonne to saue vs.

o Giue vs frely.

27 A most glorious & comfortable conclusion of the whole second part of this epistle, that is, of the treatise of iustification. There are no accusers that we haue nede to be a fraide of before God, seing that God him self absolueth vs as iust: & therefore much lesse nede we to feare damnation, seing that we rest vpon the death & resurrection, the almightie power and deitie of Iesus Christ. Therefore what can there be so waightie in this life or of so great force & power, that might seare vs, as though we might fall from the loue of God, wherewith he loueth vs in Christ? Surely nothing, seing that it is in it self most constant and sure, and also in vs being confirmed by stedfast faith.

p *Who pronounceth vs, not only guyltlesse, but also parfitely iust in his Sonne.*

of Gods chosen? *it is* p God that iustifieth,

34 Who shal condemne? *it is* Christ which is dead, yea or rather, which is risen againe, who is also at the right hand of God, & maketh requeste also for vs.

q *Wherewith Christ loueth vs.*

35 Who shal separate vs from the loue of q Christ? shal tribulation or anguysh, or persecution, or famine, or nakednes, or perill, or sworde?

✣ *Psal 44.22.*

36 As it is written, ✣ For thy sake are we killed all day long: we are counted as shepe for the slaughter.

r *We are not only not ouercome with so great and many miseries and calamities, but also more then conquerours in all of thē.*

37 r Neuertheles, in all these thinges we are more thē cōquerours through him that loued vs.

38 For I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor anie other creature shalbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.

CHAP. IX.

1 He answereth an obiection, that might be brought on the Iewes behalf, 7 and telleth of two sortes of Abrahams children, 15 and that God worketh al things in this matter according to his will, 20 euen as the potter doth. 24. 30 He proueth eyther the calling of the Gentiles, 31 as also the reiecting of the Iewes, 25. 27 by the testimonies of the Prophets.

1 The third part of this epistle, euen to the 12. chap. wherein Paul ascendeth to the higher causes of faith:

1 I Say s the trueth in Christ, I lye not, my conscience bearing me witnes in the holie Ghost.

2 That I haue great heauines, and continual sorowe in mine heart.

and first of all, because he purposed to speake muche of the casting of of the Iewes, he vseth an insinuation, declaring by a double or tryple othe and by witnessing of his great desire towards their saluation, his singular loue towardes them, and therewith all graunting vnto them all their prerogatiues.

3 For

3 For I would wish my self to be [a]separate from Christ, for my brethren that are my kinsmen according to the [b] flesh,

4 Which are the Israelites, to whome *pertei-* the adoption, and the [c] glorie, & the ✣ [d] Couenantes, and the giuing of the [e] Law, and the seruice *of God*, and the [g] promises.

5 Of whome *are* the fathers, and of whome concerning the flesh, Christ *came*, who is [2] God ouer all, blessed for euer, Amen.

6 ✣ [3] Notwithstanding it can not be that the worde of God shoulde take none effect: for all they are not [h] Israel, which are of Israell:

7 Neither *are they* all children, because they are the seede of Abraham: ✣ [4] but, In [i] Isaac shal thy seede be called:

8 [5] That is, they which are the children of the [k] flesh, are not the children of God: but the [n] children of the [l] promes, are counted

a The Apostle loued his brethren so intirely, that if it had bene possible, he would haue bene ready to haue redemed the casting away of the Israelites, with the losse of his owne soule for euer: for this word, Separate, betokeneth as much in this place.

b Being brethren by flesh, as of one nation & countrie.

c The arke of the couenāt, which was a token of Gods presence.

✣ Chap.2.17. Ephes.2.12.

d The tables of the couenant, and this

ispoken by the figure metonymie. *e Of the iudicial Law.* *f The ceremonial Law.* *g Which were made to Abraham and to his posteritie.*

h A most manifest testimonie of the Godhead and diuinitie of Christ.

✣ Chap.2.28. 3 He entreth into the handling of predestination, by a kinde of preuenting an obiection: How may it be that Israell is cast of, but that there with all we must also make the couenāt which God made with Abraham and his sede, frustrate and voide? He answereth therfore, that Gods word is true, although that Israel be cast of: for the election of the people of Israel is so general and common, that notwithstanding the same, God choseth by his secret counsel, such as it pleaseth him. So then, this is the proposition and state of this treatise: The grace of saluation is offred generally in such sort that notwithstanding it, the efficacie thereof perteineth only to the elect.

i Israel in the first place, is taken for Iacob: & in the second, for the Israelites.

2 Gen.21.12. Hebr.11.18.

4 The first prose is taken from the exāple of Abrahams owne house, wherein Isaac only was accompted the sonne, and that by Gods ordinance: although, that Ismael also was borne of Abrahā, & circumcised before Isaac.

k Isaac shalbe thy true, and natural sonne, and therefore heire of thy blessing.

l A general application of the former prose or example.

n Which are borne of Abraham by the course of nature. ✣ *Galat.4.28.*

l Which are borne by vertue of the promise.

for the seede.

6 A reason of that application, Because that Isaac was borne by the vertue of the promise, and therfore he was not chosen, nay he was not at al, but by the free wil of God: whereby it followeth that the promise is the fountaine of predestination, and not the flesh, from which promise the particular election procedeth: that is, that the elect be borne elect, & not that they be first borne, & then after elected, in respect of God who doeth predestinate. ♣ *Gen. 18.10.*

9 [6] For this is a worde of promes, ♣ in this same time wil I come, & Sara shal haue a sonne.

10 [7] Neither *he* onely *felt this*, but also ♣ Rebecca when she had conceiued by one *euen* by our father Isaac.

11 For yer *the children* were borne, and when they had neither done good, nor euil (that the [m] purpose of God might [8] remaine according to election not by workes, but by him that calleth)

12 [9] It was said vnto her, ♣ The elder shal serue the yonger.

13 As it is written, ✠ I haue loued Iacob, and haue hated Esau.

14 [10] What shall we say then? Is there

7 An other forcible prose, taken from the exãple of Esau & Iacob, which were both borne of the same Isaac which was the sonne of the promise, of one mother, & at one byrth, and not at diuers as Ismael & Isaac were: and yet notwithstãding, Esau being cast of, onely Iacob was chosen: & that before their birth, that neither any goodnes of Iacobs, might be thought to be the cause of his electoni, neither any wickednes of Esaus, of his casting away.

♣ *Gen. 25.23.* [m] *Gods decree, which proceadeth of his mere good will, whereby it pleaseth him to chose one, and refuse the other.*

8 Paul saieth not, *might be made*, but, *being made might remaine*. Therefor they are deceiued which make foresene faith, the cause of election, and foreknowen infidelitie, the cause of reprobacion.

9 He proueth the casting away of Esau by that, that he was made seruant to his brother: and proueth the chosing of Iacob, by that, that he was made lord of his brother, although his brother was the first begotten. And least that any man might take this saying of God, and referre it to external thinges, the Apostle sheweth out of Malachie, who is a good interpreter of Moses, that the seruitude of Esau was ioined with the hatred of God, and the lordship of Iacob with the loue of God. ♣ *Gen. 2, 5. 23.* ✠ *Malac. 1.*

10 The first obiection: Yf God doeth loue or hate vpon no consideration of worthines or vnworthines, then is he vniust, because he may loue them which are vnworthie, and hate them that are worthie. The Apostle detesteth this blasphemy, and afterward answereth it seuerally, point by point.

vnrighteousnes with God? God forbid.

15 [11] For he saith to Moses, ✣ I wil [o] haue mercie on him, to whome I wil shewe mercie: & will haue [p] compassion on him, on whome I wil haue compassion.

16 [12] So then *it is* not in him that [q] willeth, nor in him that runneth, but in God that sheweth mercie.

17 [13] For the [r] Scripture saith vnto Pharao, ✣ For this same purpose haue I [s] stirred thee vp, that I might [14] shewe my power in thee, and that my Name might be declared throughout all the earth.

n Mans wit knoweth no other causes of loue or hatred, but those that are in the persons, and thereupon this obiection riseth.

11 He answereth first touching thē which are chosen to saluation: in chosing of whome, he denieth that God may seme vniust although he chose and predestinate to saluation, them that are not yet borne, without any respect of worthines: because he bringeth not the chosen to the appointed end, but by the meanes of his mercy, which is a cause next vnder predestination. Now mercie presupposeth miserie, and againe miserie presupposeth sinne or voluntarie corruption of mankinde, and corruption presupposeth a pure and perfect creation. Moreouer mercie is shewed by her degrees: to wit, by calling, by faith, by iustification and sanctification, so that at length we come to glorification, as the Apostle wil shewe afterward. Now al these thinges orderly folowing the purpose of God, doe clearely proue, that he can by no meanes seme vniust in louing and sauing his. ✣ *Exod.33.19.*

o I wil be merciful and fauorable to whome I list to be fauorable.

p I wil haue compassion on whome so euer I list to haue compassion.

12 The conclusion of the answere: Therefore God is not vniust in chosing and sauing of his free goodnes, such as it pleaseth him: as he also answered Moses, when he prayed for all the people.

q By wil, he meaneth the thought and endeuour of hart, and by running, good workes, to neither of which he giueth the praise, but only to the mercie of God.

13 Now he answereth concerning the reprobate, or them whome God hateth being not yet borne, & hath appointed to destruction, without any respect of vnworthines. And first of all he proueth this to be true, by alleaging the testimonie of God him self touching Pharao, whome he stirred vp to this purpose, that he might be glorified in his hardening and iust punyshing.

r God so speaketh vnto Pharao in the Scripture, or, the Scripture bringeth in God so speaking to Pharao. ✣ *Exod.9.16.* *s Brought thee into this world.*

14 Secondly, he bringeth the end of Gods counsel, to shewe that there is no vnrighteousnes in him. Now this chiefest end is not properly and simplie the destruction of the wicked, but Gods glorie which appeareth in their rightful punyshment.

18 [15] Therefore he hathe mercie on whom
15 A conclusion of the ful aunswere to the first obiection: Therefore seing God doeth not saue them whome he freely chose
he [t] wil, and whome he wil, he hardeneth.
19 [16] Thou wilt say then vnto me, Why doeth he yet complaine? for who hathe resisted his wil?
20 [17] But, O man, who art thou which plea-

according to his good wil and pleasure, but by iustifiyng and sanctifiyng them by his grace, his counsel in sauing them can not seme vniust. And againe, there is no vniustice in the euerlasting counsel of God touching the destruction of them whome he listeth to destroy, for that he hardeneth before he destroyeth: Therefore the third answere for the maintenaunce of Gods iustice in the euerlasting counsel of reprobation, consisteth in this word, Hardenyng: which notwithstanding he concealed in the former verse, because the historie of Pharao was wel knowen. But the force of the word is great, for Hardenyng, which is set against, Mercie, presupposeth the same thinges that mercie did, to wit, a voluntarie corruption, wherein the reprobate are hardened: and againe, corruption presupposeth a perfect state of creation. Moreouer, this Hardenyng also is voluntarie, for God so hardeneth being offended with corruption, that he vseth their owne wil whom he hardeneth, to the executing of that iudgement. Then folowe the fruits of Hardenyng, to wit, vnbelieue and sinne, which are the true and proper causes of the condemnation of the reprobate. Why doeth he thē appoint to destruction? because he wil: why doeth he harden? because they are corrupt: why doeth he condemne? because they are sinners. Where is then vnrighteousnes? Nay if he should destroy all after this same sort, to whom should he doe iniurie?

t *Whome it pleased him to appoint, to shew his fauour vpon.*

16 An other obiection, but only for the reprobate, rising vpon the former answere. Yf God doe appoint to euerlasting destruction, such as he listeth, and if that can not be hindred nor withstanded, that he hath ones decreed, how doeth he iustly condemne them, which perish by his wil?

17 The Apostle doeth not answere that is is not Gods wil, or that God doeth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but he rather graunteth his aduersarie both the antecedents, to wit, that it i s Gods wil, and that it must of necessitie so fal out, yet he denieth that God is therefore to be thought an vniust reuenger of the wicked: for seing it appeareth by manifest profe that this is the wil of God, and his doing, what impudence is it for man, which is but dust and ashes, to dispute with God, and as it were to call him into iudgement? Now if any man say that the doubt is not so dissolued and answered, I answere that there is no surer demonstration in any matter, because it is grounded vpon this principle, That the wil of God is the rule of righteousnes.

dest

ſt againſt God? [18] ſhal the ✣ thing [u] formed ſay to him that formed it, Why haſt thou made me thus?

21 ✣ [19] Hathe not the potter power of the claye to make of the ſame lumpe one [20] veſſel to [x] honour, and another vnto [21] diſhonour?

22 [22] *VVhat* and if God would, to ſhewe his wrath, and to make his power knowen, ſuffer with long patience the [y] veſſels of wrath, prepared to [z] deſtruction?

23 And that he might declare the [z] riches of his glorie vpon the veſſels of mercie, which he hathe prepared vnto glorie?

18 An amplification of the former anſwere, taken from a comparison, whereby alſo it appeareth that Gods determinate coūſel is ſet of Paul the higheſt of all cauſes: ſo that it dependeth not vpon any reſpect of ſecond cauſes, but doeth rather frame and direct them.

✣ *Eſa.45.9.*

u This ſimilitude agreeth very fitly to the firſt creation of mankinde.

✣ *Iere.18.6.*

19 Alluding to the creation of Adam, he compareth mankinde not yet made (but in the Creators minde) to a lumpe of claye: whereof afterward God made and doeth dailie make according as he purpoſed from euerlaſting, both ſuch as ſhould be elect, and ſuch as ſhould be reprobate, as alſo this word, Making, declareth. 20 Whereas in the obiection propounded, mention was only made of veſſels to diſhonour, yet he ſpeaketh of the other alſo, in this anſwere, for that he proueth the Creator to be iuſt in either of them, as the rule of contraries doeth require.

x To honeſt vſes.

21 Seing then that in the name of diſhonour, the ignominie of euerlaſting death is ſignified, they ſpeake with Paul, which ſay, that ſome are made of God to moſt iuſt deſtruction: and they that are offended with this kinde of ſpeache, bewray their owne folie. 22 The ſecond anſwere is this, that God, moreouer and beſides that he doeth iuſtly decree whatſoeuer he doeth decree, vſeth that moderation in executiug of his decrees, as declareth his ſingular lenitie euen in the reprobate, in that, that he ſuffreth them a long time, and permitteth them to enioy many & ſingular benefites, vntil at length he iuſtly condemne them: and that to good end and purpoſe, to wit, to ſhewe him ſelf to be an enemie and reuenger of wickednes, that it may appeare what power he is of by theſe ſeuere iudgments, and finally by comparison of contraries to ſet forth in deede, how great his mercie is towardes the elect.

y By veſſels, the Hebrewes vnderſtand all kindes of inſtruments.

23 Therefore againe, we may ſay with Paul that ſome men are made of God the Creator to deſtruction.

z The vnmeaſurable and maruelous greatnes.

24 Hauing eſtabliſhed the doctrine of eternal predeſtination of God on both partes, that is, as wel of the reprobate, as of the elect, he cõmeth now to ſhew the vſe of it, teaching vs that we ought not to take the teſtimonie of it in the ſecret counſel of God, but by the vocation which is made manifeſt and ſet forth in the Church, propouñding vnto vs the example of the Iewes and Gẽtiles, that the doctrine may be better perceiued.

24 [24] Euen vs whome he hath called, not the [a] Iewes onely, but alſo of the Gentiles,

25 [25] As he ſaith alſo in Oſe, ✣ I wil cal them, my people, which were not my people: & her, Beloued, which was not beloued.

26 And it ſhalbe in the place where it was ſaid vnto them, ✣ ye are not my people, that there they ſhalbe called, The childrẽ of the liuing god.

27 [26] Alſo Eſaias cryeth concerning Iſrael, ∴ Though the nomber of the children of Iſrael were as the ſand of the ſea, *yet* ſhal *but* a remnant be ſaued.

28 For he wil make his accounte, and gather it into a [b] ſhorte ſumme with righteouſnes: for the Lord wil make a ſhort counte in the earth.

29 ✣ And as Eſaias ſaid before, Except the Lord of [c] hoſtes had left vs a [d] ſeede, we had bene made as Sodom, and had bene like to Gomorrha.

30 [27] What ſhal we ſay then? That the Gentils which folowed [e] not righteouſnes, haue attained

a He ſaith not, that all & euery one of the Iewes are called, but ſome of the Iewes, and ſome of the Gentiles.

25 Our vocation or calling, is free and of grace, euen as our predeſtination is: and therefore there is no cauſe why either our owne vnworthines or the vnworthines of our auncеſters ſhould cauſe vs to thinke, that we are not the elect and choſen of God, if we be called of him, & ſo embrace through faith the ſaluation that is offred vs. ✣ *Hoſe.2.23. 1.Pet.2.10.* ✣ *Hoſe.1.10.*

26 Contrarywiſe, Neither any outward general calling, neither any worthines of our auncеſters, is ſufficient witnes of election, vnleſſe by faith & beliefe we anſwere Gods calling: which thing came to paſſe in the Iewes, as the Lord had forewarned. ∴ *Eſay.10.21.*

b God purpoſeth to bring the vnkinde and vnthankful people to an extreme fewnes.

✣ *Eſay.1.9.* *c Armies, by which word the chiefeſt power that is, is ment to God.* *d Euen a very fewe.*

27 The declaration and manifeſtation of our election, is our calling apprehended by faith, as it came to paſſe in the Gentiles.

e So then the Gentiles had no workes to prepare & procure Gods mercie before hand: & as for that, that the Gẽtiles attained to that which they ſought not for, the mercie of God is to be thanked for it: and in that the Iewes attained not to ỹ which they ſought after, they can thanke none for it but them ſelues, becauſe they ſought is not aright.

ned

vnto righteousnes, euen the righteousnes which is of faith.

31 28 But Israel which followed the Law of righteousnes, coulde not atteine vnto the Law of righteousnes.

32 Wherfore? Because *they sought it* not by faith, but as *it were* by the f workes of the Law: for they haue stombled at the stombling stone,

33 As it is written, ✣ Beholde I lay in Sion a stombling stone, and a rocke to make men fal: and euery one that beleeueth in him, shal not be ashamed.

28 The pride of men is the cause that they contemne vocation, so that the cause of their damnation neede not to be sought for any other where but in them selues.

f *Seeking to come by righteousnes,*

they followed the Law of righteousnes. ✣*Psal.118.22. Esay.8.14. & 28.16.1.Pet.2.6.*

CHAP. X

1 He handleth the effects of election, 3 that some refuse, and some embrace 4 Christ, who is the end of the Law. 15 He sheweth that Moses foretolde the calling of the Gentiles, 20 And Esaias the hardening of the Iewes.

1 BRethren, 1 mine hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them recorde, that they haue the zeale of God, but not according to knowledge.

3 2 For they, a being ignorant of the righteousnes of God, and going about to b stablish their owne righteousnes, haue not submitted them selues to the righteousnes of God.

4 ✣ 3 For Christ *is* the c end of the Law for righteousnes vnto euery one that beleeueth, faith, which God freely offreth vs in the Gospel.

1 Purposing to set forth in the Iewes an example of marueilous obstinacie, he vseth an insinuation.

2 The first entrance into the vocation vnto saluation, is to renounce our owne righteousnes: the next is to embrace that righteousnes by

a *The ignorance of the Law which we ought to know, excuseth none before God, especially it excuseth not them that are of his household.* b *Ignorance hath alwaies pride ioyned with it.* ✣*Galat.3.24.*

3 The proofe: The Law it selfe hath respect vnto Christ, that such as beleeue in him should be saued. Therefore the calling to saluation by ỹ works of ỹ Law, is vaine and fooliſh, but Christ is offred for saluation to euery beleeuer. c *The end of the Law is to iustifie them that kepe the Law: but seing we do not obserue the Law through the fault of our flesh, we attaine not vnto this end: but Christ saueth this disease, for he fulfilled the Law for vs.*

teousnes vnto [d] euery one that beleueth.

5 [+] For Moses *thus* describeth the righteousnes which is of the Law, [+] That the man which doeth these things, shal liue thereby.

6 But the righteousnes which is of faith, speaketh on this wise, [+] [e] Say not in thine heart, who shal ascende into heauen? (that is to bringe Christ from aboue)

7 Or, Who shal descende into the deepe? (that is to bring Christ againe from the dead)

8 [5] But what saith it? The [f] worde is nere thee, *euen* in thy mouth, and in thine hearte. This is the worde of faith which we preach.

9 [6] For if thou shalt [g] confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that [h] God raised him vp frō the dead, thou shalt be saued.

10 For with the heart man [i] beleeueth vnto righteousnes, & with the mouth man confesseth to saluation.

[d] *Not onely to the Iewe, but also to the Gentiles.*

4 That the Lawe regardeth and tendeth to Christ, this is a manifest proofe for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ only: Which being imputed vnto vs by faith, our conscience is quieted, so that now no man can aske, who can ascend vp into heauen, or bring vs from hel, seing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them.

[+] *Leuit. 18. 5. Ezech. 20. 11. Galat. 3. 12.* [+] *Deut. 30. 12.*

[e] *Thinke not with thy selfe, as men that are staggering vse to do.*

5 Vocation commeth by the word preached. [+] *Deut. 30. 14.*

[f] *By the VVord, Moses vnderstoode the Lawe, which the Lord published with his owne voyce: and Paul applieth it to the preaching of the Gospell which is the perfection of the Lawe.*

6 That is in deede true fayth which is setled not onelie in the head, but also in the heart of man, whereof also we giue testimonie, by our outward life, and which tendeth to Christ as our alone and onely Sauiour, euen as he setteth forth him selfe in his word.

[g] *If thou professe plainely, sincerely, and openlie, that thou takest Iesus onelie to be thy Lord and Sauiour.* [h] *The Father, who is saied to haue raised the Sonne from the dead: and this is not spoken to shut out the diuinitie of the Sonne, but to set forth the Fathers counsell touching our redemption in the resurrection of the Sonne.*

[i] *Faith is said to iustifie, and furthermore seing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also said to saue.*

11 [7] For

11 [7] For the Scripture saith, ✣ Whosoeuer [k] beleeueth in him, shall not be ashamed.

12 For there is no difference betwene the Iewe and the Grecian: for he that is Lord ouer al, is rich vnto all, that cal on him.

13 [8] ✣ For whosoeuer shal cal vpon the Name of the Lord, shalbe saued.

14 But how shall they call on him, in whome they haue not beleeued? [9] and how shal they beleeue in him, of whome they haue not heard? and how shal they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, ∴ How beutifull are the feete of thē which bring glad tidings of peace, & bring glad tidings of good things?

16 [10] But they haue not [l] al obeyed the Gospel: for Esaias saith, * Lord, who hath beleued our reporte?

17 [11] Then faith *is* by hearing, and hearing by the [m] worde of God.

18 [12] But I demaunde, Haue they not heard? ✣ no dout their soud went out through al the earth, & their words into the ends of the worlde.

7 Now he proueth the other part which he propounded afore in the 4. verse. to wit, that Christ calleth whomesoeuer he listeth without anie difference, and this he confirmeth by a double testimonie.

✣ *Esay.28.16.*

k *To beleue in God, is to yeld & consent to God his promise of our saluation by Christ, and that not only in general, but when we know that the promises perteine to vs, whereupon riseth a sure trust.*

✣ *Ioel.2.32.*

8 True calling vpon the name of God is the testimonie of true faith, and true faith, of true vocation or calling, and true calling of true election. 9 That is true faith, which seeketh God in his worde, and that preached: according as God hath appointed in the Church. ∴ *Esay.52.7. Nahum.1.15.*

10 Where so euer faith is, there is also the word, but not contrariwise, wheresoeuer the word is, there is faith also: for manie refuse and reiect the word.

l *He speaketh this because of the Iewes.* * *Esay.53.1. Iohn.12.38.*

11 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimonie of our election.

m *By Gods commandement.*

12 An obiection: If calling be a testimonie of election, were not the Iewes called? why should I not graunt that, saith the Apostle, seing that there is no nation which hath not bene called: much lesse can I say, that ỹ Iewes were not called. ✣ *Psalme.19.*

19 [13] But

19 [13] But I demande, did not Israel know God? First Moses saith, ✣ I wil prouoke you to enuie by a [n] nation that is not *my* nation, and by a foolish nation I wil anger you.

[13] The defendour and mainteyner of the Iewes cause, goeth on stil to aske, whither ỹ Iewes also knew not God which called them. Esay saieth the Apostle, denieth it: and witnesseth that the Gospel was translated from them to the Gentiles, because the Iewes neglected it. And therewithal the Apostle teacheth, that that outward and vniuersal calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God is of it selfe of smal or no efficacie, vnlesse it be apprehended or laid holde on by faith, by the gift of God: otherwise by vnbeliefe it is made vnprofitable, and that by the only fault of man, who can pretend no ignorance. ✣*Deut.32.21.*

20 ✣ And Esaias is [o] bolde, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, [∴] Al the day long haue I stretched forth mine hande vnto a disobedient, and gainsaying people.

[n] *He calleth all prophane people, a nation that is no nation, as they are not said to liue but to die, which are appointed for euerlasting condemnation.* ✣*Esay.65.1.*

[o] *Speaketh without feare.* [∴] *Esay.65.2.*

CHAP XI.

[1] Lest the casting of of the Iewes should be limited according to the outward appearance, 4 He sheweth that Elias was in times past deceiued, 16 And that, seing they haue an holie roote, 17 Manie of them likewise shalbe holie. 18. 24 He exhorteth the Gentiles to be humble, 33 And crieth out, that Gods iudgements are vnsearchable.

1 I Demaunde then, [1] Hath God cast away his people? God forbid: for [2] I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

[1] Now the Apostle sheweth how this doctrine, is to be applied to others, abyding stil in his propounded case. Therefore he teacheth vs that al the Iewes in particular, are not cast away, and therefore we ought not to pronounce rashly of priuate persons, whither they be of the nomber of the elect or not.

[2] The first proofe: I am a Iewe, and yet elected, therefore we may and ought ful resolue vpon our election, as hath bene before said: but of an other mans we can not be so certainely resolued, and yet ours may cause vs to hope wel of others.

2 [a] God hath not cast away his people which [a] knew before. Knowe ye not what the Scripture saith of Elias, how he communeth with God against Israel, saying,

3 Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, & they seeke my life?

4 But what saith the aunswere of God to him? I haue [b] reserued vnto my self seuen thousande men, which haue not bowed the knee to [c] Baal.

5 Euen so then at this present time is there a remnant according to the [d] election of grace.

6 And if *it be* of grace, it is [e] no more of works: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the

3 The second proofe: Because that God is faithful in his league or couenant, although men be vnfaithful: So then seing that God hath said, that he wil be [5] God of his vnto a thousand generations, we must take hede, that we thinke not that the whole race and offspring is cast of, by reason of the vnbeliefe of a fewe, but rather that we hope wel of euerie

member of the Church, because of Gods league and couenant.

a Which he loued and chose from euerlasting.

4 The third proofe, taken from the answere that was made to Elias, euen then also when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and of them also good store and nomber. Whereupon this also is concluded, that we ought not rashly to pronounce of anie man as of a reprobate, seing that the Church is oftentimes brought to that state, that euen the most watchful and sharpe sighted pastours think it to be cleane extinct and put out.

[a] 1. King. 19. 10. [b] 1. King. 19. 18.

b He speaketh of remnants and reserued people which were chosen from euerlasting, and not of remnants that should be chosen afterward: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect. c Baal signifieth as much as Master or patron, or one in whose power an other is, which name the idolaters at this day giue their idoles naming them patrons and patronesses or Ladies. d The election of grace is, not whereby men chose grace, but whereby God chose vs of his grace and goodnes.

5 Although that al be not elect and chosen, yet let them that are elected remember that they are freely chosen: and let them that stubburnely refuse the grace and free mercie of God, impute it vnto them selues.

e This saying beateth downe flat to the ground all the doctrine of all kindes and maner of workes whereby our iustifiers of them selues do teache, that workes are either wholie or partly the cause of our iustification.

rest

f Looke Mar.3.5. 6 And yet this hardenes of heart commeth not but by gods iuſt decree and iudgement, and yet without fault, when as he ſo puniſheth the vnthankeful by taking from them al ſenſe and perceiuerance, and by doubling their darkenes, that the benefites of God which are offred vnto them, do redound to their iuſt deſtruction.

reſt haue bene f hardened.

8 6 According as it is written, ✣ God hath giuen them the ſpirit of g ſlomber: eyes that they h ſhould not ſee, and eares that they ſhould not heare vnto this day.

9 And Dauid ſaith, ✣ Let their table be made a ſnare, and a net, & a ſtumbling blocke, euen for a recompenſe vnto them.

10 Let their eyes be darkened that they ſee not, and bow downe their backe alwayes.

11 7 I demaund then, Haue they ſtumbled, that they ſhoulde fall? God forbid: but through their fal, ſaluatiõ *commeth* vnto the Gentiles, to prouoke them to followe them,

12 Wherefore if the fal of them *be* the k riches of the worlde, and the diminiſhing of them the riches of the Gentiles, how much more ſhal their l aboundance *be*?

13 8 For *in that* I ſpeake to you Gentiles, in as

✣ Eſay.6.9.and 29.10. Mat.13.14. Iohn.12.40. Act.28.26.

g A verie dead ſleepe which taketh away all ſenſe. h That is, eyes vnfit to ſee.

✣ Pſalme.69.23.

i As vnhappie birdes are intiſed to death by that which is their ſuſtenance, ſo did that onelie thing turne to the Iewes deſtruction, out of which they ſought life, to wit, the Law of God, for the prepoſterous zeale whereof they refuſed the Goſpell.

7 God appointed this caſting of of ỹ Iewes, that it might be an occaſion to call the Gentiles: and againe might turne this calling of the Gentiles, to be an occaſion to reſtore the Iewes, to wit, that they being enflamed and prouoked by emulation of the Gentiles, might them ſelues at length embrace the Goſpel. And hereby we may learne, that the ſeueritie of God ſerueth as wel to the ſetting forth of his glorie, as his mercie doeth, and alſo that God prepareth him ſelfe a way to mercie, by his ſeueritie: ſo that we ought not raſhly to diſpayre of anie man, nor proudly triumph ouer other men, but rather prouoke them to an holie emulation, that God may be glorified in them alſo.

k By riches, he meaneth the knowledge of the Goſpel to euerlaſting life: and by the worlde, all nations diſperſed through out the whole world. l Of the Iewes, when the whole nation without exception ſhall come to Chriſt.

8 He witneſſeth by his owne example that he goeth before al other in this behalf.

much

much as I am the Apostle of the Gentils, I [m] magnifie mine office,

14 *To trie* if by any meanes I might prouoke them of my flesh to followe them, and might saue some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shal* the receiuing *be*, [n] but life from the dead?

16 [9] For if the [o] first fruites *be* holy, so *is* the whole lumpe: and if the roote [p] be holy, so *are* the branches.

17 ✣ [10] And though some of the branches be broken of, and thou being a wild Oliue tree, wast graft in [q] for them, & made [r] partaker of the roote, and fatnes of the Oliue tree:

18 [r] Boast not thy selfe against the branches: & if thou boast thy selfe, thou beerest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken of, that I might be grafte in.

20 Well: through vnbeleefe they are broken of,

[m] *I make noble and famous.*

[n] *It shal come to passe that when the Iewes come to the Gospell, the world shall as it were quicken againe, and rise vp from death to life.*

9 The nation of the Iewes being considered in their stocke and roote, that is, in Abraham, is holie, although that manie of the branches be cut of. Therefore in

iudging of our brethren, we must not sticke in their vnworthines, to thinke that they are at once al cast of, but we ought to consider the roote of the couenant, and rather go backe to their Aunceters which were faithful that we may knowe that the blessing of the couenant resteth in some of their posteritie, as we also finde proofe hereof in our selues.

[o] *He alludeth to the first fruites of those loaues, by the offring whereof all the whole crop of corne was sanctified, and they might vse the rest of the yere following with good conscience.* p. *Abraham.* ✣ *Iere.11.16.*

10 There is no cause why the Gentiles which haue obteined mercie should triumph ouer the Iewes which contemne the grace of God, seing they are graffed into the Iewes aunceters. But let them rather take heede, that that also be not found in them which is worthely condemned in the Iewes. And hereof also this general doctrine may be gathered & taken, that we ought to be studious of Gods glorie euen in respect of our neighbours: so farre ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace. [q] *In place of those boughes which were broken of.* [r] *It is against the common course of husbandrie, that the barren iuyce of the grape is changed with the iuyce of the good tree.* [s] *We may reioyce in the Lord, but so, that we despise not the Iewes whome we ought rather to prouoke to that good fruite with vs.*

and

and thou ſtandeſt by faith: be not hie minded, but t feare.

21 For if God ſpared not the u naturall braunches, *take heede*, leſt he alſo ſpare not thee.

22 [19] Beholde therefore the x bountifulnes & ſeueritie of God: towarde them which haue fallen, ſeueritie: but toward thee, bountifulnes, if thou continue in *his* y bountifulnes: or els thou ſhalt alſo be cut of.

23 [20] And they alſo, if they abide not ſtil in vnbeleefe, ſhalbe graffed in: for God is able to graffe them in againe.

24 For if thou waſt cut out of the Oliue tree, which was wilde by z nature, & waſt graffed contrary to nature in a a right Oliue tree, how muche more ſhal they that are by nature, be graffed in their owne Oliue tree?

25 [21] For I would not, brethren, that ye ſhould

t *See that thou ſtand in awe of God modeſtly and carefully.*

u *He calleth them naturall, not becauſe they had any holines of nature, but becauſe they were borne of them whome the Lord ſet apart for him ſelfe, from other nations, by his league and couenant which he freely made with the.*

11 Seing the matter it ſelfe declareth that election commeth not by inheritance (although the fault be in men and not in God why the bleſſing of God is not perpetual) we muſt take good heede that that be not found in our ſelues, which we thinke blame worthie in others, for the election is ſure, but they that are truely elect and ingraffed, are not proude in them ſelues with contempt of other, but with due reuerence to God and loue towards their neighbour, runne to the marke which is ſet before them.

x *The tender and louing heart.* y *In that ſtate which God his bountifulnes hath aduanced thee vnto: and we muſt marke here, that he ſpeaketh not of the election of euerie priuate man which remaineth ſtedfaſt for euer, but of the election of the whole nation.*

12 Manie are now for a ſeaſon cut of, that is, are without the roote, which in their time ſhalbe graffed in: and againe there are a great ſort which after a ſort, and touching the outward ſhewe ſeeme to be ingraffed, which notwithſtanding through their owne fault afterward are cut of, and eleane caſt away: Which thing is eſpecially to be conſidered in nations and peoples, as in the Gentiles and Iewes.

z *Vnderſtand nature, not as it was firſt made, but as it was corrupted in Adam, and ſo derriued from him to his poſteritie.* a *Into the people of the Iewes, which God had ſanctified of his mere grace: and he ſpeaketh of the whole nation, not of euerie mans part.* 13 The blindnes of the Iewes is neither ſo vniuerſal that the Lord hath no elect in that nation, neither ſhal it be continual: for there ſhalbe a time wherein they alſo (as the Prophets haue forewarned) ſhal effectually embrace that, which they do now ſo ſtubburnely for the moſt part reiect and refuſe.

be

norant of this secret (least ye shoulde be arrogant in your [b] selues) that partely obstinacie is come to Israel, vntill the fulnes of the Gentiles be [c] come in.

26 And so all Israel shalbe saued, as it is written, ✣ The deliuerer shal come out of Sion, & shall turne away the vngodlines from Iacob.

27 And this is my couenant to them, ✣ When I shall take away their sinnes.

28 [14] As concerning the [d] Gospel, *they are* enemies for your sakes: but as touching the [e] electiō, they are beloued for the fathers sakes.

29 [15] For the giftes and calling of GOD are without repentance.

30 [16] For euen as ye in time past haue not beleued God, yet haue nowe obtayned mercy through their vnbelefe,

31 Euen so now haue they not beleued by the mercy *shewed* vnto you, that they also may obtaine mercy.

32 For God hath shut vp [f] al in vnbelefe, that he might haue mercy on all.

33 [17] O the deepenes of the riches, bothe of

b That you be not proude within your selues.

c Into the church.

✣ *Esai. 59. 20.*

✝ *Esai. 27. 9.*

14 Againe, that he may ioyne ȝ Iewes and Gentiles together as it were in one bodie, and especially may teache what duetie the Gentiles owe to the Iewes, he beateth this into their heads, that the nation of ȝ Iewes is not vtterly cast of without hope of recouerie.

d Forasmuch as they receiue it not.

e In that, that god respecteth not what they deserue, but what he promised to Abraham.

15 The reason or prose: Because the couenaunt made with that nation of late euerlasting, can not be frustrate and vaine. 16 An other reason: Because that although that they which are hardened are worthily punished, yet hath not this stubburnes of the Iewes so come to passe properly for an hatred to that natiō, but that an entrie might as it were be opened to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of this mercy which is shewed to the Gentiles, might them selues also be partakers of the same benefite, and so it might appeare that both Iewes & Gentiles are saued onely by the free mercy and grace of God, which could not haue bene so manifest, if at the beginning, God had brought al together into the Church, or if he had saued the nation of the Iewes without this interruption.

f Both Iewes and Gentiles.

17 The Apostle cryeth out as astonished with this wonderfull wisdome of God, which he teacheth vs ought to be religiously reuerenced, and not curiously and profanely to be searched beyond the compas of that that God hath reueyled vnto vs.

g The counsel that he holdeth in gouerning all things both generally and particularly.
h The order of his counsels and doings.
✣ Esai. 40. 13. Iob. 41. 2. 1. Cor. 2. 16.

the wisedome, and knowledge of God! howe vnsearcheable are his [g] iudgements, and his [h] wayes past finding out!

34 ✣ [18] For who hath knowen the minde of the Lord? or who was his counsellour?

35 Or who hath giuen vnto him [i] first, and he shalbe recompensed?

36 For of him, and through him, and for [k] him are all things: to him *be* glory for euer. Amen.

18 He bridleth three maner of wayes, the wicked boldnes of man: First because that God is aboue all, moste wise, and therefore it is very absurd, and playnly godlesse to measure him by our folly. Moreouer, because he is debter to no man, and therefore no man can complayne of iniurie done vnto him. Thirdly, because all things are made for his glorie, and therefore we must referre all things to his glorie, much lesse may we contend & debate the matter with him.

i This saying ouerthroweth the doctrine of foreseene workes and merites.
k To wit, for God, to whose glorie all things are referred, not onely things that are made, but especially his newe workes which he worketh in his elect.

CHAP. XII.

1 He exhorteth 2 to that worship which is acceptable to God. 9 To loue vnfeigned, 14. 20. euen towards our enemies.

1 I Beseche [1] you therefore brethrē, [2] by the mercies of God, that ye [b] giue vp your [c] bodies a [d] liuing sacrifice, holy, acceptable vnto God,

1 The fourth part of this Epistle, which after the finishing of the chiefe points of Christian doctrine consisteth in declaring of precepts of Christian life. And first of all he giueth generall precepts and grounds: the chiefest whereof is this, that euery man consecrate him selfe wholy to the spiritual seruice of God, and doe as it were sacrifice him selfe, trusting to the grace of God.

a By this preface he sheweth that Gods glory is the vtmost ende of all our doings.
b In times past the sacrifices were presented before the altar, but nowe the altar is euery where. *c Your selues: in tymes past, other bodyes then our owne, nowe our owne muste be offered.*
d In tyme past, dead sacrifices were offred, but nowe we must offer suche as haue the Spirit of life in them.

your [e] reasonable seruing of God.

2 And fashion not your selues lyke vnto this worlde, but be ye changed by the renewing of your [f] minde, that ye may ✣ proue what that good, and acceptable and perfect will of God is.

3 [g] For I [h] say through the grace that is giuen vnto me, to euery one that is among you, that no man [i] presume to vnderstand aboue that which is meete to vnderstand, but that he vnderstand according to [i] sobrietie, as God hath dealt to euery man the ✣ measure of [k] faith.

4 [l] For as we haue many members in one body, and all members haue not one office,

5 So we being many are one body in Christ, and euery one, one anothers members.

[e] *Spirituall.*

2 The second precept is this, That we take not other mens opinions or maners for a rule of life, but that we wholy renouncing this world, set before vs, as our marke, the will of God, as it is manifested and opened vnto vs in his worde.

[f] *VVhy then there is no place left, for reason, which the Heathen Philosophers place as a Queene in a Castle, nor for mans free will, which the popish scholemen dreame on, if the minde muste be renewed: Looke Ephes. 1.17. and 2.3. and 4.17. and Coloss. 1.21.*

✣ *Ephes. 5. vers. 17. 1. Thess. 4. vers. 3.*

3 Thirdly, he admonisheth vs very earnestly, that euery man keepe him selfe within the boundes of his vocation, and that euery man be wyse according to the measure of grace that GOD hathe gyuen hym.

[g] *I charge.* [h] *That he please not him selfe to much, as they doe, which persuade themselues they knowe more then in deede they doe.* [i] *We shalbe sobre, if we take not that vpon vs, which we haue not, and if we bragge not of that we haue.*

✣ *1. Cor. 12. 11. Ephes. 4. 7.*

[k] *By faith he meaneth the knowelege of GOD in Christ, and the gyftes which the holy Ghost powreth vpon the faithfull.*

4 There is a double reason of the precept goyng afore: the one is, because GOD hathe not committed euery thing to be done of euery man: and therefore, he doeth backewardly, and not onely vnprofitably, but also to the great disprofite of others, wearieth him selfe and others, whiche passeth the boundes of his vocation: the other is, for that this diuersitie and inequalitie of vocations and gyftes, redoundeth to our commoditie: seeing that the same is therefore instituted and oppointed, that wee shoulde be bounde one to another. Wherupon it followeth, that no man ought to be grieued thereat, seeing that the vse of euery priuate gyft is common.

4 1.Pet.4.10.

5 That which he spake before in general, he applyeth particularly to the holy functions, wherin men offend with greater daunger. And he deuideth thē into two sortes, to wit, into Prophetes, and Deacons: and againe he deuideth the Prophetes, into Doctours, and Pastours. And of Deacons he maketh three sortes: to wit, the one to be such as are (as it were) treasurers of ỹ church Cofers, whome he calleth properly Deacons: the other to be the Gouernours of Discipline, who are called Seniours or Elders: the thirde, to be such as properly serued in the helpe of the poore, of which sorte the company of widowes were.

6 4 [s]Seeing then that we haue giftes that are diuers, according to the grace that is giuen vnto vs, whether *we haue* prophesie, *let vs prophesie* according to the [l] proportion of faith.

7 Or an office, *let vs waite* on the office: or he that [m] teacheth, on teaching:

8 Or he that [n] exhorteth, on exhortation: he that [o] distributeth, *let him do it* [t] with simplicitie: he that [p] ruleth, with diligence: he that [q] sheweth mercy, with chearefulnes.

9 [6] *Let* loue *be* without dissimulation. * Abhorre that which is euill, and cleaue vnto that which is good.

10 * Be affectioned to loue one another with brotherly loue. In giuing honour, go one before another,

11 Not slouthfull to do seruice: feruent in spirit: [r] seruing the Lord,

12 [7] Reioycing in hope, pacient in tribulation,

l *That euery man obserue the measure of that which is reuealed vnto him.* m *Whose office is onely to expounde the Scriptures.* n *Who in other places is called the Pastour.* o *To wit, the almes, that he distribute them faithfully, and without respect of person.* t *Mat.6.2. 2.Cor.9.7.* p *The Elder of the Church.* q *They that are busied about tending on the poore, must do it with chearefulnes, lest they adde sorowe to sorowe.*

6 Now he commeth to the dueties of the second table, which he deriueth from charitie, which is as it were the founteyne of them all. And he describeth christian charitie by sincerite, hatred of euill, earnest studie of good things, good affection to helpe our neighbour, and whose finall ende is the glorie of God. * *Amos 5.15.* * *Ephe 4.2. 1.Pe.3.17.* r *This piece is well put in, for it maketh difference betwene Christian dueties, and Philosophicall dueties.*

7 He reckoneth vp diuers other vertues togither w their effectes, to wit, hope, pacience in tribulation, equanimitie, continuance in prayer, liberalitie towards the saintes, hospitalitie, moderation of mind, euen in helping our enemies, a self same feling w others as wel in aduersitie as prosperitie, modestie, endeuour to mainteine honest cōcord so nigh as we may w al me, which can not be extinguished by any mans iniuries.

4 conti-

continuing in prayer.

13 ✣ [f] Distributing vnto the [t] necessities of the Saintes: ∴ gyuing your selues to hospitalitie.

14 ✱ Blesse them which persecute you: blesse, I say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like affection one towardes another: ✣ be not hie minded: but make your selues equal to them of the [u] lower sorte: be not [x] wise in your selues.

17 ✱ Recompence to no man euill for euill: procure thinges honest in the sight of all men.

18 ✣ If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloued, ✣ auenge not your selues, but giue place vnto wrath: for it is written, ∴ Vengeance is mine: I will repay, saith the Lorde.

20 ✱ Therefore, if thine enemie hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape [y] coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with goodnes.

✣ 1. Pet. 5. 8.

✣ Luke. 18, 1. 1. Cor. 16. 1.

[f] A true rule of charitie, when we are no lesse touched with other mens wants, then with our owne, and hauing that feeling, helpe them as muche as we can.

[t] Not vppon pleasures and nedelesse dueties, but vppon necessarie vses.

∴ Heb. 13. 2. 1. Pet. 4. 13.

✱ Mat. 5. 44.

✣ Prouerb. 3. 7. Isa. 5. 11.

[u] There is nothing that doeth so much breake concord, as ambition, when as euery man lotheth a base estate, and seeketh ambitiously to be aloft.

[x] Be not puffed vp with opinion of your owne wisdom.

✱ Prouer. 20. 22. Mat. 5. 39. 2. Cor. 8. 11. 1. Pet. 3. 9. ✣ Hebr. 12. 14. ✣ Eccles. 28. Mat. 5. 39. ∴ Deut. 32. 35. Heb. 10. 30. ✱ Prouerb. 25. vers. 22.

[y] After this sort doeth Salomon paint out the wrath of God that hangeth ouer a man.

CHAP. XIII.

He willeth that we submit our selues to Magistrates: 8 To loue our neighbours. 12 To liue vprightly, 14 and to put on Christ.

1 LEt ✣ [1] euery [a] ſoule be ſubiect vnto the higher [2] powers: [3] for there is no power but of God: and the powers that be, are [b] ordeined of God.

✣ *Tit.3.1. 1.Pet.2.13.*

1 Nowe he ſheweth ſeuerally, what ſubiectes owe to their Magiſtrates, to wit, obedience: From which, he ſheweth that no man is free: and in ſuche ſorte, that it is not onely dewe to the higheſt Magiſtrate him ſelfe, but alſo euen to the baſeſt, which hath any office vnder him.

a Yea, though an Apoſtle, though an Euangeliſt, though a Prophet. Chriſoſtom. Therefore the tyrannie of the Pope ouer all kingdomes muſt downe to the grounde.

2 A reaſon taken of the nature of the thing it ſelfe: For to what purpoſe are they placed in higher degree, but that the inferiours ſhoulde be ſubiect vnto them? 3 An other argument of great force: Becauſe GOD is Authour of this order: ſo that ſuche as are rebelles, ought to knowe, that they make warre with God him ſelfe: wherefore they can not but purchaſe to them ſelues, great miſerie and calamitie.

b Be diſtributed, for ſome are greater, ſome ſmaller.

2 Whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receyue to them ſelues condemnation.

3 [4] For Magiſtrates are not to be feared *for* good workes, but *for* euill. [5] Wilt thou then be without feare of the power? do well: ſo ſhalt thou haue prayſe of the ſame.

4 For he is the miniſter of God for thy wealth, [6] but if thou doe euill, feare: for he beareth not the ſworde for nought: for he is the miniſter of God to [c] take vengeance on him that doeth euill.

5 [7] Wherefore ye muſte be ſubiect, not be-

4 The third argument taken from the ende wherefore they were made, which is moſt profitable: for that God by this meanes, preſerueth the good, and bridleth the wicked: by which wordes, the Magiſtrates them ſelues, are put in minde of that duetie which they owe to their ſubiectes.

5 An excellent way to beare this yoke, not onely without griefe, but alſo with great profite. 6 God hath armed the Magiſtrate euen with a reuenging ſworde.

c By whome God reuengeth the wicked.

7 The concluſion: we muſt obey the Magiſtrate, not only for feare of puniſhment, but much more becauſe (that although the Magiſtrate hath no power ouer the conſcience of man, yet ſeeing he is Gods miniſter) he can not be reſiſted by any good conſcience.

cauſe

cause of wrath only, but [d] also for conscience sake.

6 [a] For, for this cause ye pay also tribute: for they are Gods ministers, applying them selues for the same thing.

7 ✝ Giue to al men therefore their duetie: tribute to whom *ye owe* tribute: custome, to whom custome: feare, to whom [e] feare: honour, to whom *ye owe* [f] honour.

8 [g] Owe nothing to any man, but to loue one another: [10] for he that loueth another, hath fulfilled the [g] Law.

9 For this, ✝ Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there be any other commaundement, it is [h] briefly comprehended in this saying, [10] in this, ∴ Thou shalt loue thy neighbour as thy selfe.

10 Loue doth not euil to his neighbour: therfore is loue the ✳ fulfilling of the Lawe.

11 [11] And that, considering the season, that *it is* now time that we should arise from slepe: for now

d So farre as lawfully we may: for if vnlawfull things be commaunded vs, we must aunswere as Peter teacheth vs, It is better to obey God, then men.

8 He reckoneth vp ŷ chiefest things wher in consisteth the obedience of subiectes.

✝ *Mat.22.11.*

e Obedience, and that from the heart.

f Reuerēce, which (as reason is) we must giue to the Magistrate.

9 He sheweth howe very few iudgements neede to be executed, to wit, if we so order our life, as no man may iustly require any thing of vs, besides that onely, that we owe one to another, by the perpetual lawe of charitie.

10 He commendeth Charitie, as an abridgement of the whole Lawe.

g Hath not onely done one commaundement, but performed generally that which the Lawe commaundeth.

✳ *Exod.20. verſ.14. Deuter. 5. verſ.18.*

h For the whole Law commaundeth nothing els, but that we loue God and our neighbour. But seeing Paul speaketh here of the duties we owe one to another, we must restrayne this worde Lawe, to the seconde table.

∴ *Leuit.19.18. Mat.22.39. Mar.12.31. Galat.5.14. Iam.2.8.* ✳ *1.Timo.1.5.*

11 An amplification taken of the circumstance of the tyme: whiche also it selfe putteth vs in mynde of our duetie, seeing that this remayneth after that the darkenesse of ignorance and wicked affections by the knoweledge of Gods trueth be dryuen out of vs, that we order our lyfe according to that certayne and sure rule of all righteousenesse and honestie, beeing fully grounded vppon the vertue of the Spirite of CHRIST.

is our saluation nearer, then when we beleued it.

12 The night is past, and the day is [i] at hand, let vs therfore cast away the workes [k] of darknes, and let vs put on the armour of light,

13 So that we walke honestly, as in the day: not in ✤ gluttonie, and drunkennes, neither in chambering and wantonnes, nor in strife and enuying:

14 ✤ But [l] put ye on the Lorde IESVS CHRIST, and take no thought for the flesh, to *fulfill* the lustes of it.

i In other places we are said to be in the light, but yet so, that it appereth not as yet what we are, for as yet we see but as it were in the twye-light.

k That kinde of life, which they leade, that flee the light.

✤ *Luke.21.34.*

✝ *Galat.5.16. 1.Pet.2.11.*

l To put on Christ is to possesse Christ, to haue him in vs, and vs in him.

CHAP. XIIII.

1 He willeth that we so deale with the weake in faith, 15 that through our fault they be not offended. 10 And on the other side he commaundeth them not rashly to iudge of the stronger. 19 That within the bounds of edification 20 and charitie, 22 Christian libertie may consist.

1 Now he shewe-eth howe we ought to behaue our selues toward our brethren in matters and things indifferēt, offending in the vse of them, not of malice, or damnable superstition, but for lacke of knowledge of the benefite of Christ. And thus he teacheth, that they are to be instructed gently and paciently, and so ✤ we applie our selues to their ignorance in such matters, according to the rule of charitie.

1 HIm [1] that is weake in the faith, [2] receyue vnto you, *but* not for [b] controuersies of disputations.

2 [2] One [c] beleeueth that he may eate of all things: & another, which is weake, eateth herbes.

a Doe not for a matter or thing that is indifferent, & such as you may do or not do, shunne his companie, but take him to you. b To make him by your doubtful and uncertaine disputations goe away more in doubt then he came, or start backe with a troubled conscience.

2 He propoundeth for an example, the difference of meates, which some thought was necessarily to be obserued as a thing prescribed by the Lawe (not knowing that it was taken away) whereas on the contrarie side suche as had profited in the knoweledge of the Gospel, knewe wel that this scholemastership of the Lawe was abolished.

c Knoweth by faith.

[3] Let not him that eateth, despise him that eateth not: & let not him which eateth not, condemne him that eateth: for [4] God hath receiued him.

3 In such a matter, saith ỹ Apostle, let neither them which know their liberty, proudly despise their weake brother, neither let the vnlearned crabbedly or frowardly condēne that, ỹ they vnderstand not.

4 ✠ [5] Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, he shalbe established: for God is able to make him stande.

5 [6] This mā estemeth one day aboue another day, and another man counteth euery day a like, [7] let [d] euery man be fully persuaded in his minde.

6 [8] He that [e] obserueth the day, obserueth it to

4 The first reason: Because that

seing both he that eateth, and he that eateth not, is notwithstanding ỹ member of Christ, neither he which eateth not, can iustly be contemned, neither he which eateth be iustly condemned: Now the first proposition is declared in the sixth verse folowing. ✠ *Iam.4.12.* 5 Another reason which hangeth vpon the former: why the ruder and more vnlearned ought not to be condemned of the more skilfull, as men without hope of saluation: Because, saith the Apostle, he that is ignorant to day, may be indewed to morowe, with further knowledge, so that he also may stand sure: Therefore it belongeth to God, and not vnto man, to pronounce that sentence of condemnation.

6 Another example of the difference of dayes according to the Lawe.

7 He setteth against this contempt, and hastie or rashe iudgements, a continuall desire to profite, that the strong may be certainly persuaded of their libertie, of what maner and sort it is, and how they ought to vse it: and againe the weake may daily profite, lest either they abuse the gift of God, or these please them selues in their infirmitie.

d That he may say in his conscience, that he knoweth and is persuaded by Iesus Christ, ỹ nothing is vnclean of it self, and this persuasion must be grounded vpon ỹ word of god.

e A reason taken from the nature of indifferent thinges, which a man may with good conscience do, and omitte: for seeing that the difference of daies and meates was appointed by God, how could they which as yet vnderstod not the abrogating of the Law, and yet otherwyse acknowledged Christ as their Sauiour, with good conscience neglect that which they knew was cōmaunded of God? And on the contrary side, they that knew the benefite of Christ in this behalf, did ẅ good cōscience neither obserue days nor meates. Therefore saith ỹ Apostle ver. 10. Let not ỹ strong cōdemne ỹ weake for these thinges, seeing that the weake brethren are brethren notwithstanding. Now if any man woulde drawe this doctrine to these our times & ages, let him know that the Apostle speaketh of such thīgs indifferēt, as they which thought them not to be indifferent, had a ground in the Law, and were deceiued by simple ignorance, and not of malice, (for to such the Apostle yelded not, no not for a moment) nor superstition, but of a religious feare of God.

e Obserueth precisely.

the

the Lord: and he that obſerueth not the day, to the Lord he obſerueth it not. He that [s] eateth, eateth to the Lord: for he giueth God thankes: and he that eateth [h] not, eateth not to the Lord, and giueth God thankes.

7 [10] For none of vs liueth to [i] him ſelf, neither doeth any die to him ſelf.

8 For whether we liue, we liue vnto the Lord: or whether we die, we dye vnto the Lord: whether we liue therefore, or dye, we are the Lords.

9 For Chriſt therefore died and roſe againe, and reuiued, that he might be Lord both of the dead and the quicke.

10 [11] But why doeſt thou condemne thy brother? or why doeſt thou deſpiſe thy brother? ✣ for we ſhall all appeare before the iudgement ſeate of Chriſt.

11 For it is written, ✣ I [k] liue, ſaith the Lord, &

f God ſhall iudge whether he do well or no: And therefore you ſhould rather ſtriue about this, how euery one of you may be allowed of God, then to thinke vpon other mens domges.

g He that maketh no difference of meates.

9 So the Apoſtle ſheweth that he ſpeaketh of ỹ faithfull, both ſtrong & weake: But what if we haue to do with infidels? Then muſt we here take hede of two thinges, as alſo is declared in the epiſt. to the Cor. The one is, that we count not their ſuperſtitiō amongſt things indifferēt, as they did which ſate down to meate in Idols temples: the other is, that then alſo when the matter is indifferent (as to buy a thing offred to Idols, in the bochers ſhambles, and to eate it at home or in a priuate banquet) we wound not the conſcience of our weake brother.

h He that toucheth not meates which he taketh to be vncleane by the Lawe.

10 We muſt not ſticke ſaith he, in the meate it ſelf, but in the vſe of ỹ meate, ſo that he is iuſtly to be reprehended that liueth ſo, that he caſteth not his eyes vpon God. For both our life and our death is dedicated to him, and for this cauſe Chriſt hath properly died, & not ſimplie that we might eate this meate or that.

i Hath reſpect to him ſelf only, which the Hebrues vtter after this ſort, doeth well to his owne ſoule.

11 The concluſion: we muſt leaue to God his right, and therefore in matters, which according as the conſcience is affected, are either good or euil, the ſtrong muſt not deſpiſe their weake brethren, much leſſe condemne them. But this conſequent can not be taken of equal force in the cōtrary, to wit, ỹ the weake ſhould not iudge the ſtrong, becauſe the weake do not know, that they which do not obſerue a day, & eate, obſerue it not, to the Lord, & eate to ỹ Lord, as the ſtrong men know that the weake which obſerue a day and eate not, obſerue the daye to the Lord, and eate not to the Lord. ✣ *2. Cor. 1. 10.* ✣ *Eſa. 45. 23. Philip. 2. 10.*

k This is a forme of an othe, proper to God onely, for he and none but he liueth, and hath his being of him ſelfe.

euery

knee shall bowe to me, and all tongues shal confesse vnto God.

12 So then euery one of vs shal giue accounts of him self to God.

13 [12] Let vs not therefore iudge one another any more: but vse *your* iudgement rather in [m] this, that no man put an occasion to fal, or a stombling blocke before *his* brother.

14 [13] I knowe, and am persuaded through the [l] Lord Iesus, that there is nothing vncleane of it self: but vnto him that iudgeth any thing to be vncleane to him *it is* vncleane.

15 But if thy brother be grieued for the meat, now walkest thou not charitably: ✣[14] destroy not him with thy meate, for whom [15] Christ dyed.

16 [16] Cause not your commoditie to be euill spoken of.

17 [17] For the kingdome of God, is not meate

l Shall acknowledge me for God.

12 After that he hath concluded what is not to be done, he sheweth what is to be done: to wit, we must take hede that we do not vtterly cast downe with abusing our libertie our brother which is not yet strong.

m He rebuketh by the way, these malicious iudgers of others, which occupie their heads about nothing, but to finde fault with their brethrens life, where as they should rather bestowe their wittes vpon this, that they do not with their disdainefulnes either cast their brethren cleane downe, or giue them some offence.

13 The preuenting of an obiection: It is true that the scholemastership of ỹ Law is taken away by the benefite of Christ, to such as know it, but yet notwithstanding we haue to consider in the vse of this libertie, what is expedient, that we may haue regarde of our weake brother, seeing that our libertie is not lost thereby.

n By the Spirit of the Lorde Iesus, or by the Lord Iesus, who I am sure brake downe the wall at his comming. *o By nature.* ✣ *1.Cor.8.11.*

14 It is the part of a cruell minde to make more accompt of meate, then of our brothers saluation. Which thing they do, that presume to eate with the offence of any brother, and so giue him occasion to go back frō the Gospel.

15 Another argument: We must folowe Christes example: who was so farre from destroying the weake with meate, that he gaue his life for them.

16 Another argument: for that by this meanes the libertie of the Gospell is euill spoken of, as though it openeth the waye to attempte any thing whatsoeuer, and boldeneth vs to all thinges.

17 A generall reason, and the grounde of all the other argumentes. The kingdome of heauen consisteth not in these outwarde thinges, but in the iustice of righteousnes and peace, and comfort of the holy Ghost,

nor

nor drinke, but righteousnes, and peace, and ioye in the holy Ghost.

18 For whosoeuer in [p] these thinges serueth Christ, is acceptable vnto God, and is approued of men.

19 [18] Let vs then folow those things which concerne peace, & wherwith one may edifie another.

20 Destroy not the worke of God for meates sake: ✣ all things in dede are pure: but *it is* euil for the man which eateth with offence.

21 ✣ *It is* good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stombleth, or is offended, or made weake:

22 [19] Hast thou [q] faith? haue it with thy selfe before God: blessed is he that condemneth not him selfe in that thing which he [r] alloweth.

23 For he that [s] doubteth, is condemned if he eate, because *he eateth* not of faith: and whatsoeuer is not of faith, is sinne.

p *He that liueth peaceably, & doeth righteously through the holy Ghost.*

18 A general conclusion, the vse of this libertie, yea and our whole life, ought to be referred to the edifying of one another, in so much that we esteme y thing vnlawful by reason of the offece of our brother, which is of it selfe pure and lawfull.

✣ *Tit.1.15.*

✣ *2.Cor.8.13.*

19 He giueth a double warning in these matters, one, which perteineth to the strong, that he which hath obteined a sure knowledge of this libertie, kepe that treasure to the ende he may vse it wisely and profitably, as hath bene said: the other which respecteth the weake, that they do nothing rashely by other mens example & a wauering conscience, for that can not be done without sinne, wherevnto we are not perswaded by y worde of God, that he liketh and approueth it.

q *He shewed before, vers. 14. what he meaneth by faith, to wit, for a mā to be certain and out of doubt in matters and things indifferent.* r *Embraceth.* s *Reasoneth with him self.*

CHAP. XV.

1 The stronger must imploye their strength to strengthen the weake, 3 By Christes example, 7 VVho receiued 8 Not only the Iewes, 10 But also the Gentils. 15 The cause why he wrote this epistle.

1 Now y Apostle reasoneth generally of tollerating or bearing with the weake by all meanes, so farre forth as may be for their profite.

1 WE which are strong, ought to beare the infirmities of the weake, and not to [a] please our selues.

2 *Therefore* let euerie man please his neighbour

a *And despise others.*

in that that is [b] good to edification.

3 For Christ also would not please him selfe, but as it is written, ✣ The rebukes of them which rebuke thee, fell on me.

4 For whatsoeuer things are written [c] afore time, are writte for our learning, that we through patience, and comforte of the [d] Scriptures might haue hope.

5 Now the God of patience and consolation giue you that ye be ✣ like minded one towards an other, according to Christ Iesus,

6 That ye with one minde, & with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherfore receiue ye one another, as Christ also [e] receiued vs to the glorie of God.

8 Now I say, that Iesus Christ was a minister of the [f] circucision, for the [g] trueth of God, to confirme the promises *made* vnto the fathers.

9 [h] And let the Gētiles praise God, for *his* mer-

b For his profite and edification.

2 A confirmation taken of the exāple of Christ who suffred all things, to bring not onely the weake, but also his most cruell enemies, ouercōming them with pacience, to his Father.

✣ *Psal.69.10.*

3 The preuenting of an obiectiō: Such thīgs as are cited out of the examples of the ancientes, are propounded vnto vs to this end and purpose, that according to the exāple of our Fathers, we should in pacience & hope beare one with an other.

c By Moses and the Prophets. d The Scriptures are said to teathe and comfort, because God vseth them to teach and comfort his people withall.

4 We must take an example of patience, of God: that both the weake and the strong seruing God with a mutuall consent, may bring one an other to God, as Christ also receiued vs vnto him selfe, although we were neuer so vnworthy. ✣ *1.Cor.1.10.*

e He did not disdaine vs, but receiued vs of his owne accorde, to make vs partakers of Gods glorie.

5 An applying of the example of Christ to the Iewes, whom he vouchsafed this honor for ỹ promises which he made vnto their fathers, although they were neuer so vnworthy, that he executed the office of a Minister amongst them with marueilous patience: Therefore much lesse ought the Gentiles despise them for certaine faultes, whom ỹ Sonne of God so much esteemed.

f Of the circumcised Iewes, for as long as he liued, he neuer went out of their quarters.

g That God might be seene to be true.

6 An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodnes had regarde of, so that they are not to be contemned of the Iewes, as straungers.

cie, as

cie, as it is written, ✣ For this cause I will confesse thee among the Gētiles, & sing vnto thy Name.

10 And againe he saith, ✣ Reioyce, ye Gentiles with his people.

11 And againe, ⁘ Praise, the Lord, all ye Gentiles, and laude ye him, all people together.

12 And againe Esaias saith, ⁎ There shalbe a roote of Iesse, & he that shall rise to reigne ouer the Gentiles, in him shal the Gentiles trust.

13 ⁷ Now the God of [i] hope fill you with [k] all ioye, and peace in beleeuing, that ye may abound in hope through the power of the holy Ghost.

14 ⁸ And I my self also am persuaded of you, my brethren, that [l] ye also are full of goodnes, & filled with all knowledge, and are able to admonishe one another.

15 Neuertheless brethren, I haue somewhat boldly after a sorte written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be ☞ minister of Iesus Christ toward the Gētiles, ministring ☞ Gospel of God, that the [m] offring vp of the Gentiles, might be acceptable being sanctified by the holy Ghost.

17 I ⁹ haue therefore whereof I may reioyce in Christ Iesus in those thinges which *pertein to* God.

18 For I dare not speake of any thing, which [n] Christ hath not wrought by me, *to make* the Gētiles obedient in worde and dede,

✣ *Psal.18.50.*
h I wil openly professe, and set forth thy name.
✣ *Deut.32.43.*
⁘ *Psal.117.1.*
⁎ *Esa.11.10.*
7 He sealeth vp as it were all the former treatise with prayers, wishing all that to be giuē them of ☞ Lord, that he had cōmaunded them.
i In whom we hope
k Aboundantly & plentifully.
8 The conclusion of the Epistle, wherein he first excuseth him self, that he hath writtē somwhat at large vnto them, rather to warne them, then to teache them, and that of necessitie, by reason of his vocation, which bindeth him peculiarly to the Gentiles.
l Of your own accorde, and of your
selues. *m By the offering vp of the Gentiles, he meaneth the Gentiles thē selues, whom he offered to God as a sacrifice.*
9 He cōmendeth his Apostleship highly, by ☞ effectes, but yet so, ☞ moreouer & besides ☞ he speaketh all things truly, he giueth all ☞ glorie to God as the only author & doeth not properly respect him self, but this rather, that men might lesse doubt of ☞ trueth of the doctrine which he propounded vnto them.
n Christ was so with me in all things, and by all meanes, that if I would neuer so faine, I can not say, what he hath done by me to bring the Gentiles to obey the Gospel.

19 With the ° power of signes & wonders, by the power of the spirit of God: so that from Hieru salem, & round about vnto Illyricum, I haue caused to abounde the Gospell of Christ.

20 Yea, so I enforced my selfe to preache the Gospel, not where Christ was named, lest I should haue buylt on another mans foundation.

21 But as it is written, ✣ To whom he was not spoken of, they shall see *him*, and they that heard not, shall vnderstand *him*.

22 ✣ Therfore also I haue bene oft let to com vnto you:

23 But now seing I haue no more place in these quarters, and also haue ▾ bene desirous many yeres agone to come vnto you,

24 When I shal take my iourney into Spaine, I wil come to you: for I trust to see you in my iourney, & to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your *company*.

25 But nowe go I to Hierusalem, to ᵖ minister vnto the Saintes.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saintes which are at Hierusalem.

27 ᵘ For it hath pleased them, & their detters are they: ▾ for if the Gentiles be made partakers of their spiritual things, their duetie is also to ᵍ minister vnto them in carnal things.

28 When I haue therfore performed this, and haue ʳ sealed them this ˢ fruite, I wil passe by you

° *In the first place this word, 'Power,' signifieth the force and working of the wonders in pearcing mens mindes: and in the later it signifieth Gods mightie power which was the worker of those wonders.*

✣ *Esa. 52.15.*

✣ *Chap. 1.11.*

10 He writeth at large to the Romanes, and familiarly his singular good will towardes them, and the state of his affaires, but so, that he swarueth not a iote from the end of Apostolicall doctrine: for he declareth nothing but that which appertaineth to his office and is godly: and commending by a litle digression as it were the liberalitie of the churches of Macedonie, he prouoketh them modestly to followe their godly dede. ▾ *1. Thes. 1.17.*

ᵖ *Doing this duetie for the Saintes, to carie them that money wich was gathered for their vse.* 11 Almes are voluntarie, but yet such as we owe by the Law of charitie. ▾ *1. Cor. 6.11.* ᵍ *To serue their turnes.* ʳ *Performed it faithfully, and sealed it as it were with my ring.* ˢ *The money, which was gathered for the vse of the poore: which almes is very fitly called fruit.*

into

into Spaine.

29 [12] And I knowe when I come, that I shall come to you with aboundance of the blessing of the Gospell of Christ.

30 Also brethren I beseche you for our Lord Iesus Christes sake, and for the [t] loue of the spirit, that ye would striue with me by prayers to God for me.

31 That I may be deliuered from them which are disobedient in Iudea, & that my seruice which I haue to doe at Hierusalem, may be accepted of the Sainctes.

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace *be* with you all. Amen.

12 He promiseth them through ỹ blessing of God, not to come emptie vnto them: and requiriṅg of thē ỹ duety of prayers he sheweth what thing we ought chiefly to rest vpon in all difficulties and aduersities.

t *For that mutual coniunction, wherewith the holy Ghost hath tied our heartes and mindes together.*

CHAP. XVI.

1 He commendeth Phebe. 3 He sendeth greeting to many, 17 And warneth to beware of them which are the causes of diuision.

1 I [1] Commende vnto you Phebe our sister, which is a seruant of the Church of Cenchrea:

2 That ye receiue her in the [2] Lord, as it becometh Saintes, and that ye assist her in whatsoeuer busines she nedeth of your aide: for she hath giuen hospitalitie vnto many, and to me also.

3 Greete ✣ Priscilla, and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life laide downe their owne necke. Vnto whom not I onely giue thankes, but also all the Churches of the Gentiles)

1 Hauing made an ende of the whole disputation, he commeth now to familiar commendacions and salutations, and that to good consideration and purpose, to wit, that the Romanes might knowe, who are most to be honoured and made accompt of amongst them: and therefore he attributeth vnto euery of them peculiar & singular testimonies. 2 *For Christes sake, which is proper to the Christians, for the Heathen philosophers haue resemblances of the same vertues.* ✣ *Act. 18. 3.*

5 Like-

5 Likewise *greete* the [b] Church that is in their house. Salute my beloued Epenetus, which is the firstfruites of Achaia in Christ.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cousins & fellowe prisoners, which are notable among the Apostles, and were in [d] Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellowe helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus *friends.*

11 Salute Herodion my kinsman. Greete them which are of the *friends* of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which *vvomen* labour in the Lord. Salute the beloued Persis, which *vvoman* hath laboured muche in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, & his sister, and Olympas, and all the Saintes which are with them.

16 Salute one another with an ✣ holy [e] kisse. The Churches of Christ salute you.

17 ¶ [2] Now I beseech you brethren, [f] marke them diligently which cause diuision & offences, contrary to the doctrine which ye haue learned, & ✣ auoyde them.

b The companie of the faithful, for in so great a citie as that was, there were diuers companies.

c For he was the first of Achaia that beleeued in Christ: and this kinde of speache is an allusion to the ceremonies of the Law.

d Ingraffed by faith.

✣ *1.Cor.16.20. 2.Cor.13.12. 1.Pet.5.14.*

e He calleth that an holy kisse, which procedeth from an heart that is full of that holie loue: now this is to be referred to the maner vsed in those dayes.

2 As by namely describing them which were worthie of commendation, he sufficiently declared whome they ought to

leaue and follow, so doeth he now paint out vnto them whom they ought to take heede of, yet he nameth them not, for that it was not needeful.

f Warely and diligently, as though you should scoute out for your enemies in a watche tower. 2.Ioh.10.

18 For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their owne bellies, and with [g] faire ſpeache and flattering deceiue the hearts of the ſimple.

19 [3] For your obedience is come abroade among al: I am glad therefore of you: but yet I would haue you [h] wiſe, vnto that which is good, and [i] ſimple concerning euil.

20 [4] The God of peace ſhal treade Satan vnder your feete ſhortly. The grace of our Lord Ieſus Chriſt *be* with you.

21 ✣ [5] Timotheus my helper, and Lucius, and Iaſon, and Soſipater my kinſmen, ſalute you.

22 I Tertius, which [k] wrote out this epiſtle, ſalute you in the Lord.

23 Gaius mine hoſte, and of the whole church ſaluteth you. Eraſtus the ſteward of the citie ſaluteth you, and Quartus a brother.

24 [6] The grace of our Lord Ieſus Chriſt *be* with you al. Amen.

25 ✣ [7] To him now that is of power to eſtabliſh you according to my Goſpel, and preaching of Ieſus Chriſt, [l] by the reuelation of the miſterie, which was kept ſecret ſince the worlde began

g The word which he vſeth, ſignifyeth a promiſing which performeth nothing, & if thou heareſt anie ſuch, thou maieſt aſſure thy ſelfe that he that promiſeth thee is more carefull of thy matters, then of his owne.

3 Simplicitie muſt be ioyned with wiſdome.

h Furniſhed with the knowledge of the trueth and wiſdome, that you may embrace good things, and eſchewe euill, beware of the deceites and ſnares of falſe Prophets, and reſiſt them openly: and this place doeth plainely deſtroye the Papiſts faith of credit, whereas they maintein it to be ſufficient for one man to beleeue as another man beleeueth, without further knowledge or examination what the matter is, or what ground it hath: vſing their daily ſpeaches, we beleeue as our fathers beleeued, and we beleeue as the Church beleueth.

i As men that knowe no way to deceiue, much leſſe to deceiue in deede.

4 We muſt fight, with a certaine hope of victorie. ✣ *Act.16.1. Philip.2.19.*

5 He annexeth ſalutations, partly to retaine mutual friendſhip, and partly to the end that this epiſtle might be of ſome waight with the Romanes, hauing the confirmation of ſo manie as ſubſcribed vnto it.

k VVrote it as Paul vttered it.

6 Now taking his leaue of them this third time, he wiſheth that vnto them, whereupon dependeth all the force of ỹ former doctrine. ✣ *Ephe.3.20.*

7 He ſetteth forth the power and wiſdome of God with great thankes giuing, which eſpecially appeare in the Goſpel: and maketh mencion alſo of the calling of the Gentiles, to confirme the Romanes in the hope of this ſaluation. ∴ *Ephe.3.9. Coloſ.1.26. 2.Tim.1.10. Tit.1.2.*

l That ſecret and hidden thing, that is to ſay, the calling of the Gentiles.

26 (But now is opened, and [m] publiſhed among al nations by the Scriptures of the Prophets, at the commandement of the euerlaſting God for the obedience of faith)

27 To God, *I ſay*, onely wiſe, be praiſe through Ieſus Chriſt for euer. Amen.

[m] *Offred and exhibited to all nations to be knowen.*

Written to the Romanes from Corinthus *and ſent* by Phebe, ſeruant of the Church, which is at Cenchrea.

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 after the ſalutation, 10 VVhich in effect is an exhortation, 11 He reprehendeth the Corinthians ſectes and deuiſions, 17 And calleth them from pride to humilitie: 20 For, ouerthrowing all worldly wiſdome, 23 25 He aduanceth only the preaching of the croſſe.

1 PAVL called *to be* an [2] Apoſtle of IESVS CHRIST, through the wil of God, and *our* brother [3] Soſthenes,

1 The inſcriptiõ of the epiſtle, wherin he chiefly goeth about to procure the good wil of the Corinthians towards him, yet notwithſtanding ſo, that alwayes he letteth them to wit, that he is the ſeruant of God and not of men. 2 If he be an Apoſtle then he muſt be heard, although he ſometimes reprehend them ſharpely, ſeing he hath not his owne cauſe in hand, but is a meſſenger that bringeth ỹ cõmandements of Chriſt. 3 He ioyneth Soſthenes with him ſelf, that this doctrine might be cõfirmed by two witneſſes.

4 It is a Church of God, although it hath great faultes in it, so that it obey them which admoniſh it.
✣ *Act.15.9. 1.Theſſ.4.7.*

2 [4] Vnto the Church of God which is at Corinthus, to them that are ✣ [5] ſanctified in [a] Chriſt Ieſus, & Saintes by [b] calling, ∵ with al that [c] calon the Name of our Lord Ieſus Chriſt in euery place, both their *Lord*, and ours:

3 [6] Grace *be* with you, & peace from God our Father, and *from* the Lord Ieſus Chriſt.

4 [7] I thanke my God alwayes on your behalf for the grace of God, which is giuen you in Ieſus Chriſt,

5 That in all thinges ye are made riche in him, [8] in [d] al kinde of ſpeache, and in al knowledge:

6 [9] As the teſtimonie of Ieſus Chriſt hath bene [e] confirmed in you:

7 So that ye are not deſtitute of anie gifte:

5 A true definition of the Catholique Church, which is one.
a The Father ſanctifieth vs, that is to ſay, ſeparateth vs from the wicked, in giuing vs, to his Sonne, that he may be in vs and we in him. ✣ *Rom.1.7. Ephe.1.1. Coloſſ.1.22. 1.Tim.1.9. Tit.2.3.*
b VVhome God of his gracious goodnes and mere loue hath ſeparated for him ſelf: or whome God hath called to holines: the firſt of theſe two expoſitions, sheweth from whence our ſanctification commeth, and the ſecond sheweth the end whereunto it tendeth. ∵ *2.Tim.1.22.* *c He is ſaid properly to call on God, who cryeth vnto the Lord when he is in danger, and craueth helpe at his hands: and by the figure Synechdoche it is taken for all the ſeruice of God: and therfore to call vpon Chriſtes name, is to acknowledge and take him for verie God.*

6 The foundation and the life of the Church is Chriſt Ieſus giuen of the Father. 7 Going about to condemne manie vices, he beginneth with a true commendation of their vertues, leaſt he might ſeeme after, to deſcend to chiding, being moued with malice or enuie: yet ſo, that he referreth all to God as the authour of them, and that in Chriſt, that the Corinthians might be more aſhamed to prophane and abuſe the holie giftes of God. 8 He toucheth that by name, which they moſt abuſed.

d Seing that whiles we liue here, we knowe but in part, and prophecie in part, this worde (All) muſt be reſtrayned to the preſent ſtate of the faithfull: but by, Speache, he meaneth not a vaine kinde of babling, but the gift of holie eloquence, which the Corinthians abuſed.

9 He ſheweth that the true vſe of theſe giftes conſiſteth herein, that the mightie power of Chriſt might thereby be ſet forth in them, that hereafter it might euidently appeare, how wickedly they abuſed them to glorie and ambition.

e By theſe excellent giftes of the holie Ghoſt.

✣ [10] waytyng

† [10] wayting for the [f] appearing of our Lord Ie- † *Tit.2.11. Philip.3.20.*
sus Christ.

8 † [11] Who shal also confirme you vnto the end, that ye may be [g] blameless in the day of our Lord Iesus Christ.

9 : God is [h] faithful, by whome ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 † [12] Now I beseche you, brethren, by the Name of our Lord Iesus Christ, that [13] ye al speak one thing, and that there be no dissentions among you: but be ye [i] knit together in one mind, and in one iudgement.

11 [14] For it hath bene declared vnto me, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.

10 He saieth by the way, that there is no cause why thei should please them selues so much in those giftes which they had receiued, seing that those were nothing in comparison of them which are to be looked for.

f He speaketh of the last comming of Christ.

† *1.Thes.3.13. and 5.23.*

11 He testifieth that he hopeth wel of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithal sheweth, that as wel the beginning as the accomplishing of our saluation, in onely the worke of God.

g He calleth them blameless, not whome men neuer found fault with, but with whom no man can iustly finde faulte, that is to say, them which are in Christ Iesus, in whom there is no condemnation. See Luke.1.6. : 1.Thes.5.24. h True and constant, who doth not onely call vs, but giueth vs the gift of perseuerance also.

12 Hauing made an end of the preface, he commeth to the matter it self, beginning with a most graue obtestation, as though they shoulde heare Christ himselfe speaking and not Paul. 13 The first part of this epistle, wherein his purpose is, to call back the Corinthians to brotherly concord, and to take away al occasion of discord. So then this first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent together in doctrine, do yet separate them selues one frō another.

i Knit together, as a bodie that consisteth of all his partes fitly knit together.

14 He beginneth his reprehension and chiding, by taking away of an obiection: for that he vnderstode by good witnesses, that there were manie factions among them. And therewithall he openeth the cause of dissentions, because that some did hang on one doctour, some on another, and some were so addicted to them selues, that they neglected al doctours and teachers, calling them selues the disciples of Christ onely, shutting forth their teachers.

k The matter I would say to you is this.

12 Now [k] this I say, that euery one of you saith, I am Paules, and I am ✣ Apollos, & I am Cephas, and I am Christs.

13 [15] Is Christ deuided? was [16] Paul crucified for you? eyther were ye [17] baptized into the name of Paul?

14 [18] I thanke God, that I baptized none of you, but ✣ Crispus, and Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also the housholde of Stephanas: furthermore knowe I not, whether I baptized any other.

17 [19] For Christ sent me not to baptize, but to

✣ Act. 18. 24.

15 The first reason why schismes ought to be eschewed, because Christ semeth by that meanes to be deuided and torne in pieces, who can not be the head of two diuers & disagreing bodies, being him selfe one.

16 An other reason: Because they cannot without great iniurie to God, so hang of men as of Christ: which thing no doubte they do, which allowe whatsoeuer some man speaketh, euen for his persons sake: as these men allowed one selfe same Gospel being vttred of one man, and did lothe it being vttred of an other man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name, not onely to grieue no man, but also to shewe that he pleadeth not his owne cause.

17 The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the name of the Father and the holie Ghost. Therefore although a man do not fall from the doctrine of Christ, yet if he hang vpon some certaine teachers, and despise others, he forsaketh Christ: for if he holde Christ his onely master, he would heare him, teaching by whom soeuer.

18 He protesteth that he speaketh so much the more boldely of these things, because that through Gods prouidence, he is voyde of al suspicion of chalenging disciples vnto him selfe and taking them from others. Whereby we may vnderstand, that not the scholers onely but the teachers also are here reprehended, which gathered them selues flockes apart.

✣ Act. 18. 8.

19 The taking away of an obiection: that he gaue not him selfe to baptise manie amongst them: not for the contempt of Baptisme, but because he was chiefely occupied in deliuering the doctrine, and committed them that receiued his doctrine to others to be baptized, wherof he had store. And so he declared sufficiently how farre he was from al ambition, whereas on the otherside, they whome he reprehendeth, as though they gathered disciples to them selues and not vnto Christ, bragged most ambitiously of nombers, which they had baptized.

preache

preache the Gospel, [20] not with ✣ [l] wisdome of words, lest the [21] crosse of Christ should be made of none effect.

18 For that [m] preaching of ✣ crosse is to them that perish, foolishnes: but vnto vs, which are saued, it is the ✣ [n] power of God.

19 [22] For it is written, I ∴ wil destroy the wisdome of the wise, and wil cast away the vnderstanding of the prudent.

20 Where is the wise? where is the ° Scribe?

20 Now he turneth him selfe to the doctours them selues, which pleased them selues in braue and ambicious eloquence, to the end that they might drawe more disciples after thē. He confesseth plainely that he

was vnlike vnto them, opposing grauely as it became an Apostle, his example, against their peruerse iudgements: So that this is an other place of this epistle, touching the obseruing of a godly simplicitie both in wordes and sentences inteaching of the Gospel. ✣ *Chap.2.13. 2.Pet.1.16.*

l With eloquence: which Paul calleth of from him not onely as not necessarie, but also as flat contrarie to the office of his Apostleship: and yet had Paul his kinde of eloquence, but it was heauenlie, not of man, and voyde of painted wordes.

21 The reason why he vsed not the pompe of words, and painted speache: because it was Gods wil to bring the worlde to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God him selfe without the art of man. Therefore as saluation is set forth vnto vs in the Gospel, by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would haue the maner of the preaching of the crosse, most different from those meanes, with which men do vse to drawe and intise other, either to heare or beleeue: therfore it pleased him by a certaine kind of most wise folie, to triumph ouer the most foolishe wisdome of the worlde, as he had sayed before by Esay, that he woulde. And hereby we may gather, that both those doctours which were puffed vp with ambicious eloquence and also their hearers, strayed farre away from the end and marke of their vocation.

m The preaching of Christ crucified, or the kinde of speache which we vse.

✣ *Rom.1.16.* *n It is that wherein he declareth his merueilous power in sauing his elect, which would not so euidently appeare, if it hanged vpon anie helpe of man, for so, man might attribute that to him selfe, which is proper onelie to the crosse of Christ.*

22 The Apostle proueth, that this ought not onely not to seme strange, seing that it was foretold so long before, but declareth further, that God is wont to punish the pride of the worlde in such sort, which so pleaseth it selfe in it owne wisdome: and therefore that that is vaine, yea a thing of nothing, and such as God reiecteth as vnprofitable, which they so carefully laboured for and made so great accompt of. ∴ *Esa.29.14.*

o Where art thou, O thou learned fellowe, and thou that spendest thy dayes in turning thy bookes?

p Thou that ſpendeſt al thy time in ſeeking out the ſecret things of this worlde, and in expounding all harde queſtions: and thus triumpheth he againſt all the men of this world, for there was not one of them that could ſo much as dreame vpon this ſecret and hidden miſterie.

where is the q diſputer of this worlde? hath not God made the wiſdome of this worlde fooliſhnes?

21 23 For ſeing the q world by wiſdome knewe not God in the r wiſdome of God, 24 it pleaſed God by the r fooliſhnes of preaching to ſaue the that beleeue:

22 ✣ 25 Seing alſo that the Iewes require a ſigne, and the Grecians ſeeke after wiſdome.

23 But we preach Chriſt crucified: vnto the Iewes, euen a ſtumbling blocke, and vnto the Grecians, fooliſhnes:

24 But vnto them which are called, both of the Iewes & Grecians we preach Chriſt, the power of GOD, and the wiſdome of God.

23 He ſheweth that the pride of men was worthely puniſhed

of God, becauſe they would not beholde God as meete was they ſhould, in the moſt cleare glaſſe of the wiſdome of the worlde, which is the workemanſhip of the world.

q By the world he meaneth all men which are not borne a new, but remaine as they were, when they were firſt borne. r In the workemanship of this world, which hath the marueilous wiſdome of God ingraued in it, ſo that euerie man may beholde it.

24 The goodnes of God is wonderful, for while he goeth about to puniſh the pride of the worlde, he is verie prouident and careful for the ſaluation of it, and teacheth men to become foles, that they may be wiſe to God.

ſ So he calleth the preaching of the Goſpell as the enemies ſuppoſed it: but in the meane ſeaſon he taunteth them verie sharpely, who had rather charge God with folie, then acknowledge their owne, and craue pardon for it. ✣ *Mat.12.38.*

25 A declaration of that which he ſaide: that the preaching of the Goſpel, is fooliſhe. It is fooliſhe ſayth he, to them whome God hath not indewed with newe light, that is to ſay, to all men, being conſidered in them ſelues: for the Iewes require miracles, and the Grecians arguments which they may comprehend by their wit and wiſdome: and therefore they do not onely not beleeue the Goſpel, but alſo they mocke at it. Notwithſtanding in this fooliſhe preaching, there is the great vertue and wiſdome of God, but ſuch as thoſe only which are called do perceiue: God ſhewing moſt plainely, that euen then when mad mē thinke him moſt fooliſhe, he is farre wiſer then they are: and that he ſurmounteth al their might and power, when he vſeth moſt vile and abiect things, as it hath appeared in the fruite of the preaching of the Goſpel.

25 For

25 For the fooliſhnes of God is wiſer then men, and the weakenes of God is ſtronger then men.

26 [26] For brethren, you ſee your [t] calling, how that not many wiſe men [u] after the fleſh, not many mightie, not many noble *are called.*

27 But God hath choſen the fooliſh things of the worlde to confounde the wiſe, and God hath choſen the weake things of the worlde, to confounde the mightie things.

28 And vile things of the worlde and things which are deſpiſed, hath God choſen, and things which [x] are not, to bring to [y] naught things that are,

29 That no [z] fleſh ſhoulde reioyce in his preſence.

30 But ye are [a] of him in Chriſt Ieſus, [27] who of God is made vnto vs wiſdome and righteouſ-

26 A confirmation taken of thoſe thinges which came to paſſe at Corinthe, where the Churche eſpecially cõſiſted of the baſeſt & cõmon people, in ſo much that the philoſophers of Greece were driuen to ſhame, whẽ they ſawe, that they could doe nothing with their wiſdome and eloquence, in compariſon of the Apoſtles, whome notwithſtanding they called Idiots and vnlearned. And herewithall doeth he beate downe their pride: for God did not preferre them before thoſe noble and wiſe men becauſe they ſhoulde be prowde, but that they might be conſtrayned euen whither they willed or not, to reioyce in the Lord, by whoſe mercie although they were the moſt abiects of all, they had obteyned in Chriſt, both this wiſdome, and all thinges neceſſary to ſaluation.

t *What way the Lord hath taken in calling you.*

u *After that kinde of wiſdome which men make accompte of, as though there were none els: who becauſe they are carnal, knowe not ſpiritual wiſdome.*

x *Which in mans iudgement are almoſt nothing.*

y *To ſhewe that they are vayne and vnprofitable, and nothing worthe. See Rom. 3. 31.*

z *Fleſh, is oft as we ſee, taken for the whole man: and he vſeth this word Flesh, very fitly, to ſet the weake and miſerable condition of man, and the maieſtie of God, one againſt the other.*

a *Whome he caſt downe before, now he lifteth vp, yea higher then all men: yet ſo, that he ſheweth them that all their worthines is without them ſelues, that is, ſtandeth in Chriſt, and that of God.*

27 He teacheth that eſpecially and aboue all thinges, the Goſpell ought not to be contemned, ſeing it conteyneth the chiefeſt thinges that are to be deſired, to wit, true wiſdome, the true way to obteyne righteouſnes, the true way to liue honeſtly and godly, the true deliuerance from all miſeries and calamities.

nes

nes, and ſanctification, and redemption,

✣ *Ierem.9.24. 2.Corint.10.17.* 31 That, according as it is writte, ✣ [b]He that reioyceth, let him reioyce in the Lord.

b Let him yeld all to God and giue him thankes: and ſo by this place is mans free will beaten downe, which the Papiſts ſo dreame of.

CHAP. II.

1 He ſetteth downe a platforme of his preaching, 4 which was baſe in reſpect of mans wiſdom, 7. 13 but noble in reſpect of the ſpirituall power and efficacie, 14 and ſo concludeth that fleſh and blood cannot rightly iudge thereof.

1 He returneth to the 17. verſe of the former chap. that is to ſay, to his owne example: confeſſing that he vſed not amõgeſt them either excellencie of wordes, or entyſing ſpeache of mens wiſdome, but with great ſimplicitie of ſpeache both knewe and preached Ieſus Chriſt crucified, humble and abiect, as touching the fleſh.

1 AND [1] I, brethren, when I came to you, came not with ✣ excellencie of wordes, or of wiſdome, ſhewing vnto you the [a] teſtimonie of God.

2 For I [b] eſtemed not to knowe any thing among you, ſaue Ieſus Chriſt, and him crucified.

3 ∴ And I was among you in [c] weakenes, and in feare, and in much trembling.

4 Neither *ſtode* my worde, and my preaching in the ✣ entiſing ſpeach of mans wiſdome, [2] but in plaine [d] euidence of the Spirit & of power,

5 [3] That your faith ſhoulde not be in the wiſdome

✣ *Chap.1.17. a The Goſpel. b I purpoſed not to profeſſe any other knowledge but the knowledge of Chriſt and him crucified.* ∴ *Act.18.1. c He ſetteth weakenes againſt excellencie of wordes, and therefore ioyneth with it feare and trembling, which are the companyons of true modeſtie, not ſuche feare and trembling as terrifie the conſcience, but ſuch as are contrarie to vanitie and pride.* ✣ *Chap.1.17. 2.Pet.1.16.*

2 He turneth that now to the commendacion of his miniſterie, which he had graunted to his aduerſaries: for his vertue and power which they knewe wel enough was ſo much the more excellent, becauſe it had no worldly helpe ioyned with it.

d By plaine euidence he meaneth ſuch a proffe, as is made by certaine and neceſſarie reaſons.

3 And he telleth the Corinthians, that he did it for their great profite, becauſe they might thereby knowe manifeſtly, that the Goſpel was from heauen. Therefore he priuely rebuketh them, becauſe that in ſeking vaine oſtentation, they willingly depriued them ſelues of the greateſt healpe of their faith.

dome

dome of men, but in the power of God.

6 [4] And we speake wisdom among them that are [e] perfect: not the wisdome of this worlde, neither of the [f] princes of this world, which come to naught.

4 An other argument taken of the nature of the thing, that is, of the Gospel, which is true wisdome, but knowen to them only which are desirous of perfection: & is vnsauery to them which otherwise excelle in the world, but yet vainely and fraylly.

7 [5] But we speake the wisdome of God in a [g] misterie, *euen* the hid *wisdome*, [6] which God had determined before the worlde, vnto our glorie.

8 [7] Which none of the princes of this world hath knowen: for had they knowen it, they would not haue crucified the [h] Lord of glorie.

9 [8] But as it is written, ✣ The things which eye hath not seene, neither eare hath heard, neither came into [i] mans heart, *are*, which God hath prepared for them that loue him.

e Those are called perfect here, not which had gotten perfection already, but such as tend to it, as Philip. 3. 15. So that perfect is set against weake.

f They that are wiser, richer, or mightier, then other men are.

g He sheweth the cause why this wisdome can not be perceiued of those excellent wordly wittes: to wit, because in deede it is so deepe that they can not attaine vnto it.

h Which men could not so much as dreame of.

6 He taketh away an obiection: Yf it be so hard, when and how is it knowen? God sayeth he, determined with him self from the beginning, that which his purpose was to bring forth at this time out of his secrets, for the saluation of men.

7 He taketh away an other obiection: why then, how commeth it to passe, that this wisdome was so reiected of men of highest authoritie, that they crucified Christ him self? Paul answereth: because they knewe not Christ such as he was.

h That might ie God, ful of true maiestie and glorie: Now this place hath in it a most euident proofe of the Diuinitie of Christ, and of his ioyning of the two natures in one, which hath this in it, that that which is propre to the manhoode alone, is vouched of the Godheade ioyned with the manhoode: which kinde of speache, is called of the old fathers, a making common of thinges belonging to some one, with other to whome they do not belong.

8 An other obiection: But how could it be that those wittie men could not perceyue this wisdome? Paul answereth: because we preache those thinges which passe all mans vnderstanding.

✣ *Esay. 64. 4.* *i Man can not so much as thinke of them, much lesse conceiue them with his senses.*

10 [9] But

9 A question: If it surmount the capacitie of men, how can it be vnderstoode of any man, or how can you declare and preache it? by a peculiar lightnyng by Gods Spirit, wherewith whosoeuer is inspired, he can enter euen to the very secrets of God.

10 [9] But God hath reueiled *them* vnto vs by his Spirit: for the Spirit [k] searcheth all things, yea, the deepe things of God.

11 [10] For what man knoweth the things of a man, saue the [l] spirit of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now we haue receiued not the [m] spirit of the worlde, but the Spirit, which is of God, [11] that we might [n] knowe the things that are geuen to vs of God.

13 [12] Which things also we speake, not in the ✤ words which mans wisdome teacheth, but which the holy Ghost teacheth, [o] comparing spirituall things with spirituall things.

k There is nothing so secret and hidden in God, but the Spirit of God pearceth into it.

10 He setteth that forth by a similitude, which he spake of the inspiration of the Spirit. As the force of mans wit searcheth out thinges pertayning to man, so doeth our minde by that power of the holy Ghost, vnderstand heauenly thinges.

l The minde of man which is indewed with the ablenes to vnderstand and iudge.

m The Spirit which we haue receiued, doeth not teache vs thinges of this world, but lifteth vs vp to God: and this place teacheth vs against the Papistes, what fayth is, from whence it commeth, and what force it is of.

11 That which he spake generally, he restraineth now to those thinges which God hath opened vnto vs of our saluation in Christ: lest that any man should separate the Spirit from the preaching of the worde & Christ: or shoulde thinke that those fantastical men are gouerned by the Spirit of God, which wandring besides the worde, thrust vpon vs their vaine imaginations for the secrets of God.

n This worde (knowe) *is taken here in his propre sence, for true knowledge which the Spirit of God worketh in vs.*

12 Now he returneth to his purpose, and concludeth the argument which he begonne vers. 6. and it is thus: The wordes must be applyed to the matter, and the matter must be set forth with wordes which are mete and conuenient for it: now this wisdome is spiritual and not of man, and therefore it must me deliuered by a spirituall kinde of teaching and not by entysing wordes of mans eloquence, that the simple and yet wonderful maiestie of the holy Ghost may therein appeare.

✤ *Chap. 1. 17. 2. Pet. 1. 16.*

o Applying the wordes vnto the matter, to wit, that as we teache spirituall things, so must our kinde of teaching be spiritus.

14 [13] But

14 [13] But the [p] naturall man perceiueth not the things of the Spirit of God: for they are fooliſhnes vnto him: neither can he knowe *them*, becauſe they are [q] ſpiritually diſcerned.

15 [14] But he that is ſpirituall [r] diſcerneth all things: yet [15] he him ſelf is iudged of [ſ] no man.

16 ✣ [16] For who hath knowen the minde of the Lord, that he might [t] inſtruct him? But we haue the [u] minde of Chriſt.

13 Againe he preueteth an offence or ſtumbling blocke: How commeth it to paſſe that ſo fewe allowe theſe thinges? This is not to be marueiled at, ſayeth the Apoſtle, ſeing that men in their natural powers (as they terme them) are not indewed with that facultie whereby ſpirituall thinges are diſcerned (which facultie commeth another waye) and therefore they accompte ſpiritual wiſdome as foly: and it is as if he ſhould ſay, it is no maruaile that blinde men can not iudge of colours, ſeing that they lacke the light of their eyes, and therefore light is to them as darkenes.

p *The man that hath no further light of vnderſtanding, then that which he brought with him euen from his mothers wombe, as Iude defineth it, Iud. 19.*

q *By the vertue of the holy Ghoſt.*

14 He amplifieth the matter by contraries.

r *Vnderſtandeth and diſcerneth.*

15 The wiſdome of the fleſhe, ſayeth Paul, determineth nothing certainly no not in it owne affaires, much leſſe can it diſcerne ſtraunge, that is, ſpiritual thinges. But the Spirit of God wherewith ſpirituall men are indewed, can be deceiued by no meanes, and therefore be reproued of no man.

ſ *Of no man: for when the Prophetes are iudged of the Prophetes, it is the Spirit that iudgeth and not the man.* ✣ *Eſa. 40. 13. Rom. 11. 34.*

16 A reaſon of the former ſaying: for he is called ſpiritual, which hath learned that by the vertue of the Spirit, which Chriſt hath taught vs. Now if that which we haue learned of that Maſter, could be reproued of any man, he muſt nedes be wyſer then God: whereupon it foloweth, that they are not only foliſh, but alſo wicked which thinke that they can deuiſe ſome thing that is either more perfect, or that they can teache the wiſdome of God a better way then they knewe or tawght, which vndoubtedly were indued with Gods ſpirite.

t *Lay his head to his, and teach him what he ſhould doe.*

u *We are indued with the ſpirit of Chriſt, who openeth vnto vs thoſe ſecrets, which by all other meanes are vnſearcheable, and alſo all trueth whatſoeuer.*

CHAP. III.

1 *He yeldeth a reaſon why he preached ſmall matters vnto them,* 4 *He ſheweth how they ought to eſteme of miniſters:* 6 *The miniſters*

ministers office, 10 A true forme of edifying. 16 He warneth the Corinthians, that they be not drawne away to prophane thinges, 18 through the proude wisdome of the flesh.

1 Hauing declared the worthines of heauēly wisdome, and of the Gospel, & hauing generally condēned the blindenes of mās minde, now at lengthe he applieth it particularly to the Corinthians, calling thē carnal, that is, such in whom as yet, the flesh preuaileth against the Spirit.

1 AND [1] I could not speake vnto you, brethren, as vnto spiritual men, but as vnto [a] carnall, *euen* as vnto babes in Christ.

2 I gaue you milke to drinke, & not [b] meate: for ye were not yet [c] able *to beare it*, neither yet now are ye able.

3 For ye are yet carnall: for where as *there is* amonge you enuying, and strife, and diuisions, are ye not carnal, and walke as [d] men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnal?

5 [2] Who is Paul then? and who is Apollos, but the ministers by whome ye beleeued, and as the Lord gaue to euery man?

And he bringeth a double testimonie of it: first, for that he had proued them to be such, in so much that he dealt with them no otherwise then with ignorant men, and such as are almost babes in the doctrine of godlines, and secondly, because they shewed in deede by these dissentions, which sprang vp by reason of the ignorance of the vertue of the Spirit, and heauenly wisdome, that they had profited very litle or nothing.

a He calleth them carnal, which are as yet ignorant, and therefore to expresse it the better, he termeth them babes.

b Substantial meate, or strong meat.

c To be fed by me with substancial meat: therefore as the Corinthians grewe vp in age, so the Apostle nourished them by teaching, first with milke, then with strong meat, which difference was onely but in the maner of teaching.

d By the square and compasse of mans wit and iudgement.

2 After that he hath sufficiently reprehended ambitious teachers, and their foolishe estemers, now he sheweth how the true ministers are to be estemed, that we attribute not vnto them, more or lesse then we ought to doe. Therefore he teacheth vs, that they are they by whome we are brought to faith and saluation, but yet as the Ministers of God, and such as doe nothing of them selues, but God so working by them, as it pleaseth him to furnishe them with his guyftes. Therefore we haue not to marke or consider what ministers it is that speaketh, but what is spoken: and we must depend onely vpon him which speaketh by his seruants.

6 I haue planted, Apollos watred, but God gaue the increase.

7 So then, neither is he that planteth any thing, neither he that watreth, but God that giueth the increase.

8 And he that planteth, and he that watreth, are one, ✣ & euery man shall receiue his wages, according to his labour.

9 For we together are Gods [e] labourers: ye are Gods husbandry, *and* Gods building.

10 According to the grace of God giuen to me, as a skilfull master builder, I haue laid the foundation, and another buildeth thereon: [f] but let euery man take heede how he buildeth vpon it.

3 He beautifieth the former sentence, with two similitudes: first comparing the companie of the faithful, to a field which God maketh fruitful, when it is sowed and watered through the labour of his seruants: next, by comparing it to an house, which in deede the Lord buyldeth, but by the hands of his workemē, some of whome, he vseth in laying the foundation, others in building of it vp. Now, both these similitudes tend to this purpose, to shewe, that all thinges are wholy accomplished by Gods only authoritie and might, so that we must only haue an eye to him. Moreouer, although that God vseth some, in the better part of the worke, we must not therefore contemne other in respect of them, and much lesse may we deuide or set them apart, (as these factious men did) seing that all of them labour in Gods busines, and in such sort, that they serue to finishe one self same worke, although by a diuers maner of working, in so much that they nede one an others helpe.

✣ *Psal.82.12. Galat.6.5.*

[e] *Seruing vnder him: Now they which serue vnder an other, doe nothing of their owne strengthe, but as it is giuen them by grace, which grace, maketh them fit to that seruice. Luke Chap.15.10. and 2. Corint.3.6. and all the increase that commeth by their labour, doeth so procede from God, that no part of the praise of it may be giuen to the vnder seruant.*

[f] Now he speaketh to the teachers them selues, which succeded him in the Churche of Corinthe, and in their person, to all that were after or shalbe Pastours of Congregations, seing that they succede into the labour of the Apostles, which were planters and chiefe builders. Therefore he warneth them first, that they persuade not them selues that they may buylde after their owne fantasie, that is, that they may propound and set forth any thing in the Churche, either in matter, or in kinde of teaching, different from the Apostles which were the chiefe buylders.

11 [g] For

5 Moreouer, he sheweth what this foundation is, to wit Christ Iesus, frō which they may not turne away one iote in the building vp of this buylding.

6 Thirdly he sheweth, that they must take hede that the vpper part of the buylding be answereable to the foundation, that

11 [5] For other foundation can no man lay, then that which is laid, which is Iesus Christ.

12 [6] And if any man builde on this foundation, gold, siluer, precious stones, timber, haye, or stubble,

13 [7] Euery mans worke shalbe made manifest: for the day shal declare it, becausе it shalbe reueiled by the fire: and the fire shal trie euery mans worke of what sort it is.

14 If any mans worke, that he hath built vpō, abide, he shal receiue wages.

15 If any mans worke burne, he shal lose, but [8] he shalbe saued himself: neuertheles yet as it were by the fire.

is, that admonitions, exhortations, and what soeuer pertaineth to the edifiyng of the flocke, be answereable to the doctrine of Christ, as wel in matter as in forme: which doctrine is compared to golde, siluer, and precious stones: of which matter, Esayas also and Iohn in the Reuelation buyld the heauenly citie. And to these are opposite, woode, hay, stubble, that is to say, curious and vaine questions or decrees: and besides to be short, all that kinde of teaching which serueth to ostentation. For false doctrines, whereof he speaketh not here, are not sayed properly to be buylt vpon this foundation, vnlesse peraduenture in shewe only.

7 He testifieth as in deede the trueth is that all are not good buylders, no not some of them which stand vpon this one and onely foundation: but howsoeuer this worke of euil buylders, sayeth he, stand for a season, yet shall it not alwayes deceiue, becausе that the light of the trueth appearing at length as day, shal dissolue this darkenes, and shewe what it is. And as that stuffe is tryed by the fire, whither it be good or not, so wil God in his time by the touche of his Spirite and worde trye all buldynges, and so shal it come to passe, that such as be found pure and sounde, shal stil continue so, to the praise of the workeman: but they that are otherwise, shalbe consumed and vanishe away, and so shal the workeman be frustrate of the hope of his labour, which pleased him self in a thing of naught.

8 He taketh not away hope of saluation from the vnskilful and foolishe builders, which hold fast the foundation, of which sort were those Rhetoricians rather then pastours of Corinthe: but he addeth an exception, that they must notwithstanding suffre this trial of their worke, and also abyde the losse of their vaine labours.

16 ✣ Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man [f] destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 [g] Let no man deceiue him self: If any man among you seeme to be wise in this worlde, let him be a foole, that he may be wise.

19 For the wisdome of this worlde is foolishnes with God: for it is written, ✣ He [h] catcheth the wise in their owne craftines.

20 ∵ And againe, the Lord knoweth that the thoughts of the wise be vaine.

21 [i] Therefore let no man [k] reioyce in men: for all things are [l] yours.

22 Whether it be Paul, or Apollos, or Cephas, or the [m] world, or life, or death: whether they be

✣ *Chap. 6. 19.*
2. Cor. 6. 16.

9 Continuing still in the metaphore of a buyldig, he teacheth vs that this ambition is not onely vayne, but also sacrilegious: For he saith that the Church is as it were the temple of God, which God hath as it were consecrated vnto him selfe by his Spirit. The turning him self to these ambitious men, he sheweth

that they prophane the temple of God, because those vaine artes wherein they please them selues so much, are as he teacheth so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wicked-nes shall not be suffered vnpunished.

[f] *Defileth it and maketh it vncleane, being holy: and surely they do defile it, by Paul his iudgement, which by fleshly eloquence defile the puritie of the Gospel.*

10 He concludeth by the contrarie, that they professe pure wisedome in ✣ Church of God, which refuse and cast away all those vanities of men: and if they be mocked of the world, it is sufficient for them that they be wise according to the wisedome of God, and as he will haue them to be wise.

✣ *Iob. 5. 13.* [g] *Be they neuer so craftie, yet the Lord will take them when he shall discouer their trecherie.* ∵ *Psalm. 44. 11.*

11 He returneth to the proposition of the 2. vers. first warning the hearers that hence forward, they esteme not as Lordes, those whom God hath appointed to be mynisters and not Lordes of their saluatiō: which thing they doe, that depend vpon men, and not vpon God that speaketh by them.

[h] *Plaise him self.* [i] *Helpes, appointed for your benefite.*

12 He passeth from the persons, to the thinges them selues, that his argument may be more forcible: yea he ascendeth from Christ to the Father, to shewe that we rest our selues no not in Christ him self in that that he is man, but because he carieth vs vp euen to the Father, as Christ witnesseth of him self euery where, that he was sent of his Father, that by this band we may be all knit with God him self.

things present, or thinges to come, all are yours,

23 And ye Christes, and Christ Gods.

CHAP. IIII.

1 Bringing in the definition of a true Apostle, 7 He sheweth that humilitie ought rather to be an honour then a shame vnto him. 9 He bringeth in proofe, wherby it may euidently appeare, 10 That he neither had care of glorie, 11 Nor of his bellie. 17 He commendeth Timothie.

1 He cõcludeth the duetie of the hearers towards their ministers: ỹ they esteme thẽ not as Lords: & yet notwithstanding that they geue eare vnto them, as to them that are sent from Christ, sent I say

1 LEt a [a] man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God:

2 [2] And as for the rest, it is required of the disposers, that euerie man be founde faithful.

3 [3] As touching me, I passe verie litle to be iudged of you, [4] or of mans [b] iudgement: no, I iudge not myne owne self.

4 For I knowe nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me,

to this end and purpose, that they may receiue as it were at their hand, the treasure of saluation which is drawen out of the secrets of God.

a Euerie man.

2 Last of all, he warneth the Ministers, that they also behaue themselues not as Lordes, but as faithfull seruantes, because they must render a compt of their stewardship vnto God. 3 Because in reprehending others he set him self for an exãple, he vseth a preoccupation, or preuenting of obiection, and vsing the grauitie of an Apostle, he sheweth that he cares not for the contrarie iudgemẽts that they haue of him, in that they esteme him as a vile person, because he did not set forth him selfe as they did. Also he bringeth good reasons why he was nothing moued with the iudgement which they had of him. 4 First, because that, that which men iudge in these cases of their owne braines, is no more to be accompted of, then that the vnlearned do iudge of wisdome.

b VVord for word, Day, after the maner of speache of the Cilicians.

5 Secondly, sayeth he, how can you iudge how much or how litle I may be accompted of, seing that I my self which know my self better then you do, and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding chalenge any thing to my self? For I know that I am not vnblameable, al this notwithstãding: much lesse therefore should I please my self as you do.

Lord.

5 Therfore ✣ iudge nothing before the time, vntill the Lord come, who wil lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shall euery man haue [a] praise of God.

6 Now these things, brethren, I haue figuratiuely applied vnto mine owne self and Apollos, for your sakes, that ye might learne [b] by vs, that no man presume aboue that which is written, that one swel not against another for any mans cause.

7 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though [c] thou haddest not receiued it?

8 Now ye are ful: now ye are made riche: ye reigne as kings without vs, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hathe set forth vs the last Apostles, as men appointed to death: for

c *I permit my self to the Lords iudgment.*

6 A third reason proceading of a conclusion as it were, out of the former reasons. It is gods office to esteme euery man accor ding to his valewe, because he knoweth the secrets of ỹ heart, which mē for ỹ most part are ignorant of. Therfore this iudgement perteineth not to you.

✣ *Mat. 7.1.*

d *One could not be praised aboue the rest, but the other should be blamed: and he mentioneth praise rather then dispraise, for that the beginning of this sore was thin, that they gaue more to men, then meete was.*

1 Hauing reiected their iudgement, he setteth forth him self againe as a singular example of modestie, as one which concealing in this epistle those famous teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke vpon him as it were, their shame, so farre was he from preferring him self to any.

By our example, which chose rather to take other mens faultes vpon vs, then to carpe at by name.

2 He sheweth a good meanes to bridle pride: first if thou consider howe lightly thou exemptest thy self out of the number of others, seeing thou art a man thy self: againe, if thou consider that although thou haue some thing more then other men haue, yet thou hast it not but by Gods bountifulnes. And what wise man is he that will brag of an others goodnes, and that against God?

There is nothing then in vs of nature, that is worthy of commendation: but all that we haue, we haue it of grace, which the Pelagians and half Pelagians will not confesse.

3 He descendeth to a most graue mocke, to cause those ambitious men to blushe euen against their willes.

g he that will take aright vewe howe like Paul and the Pope are, who lyingly boasteth that he is his successour, let him compare the delicates of the Popish court, with S. Pauls state as we see it here.

✣ Act.20.34. 1.Thess.2.9. 2.Thess.3.8.

✣ Mat.5.44. Luk.23.34. Act.7.60.

h Such as by sweeping is gathered togither.

10 Moderating the sharpenes of his mocke, he putteth them in mynde to remember of whom they were begotten in Christ, and that they shoulde not doubt to folowe him for an example, although he seeme vile according to the outer shewe in respect of others, yet mighty by the efficacie of Gods spiritie, as they had had triall thereof in them selues.

i What way and rule I folowe euery where in teaching the Churches.

11 Last of all he descendeth also to Apostolique threatninges, but yet ding them as a father, lest by their disordre he be constrayned to co punish some amongst them. * Act.19.21. Iam.4.15.

k By wordes, he meaneth their painted and coloured kinde of eloquence, against which setteth the vertue of the Spirit.

we are made a g gasing stock vnto the worlde, to the Angels, and to men.

10 We *are* fooles for Christes sake, and ye wise in Christ: we *are* weake, and ye *are* strong; *are* honorable, and we *are* despised.

11 Vnto this houre we both hunger, & thir and are naked, and are buffeted, and haue no ce taine dwelling place,

12 ✣ And labour, working with our own ha we are reuiled, and *yet* we blesse: we are perse ted, *and* suffer it.

13 ✣ We are euil spoken of, and we pray: w are made as the h filthe of the world, the ofskou ring of all thinges, vnto this time.

14 10 I write not these things to shame you, b as my beloued children I admonish you.

15 For though ye haue ten thousand instru ctours in Christ, yet *haue ye* not many fathers: f in Christ Iesus I haue begotten you through t Gospel.

16 Wherefore, I pray you, be ye folow of me.

17 For this cause haue I sent vnto you Tim theus, which is my beloued sonne, and faith in the Lord, which shal put you in remembra of my i wayes in Christ as I teache euery wh in euery Church.

18 11 Some are puffed vp as though I wou not come to you.

19 But I wil come to you shortly, * if the L will, & wil knowe, not the k wordes of them w

ye puffed vp, but the power.

20 For the kingdome of God *is not* in worde, but in power.

21 [12] What will ye? shall I come vnto you with a rod, or in loue, and in the [1] spirit of mekenes?

12 A passing ouer, to an other part of this epistle, wherein he reprehendeth

soft sharpely, a very haynous offence, shewing the vse of ecclesiasticall correction.

Kindly affected towardes you.

CHAP. V.

That they haue winked at him who committed incest with his mother in Law, 2. 6 He sheweth should cause them rather to be ashamed, then to reioyce: 10 Such kinde of wickednes is to be punished with excommunication, 12 Lest other be infected with it.

IT is heard certainly *that there is* fornication among you, and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.

1 They are greatly to be reprehēded which by suffering of wickednes, set forth ỹ Church of God to be mocked & scorned of the infidels.

2 [2] And ye are puffed vp and haue not rather mourned, ỹ he which hath done this dede, might be put from among you.

2 There are none more proude, thē they that least knowe them selues.

3 [3] For I verely as absent in bodie, but present in [a] spirit, haue determined already as though I were present, that he that hath thus done this thing,

3 Excommunication ought not to be committed to one mans power, but

4 When ye are gathered together, and my spirit, in the [b] name of our Lorde Iesus Christ, with such one, *I say*, [4] by the power of our Lorde Iesus Christ,

shal be done by the authoritie of the whole Congregation, after that the matter is diligently examined.

a In minde, thought, and will. *b* Calling vpon Christ his name.

There is no doubt but that iudgemēt is ratified in heauen, wherin Christ himself sitteth as Iudge.

§ The excõmunicate is deliuered to the power of Satã, in that, § he is cast out of § house of God.

5 [5] Be [c] deliuered vnto Satan, for the [d] destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 [7] Your reioycing [d] is not good, knowe ye not that a litle leauen, leaueneth the whole lumpe?

7 [8] Purge out therefore the olde leauen, that ye may be a newe [e] lumpe, as ye are vnleauened: for Christ our [f] Passeouer is sacrificed for vs.

8 Therefore let vs kepe the [g] feaste, not with old leauen, neither in the leauen of maliciousnes and wickednes: but with the vnleauened bread of sincerities and trueth.

9 [9] I wrote vnto you in an Epistle, that ye

c VVhat it is to be deliuered to Satan, the Lord him self declareth when he saieth, let him be vnto thee as an Heathen and Publican Mat. 18. 17. that is to say, to be disfranchised & put out of the right & libertie of the citie of Christ, which is the Church, without which Satan is Lord & maister.

6 The end of excommunication is not to cast away the excommunicate § he should vtterly perish, but that he may be saued, to wit, § by this meanes his flesh may be tamed, that he may learne to liue to the Spirit. 7 An other end of excommunication is, that other be not infected, and therefore it must of necessitie be reteyned in the Church, that the one be not infected by the other.

d Is naught and not grounded vpon good reason, as though you were excellent, and yet there is such wickednes found amongst you.

8 By alluding to the ceremonie of the Passeouer, he exhorteth them to cast out that vncleane person from amongst them. In times past, saith he, it was not lawfull for them which did celebrate the Passeouer, to eate leauened bread: In so much that he was holden as vncleane and vnworthie to eate the Passeouer, whosoeuer had but tasted of leauen. Nowe all our whole life must be as it were the feast of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is slayne, must cast out both of them selues, and also out of their houses and Cõgregations all impuritie.

e By lumpe he meaneth the whole bodie of the Churche, euery member whereof must be vnleauened bread, that is, be renewed in Spirit, by plucking away the olde corruption.

f The Lambe of our Passeouer. *g Let vs leade our whole life, as it were a continuall feast, honestly, and vprightly.*

9 Now he speaketh more generally: and that which he spake before of the incestuous person, he sheweth that it perteyneth to others, which are knowē to be wicked, and such as through their naughtie life are a slaunder to the Church, which ought also by lawfull ordre be cast out of the communitie of the Church. And making mention of eating of meate, either he meaneth those feastes of loue wherat, § Supper of § lord was receiued, or els their cõmon vsage and maner of life: which is rightly to be takē, lest any mā should thinke, § either matrimony were broken by excõmunicatiõ, or such duties hindred & cut of therby, as we owe one to another: children to their parēts, subiects to their rulers, seruātes to their masters, & neighbour to neighbour to winne one another vnto God,

should

not companie together with fornicatours,
10 And not [h] altogether with the fornicatours
of this world, or with the couetous, or with ex-
tortioners, or with idolaters: for then ye must go
out of the world.
11 But nowe I haue written vnto you, that ye
companie not together: if any that is called a bro-
ther, be a fornicator, or couetous, or an idolater,
or a railer, or a drunkard, or an extorcioner, with
such one eate not.
12 [10] For what haue I to do, to iudge them also
which are without? do ye not iudge thē that are
within?
13 But God iudgeth them that are without.
Put away therfore from among your selues that
wicked man.

[h] *If you should vt-terly absteine from such mens compa-nie, you should goe out of the world: therfore I speake of them which are in the very bosome of the Churche, which must be cal-led home by disci-pline, and not of thē which are without with whom you must labour by all meanes possible, to bring thē to Christ.*

10 Such as are false brethren, ought to be cast out of the congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 He inueigheth against their contentions in lawe matters, 6 Wherewith they vexed one another vnder iudges that wer e infidels, to the reproche of the Gospell, 9 And then sharpel y threatneth fornicat ors.

1 [1] Are [2] any of you, hauing busines against
another, be iudged [b] vnder the vniust, [2] & not vnder, the Saintes?
2 [3] Do ye not knowe, that the Saintes shall
iudge § world? If the world thē shalbe iudged by
you, are ye vnworthy to iudge § smalest matters?
3 Knowe ye not that we shall iudge the An-
gels? He answereth that it is not lawfull, for offence sake, for it is not euil of it self. [a] *As if he said, as e you become so impudent, that you are not ashamed to make the Gospel a laughing stocke to prophane men?* [b] *Before the vniust.*

1 The third que-stion, is of ciuile iudgemēts. Whi-ther it be lawful for one faithfull to drawe an o-ther faithful be-fore the iudge-ment seate of an infidell? He answereth that it is not lawfull, for offence sake, for it is not euil of it self.

2 He addeth, that he doeth not forbid that one neighbour may go to lawe with an other if nede so require, but yet vnder holy iudges. 3 He gathereth by a comparison that the faithful can not seke to infidels to be iudged, with-out great iniurie done to the Saintes, seing that God him selfe wil make the Saintes iudges of the world and of the deuils, with his Sonne Christ: much more ought they to iudge these light and small causes which may be by e-quitie and good conscience determined.

gels? howe much more, thinges that perteine to this life?

4 The conclusion, wherein he prescribeth a remedie for this mischief: to wit, if they end their priuate affaires betwixt them selues by chosen arbiters out of ỹ Churche: for which matter & purpose, the lest of you saith he, is sufficient. Therefore he cõdemneth not iudgement seates, but sheweth

4 [a] If then ye haue [c] iudgements of thinges perteining to this life, set vp them which are [d] least esteemed in the Church.

5 [b] I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betwene his brethren?

6 But a brother goeth to Law with a brother, and that vnder the infideles.

7 [6] Now therfore there is altogether [e] infirmitie in you, in that ye go to lawe one with another. [7] ✣ why rather suffer ye not wrong? why rather susteine ye not harme?

8 ✣ Nay, ye your selues do wrong, and doe harme, and that to your brethren.

what is expedient for the circumstance of the time, and that without any diminishing of the right of the Magistrate: For he speaketh not of iudgementes which are practised betwene the faithfull and the infideles, neither of publique iudgements, but of controuersies which may be ended by priuate arbyters.

c Courtes and places of iudgement. d Euen the most abiect amongest you.

5 He applieth the generall proposition, to a particular, alwayes calling the backe to this, to take away from them that false opinion of their owne excellencie, from whence all these mischiefes sprang. 6 Now he goeth further also, and although by graunting them priuate arbyters out of the Congregatiõ of the faithfull, he do not symplie condemne but rather establishe priuate iudgements, so that they be exercised without offence, yet he sheweth, that if they were such as they ought to be, and as it were to be wyshed, they should not neede to vse that remedie neither.

e A weakenes of minde which is said to be in them, that suffer them selues to be ouercome of their lustes, and it is a fault that squareth greatly from temperancie and moderation: so that he nyppeth them which could not put vp an iniurie done vnto them.

7 This perteyneth chiefly, to the other part of the reprehension, to wit, that they went to lawe euen vnder infidels, whereas they shoulde rather haue suffered any losse, then to haue giuen that offence. But yet this is generally true, that we ought rather depart from our right, then trie the vttermost of the lawe hastely, and vpon an affection to reuenge an iniurie. But the Corinthians cared for neyther, and therefore he saieth that they must repent, vnlesse they wilbe shut out of the inheritance of God.

✣ *Mat.5.39. Luk.6.29. Rom.12.19.* [6] *1.Thes.4.6.*

9 Knowe

Knowe ye not that the vnrighteous shal not inherite the kingdome of god? 8 Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor bouggerers,

10 Nor theues, nor couetous, nor drunkards, nor railers, nor extorcioners shall inherite the kingdome of God.

11 And such were † some of you: but ye are washed, but ye are sanctified, but ye are iustified in the [f] Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ † [g] All things are lawfull vnto me: but al things are not profitable. I may do all things, but I wil not be brought vnder the [h] power of any thing.

13 [i] Meates *are ordeined* for the bellie, and the

8 Now he prepareth him selfe to passe ouer to the fourth treatise of this Epistle, which concerneth matters indifferent: debating this matter first, howe men may wel vse women or not: which question hath three branches, fornication, matrimonie, and a single life. As for fornication, he vtterly condemneth it. And ma-

rage he cõmandeth to some, as a good & necessarie remedie for thẽ: to other he leaueth it free: And other some he dissuadeth frõ it, not as vnlawful, but as discommodious, and that not without exception. As for singlenes of lyfe (vnder which also I comprehend virginitie) he enioyneth it to no man: yet he persuadeth men vnto it, but not for it selfe, but for an other respect, neyther all men, nor without exception. And being about to speake against fornication, he beginneth with a generall reprehension of those vices, wherewith that rich and riotous citie most abounded: warning and teaching them earnestly, that repentance is vnseparably ioyned with forgiuenes of sinnes, and sanctification with iustification. † *Tit.3.3.* [f] *In Iesus.* † *Chap.10.23.*

[g] Secondly, he sheweth that the Corinthians do simply offend in matters indifferent: First, because they abused them: next, because they vsed indifferent things, without any discretion, seeing the vse of them ought to be brought to the rule of charitie: and that he doeth not vse them aright, which immoderatly abuseth them, and so becommeth a slaue vnto them.

[h] *Whatsoeuer: but this general word, must be restrayned to things that are indifferẽt.*

[i] *He is in subiection to things that are indifferent, whatsoeuer he be ỹ thinketh he may not be without thẽ, which is a flattering kind of slauery vnder a colour of libertie, which sustain vpon such men.* 10 Secondarily, because they counted many things for indifferent, which were of them selues vnlawful, as fornication, which they numbred amongst mere naturall and lawfull desires, as well as meate and drinke: Therfore the Apostle sheweth, ỹ they are vtterly vnlike: for meates saieth he, were made for the necessary vse of mans life which is not perpetuall. For both meates, and al this maner of nourishing, are quickly abolished. But we must not so thinke of the vncleanes of fornication, for which the bodie is not made, but on the cõtrarie side is ordeyned to purenes, as appeareth by this, that it is consecrated to Christ, euen as Christ also is giuen vs of his father, to quicken our bodies ẅ that vertue, wherewith he also rose againe.

bellie for the meates: but God shal destroy both it, and them. Nowe the bodie *is* not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, and ✣ shall raise vs vp by his power.

15 [11] Knowe ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 [12] Doe ye not knowe, that he which coupleth him selfe with an harlot, is one body? ✣ for [1] two, saith he, shalbe one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 [13] Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 [14] Know ye not, that ⁘ your body is the temple of the holy Ghost, *vvhich is* in you, whome ye haue of God? and [15] ye are not your owne.

20 ✱ For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

✣ *Rom.6.5.*

11 A declaration of ȳ former argument by contraries, and ȳ applying of it.

12 A proue of the same argument: A harlot and Christ are cleane contrary, so are the flesh and ȳ Spirit: therefore he that is one with an harlot, (which is done by carnall copulation of their bodies) can not be one with Christ, which vnitie is pure and spirituall.

✣ *Gene.2.24. Mat.19.5. Mar.10.8. Ephe.5.31.*

i Moses doeth not speake these wordes of fornication but of mariage: but seeing that fornication is the corrupting of mariage, and both of them is a carnall and fleshly copulation, we can not say that the Apostle abuseth his testimonie. Agayne, Moses hath not this worde (Two) but it is very well expressed both here, and in Mat.19.5. because he speaketh onely but of man and wife: whereupon the opinion of them that vouche it to be lawfull to haue many wiues, is beaten downe: for he that companieth with many, is sundred as it were into many partes.

13 An other argumēt why fornicatiō is to be eschewed, because it defileth the body with a peculiar kinde of fylthines. 14 The third argument: Because a fornicatour is sacrilegious, for that our bodyes are consecrat to god. ⁘ *Chap.3.17. 2.Cor.6.16.* 15 The fourth argument: Because we are not our owne men, to giue our selues to any other, much lesse to Satan and ȳ flesh, seing that God him self hath bought vs, and ȳ with a great price, to the end ȳ both in body and soule, we should serue to his glorie. ✱ *Chap.7.23. 1.Pet.1.18.*

CHAP. VII.

1 Entreating here of mariage, 4 which is a remedie against fornication, 10 and maye not be broken, 18. 20. How

willeth

Exhorteth euery man to liue contented with his lot. 25 He sheweth what the ende of virginitie should be, 35 and who ought to marie.

1 NOw concerning the things [a] whereof ye wrote vnto me, It *were* [b] good for a man not to touch a woman.

2 Neuertheles, to auoyde fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 ✤ [2] Let the husband giue vnto the wife [c] due benevolence, and likewise also the wife vnto the husband.

4 [3] The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne bodie, but the wife.

5 Defraude not one another, [4] except *it be* with consent for a time, that ye may [d] giue your selues to fasting and prayer, and agayne come together that Satan tempt you not for your incontinencie.

6 [5] But I speake this by permission, not by cõmaundement.

1 He teacheth concerning Mariage, that although a single life hath his cõmodities, which he will declare afterwardes, yet that mariage is necessarie for ✤ auoyding of fornication: but so that neither one man may haue many wiues, nor any wyfe many husbandes.

a Touching those matters, whereof you wrote vnto me.

b Commodious, and (as we say) expedient. For mariage bringeth many griefes

✤ *1. Pet. 3. 7.*

with it, and that by reason of the corruption of our first estate.

2 Secondly, he sheweth that the parties maried, must with singular affection, entierly loue one the other.

c This worde (due) conteyneth all kinde of benevolence, though hee speake more of one sorte then of the others in that, that foloweth.

3 Thirdly, he warneth them, that they are eache in others power, as touching the bodie, so that they may not defraude one another.

4 He addeth an exception, vnlesse the one abstayne from the other by mutuall consent, that they may the better geue them selues to prayer, wherein notwithstanding he warneth them to consider what is expedient, lest by this long breaking of as it were from mariage, they be stirred vp to incontinencie.

d Doe nothing else.

5 Fiftely, he teacheth, that mariage is not simply necessarie for all men, but for them which haue not the gyft of continencie, and this gifte is by a peculiar grace of God.

7 For

7 For I [e] would that al men were euen as I
selfe *am*: but euery man hath his proper gifte
God, one after this maner, and another after

8 [6] Therefore I say vnto the [f] vnmaried,
vnto the widowes, it is good for thē if they abi
euen as I *do*.

9 But if they can not abstaine, let them marie
for it is better to marie then to [g] burne.

10 ✣ [7] And vnto the maried I command, not I
but the Lorde, Let not the wife departe from he
husband.

11 But and if she departe, let her remaine u
maried, or be reconciled vnto her husband, a
let not the husband put away *his* wife.

12 [8] But to the remnant I speake, *and* not th
Lord, If any brother haue a wife, that beleeueth
not, if she be cōtent to dwel with him, let him no
forsake her.

13 And the woman which hath an husb
that beleueth not, if he be content to dwell wit
her, let her not forsake him,

14 [9] For the vnbeleuing husband is [h] sanctifi-
ed to the [i] wife, and the vnbeleuing wife is sancti-

e *I wish.*
6 Sixthly, he gi ueth ỹ self same admonition touching the second mariage, to wit, that a single life is to be allowed, but for such as haue the gift of continencie: otherwise they ought to marie againe, that their conscience may be at peace.
f *This whole place is flat agaynst them which condemne second mariages.*
g *So to burn with lust, that either the will yeldeth to the temptacion, or els we can not call vpon God with a quiet conscience.*
✣ *Mat.5.32.& 19.9. Mar.10.11.12. Luke.16.18.*
7 Seuenthly, he forbiddeth contentions and pu
blishing of diuorces (for he speaketh not here of the fault of whoredom
which was then death euen by the law of the Romanes also) whereby he
firmeth that the bande of mariage is not dissolued, and that from Ch
his mouth. 8 Eightly, he affirmeth, that those mariages which are alre
dy contracted betwene a faithful and an vnfaithful or infidel, are fyrme:
that the faythfull may not forsake the vnfaithfull. 9 He aunsweth a
obiection: But the faythfull is defiled by the societie of the vnfaithfull.
The Apostle denyeth that, and proueth that the faithful man with good co
science may vse the vessel of his vnfaithful wife, by this, ỹ their childrē wh
che are borne of them, are accompted holy (that is, conteyned within th
promise) for it is sayde to all the faythfull, I wil be thy God, and the Go
of thy seede.
h *The godlines of the wife is of more force, to cause their coupling together to be accepted holy, then the infidelitie of the husband is, to prophane the mariage.*
i *The infidel is not sanctified or made holy in his owne person, but in respect of his wife he is sanctified to her.*

fied to

the [k] husband, els were your children vn-
e: but now are they [l] holy.

k *To the faithfull husband.*

l *This place destroieth the opinion of them, that would not haue children to be baptised, and their opinion also, y make baptisme the very cause of saluation. For the children of the faithful are holy, by vertue of the couenant, euen before baptism, and baptisme is added as the seale of that holynes.*

12 But if the vnbeleeuing depart, let him
art: a brother or a sister is not in subiection in
ch things: [11] but God hath called vs in peace.
16 For what knowest thou, O wife, whether
shalt saue thine husband? Or what knowest
ou, O man, whether thou shalt saue thy wife?
17 [11] But as God hath distributed to euery mā,
the Lorde hath [m] called euery one, so let him
ke: and so ordaine I, in all Churches.
18 [13] Is any man called being circumcised? let
n not [n] gather *his vncircumcision*: is any called vn-
rcumcised? let him not be circumcised.
19 Circumcision is nothing, and vncircumci-
n is nothing, but the keeping of the comman-
ments of God.
20 ✝ Let euery man abide in the same vocati-

10 He answereth to a question: what if the vnfaithfull forsake ỹ faithful? then is the faith

ree, saith he, because he is forsaken of the vnfaithfull.
When any such thing falleth out.
Lest any man vpon pretence of this libertie should giue occasion to the
ithfull to depart, he giueth to vnderstand, that mariage contracted w
fidel, ought peaceably to be kept, that if it be possible the infidell may
wonne to the faith. 12 Taking occasion by that which he said of the
ndage and libertie of matrimonie, he digresseth to a general doctrine cō-
ning the outward state and condition of mans lyfe, as Circumcision and
ncumcision, seruitude and libertie: warning euery man generally to liue
a contented minde in ỹ Lord, what state or condition soeuer he be in,
ause, that those outward things, as to be circumcised or vncircumcised,
bonde or free, are not of the substance (as they terme it) of the king-
me of heauen.
Hath bound him to a certayne kinde of lyfe.
Notwithstāding he gyueth vs to vnderstand, that in these examples, al
not of like sort: because ỹ circūcision is not simply of it self to be des-
, but suche as are bound may desire to be free. Therefore herein onely
y are equall, that the kingdome of God consisteth not in them, and ther-
these are no hinderance to obey God.
*He is sayde to gather his vncircumcision, vvho by the helpe of a Chyrurge-
remoueth an vpper skinne: which is done by drawing the skinne with an in-
ment, to make it to couer the nutte. Celsus in his 7. booke, and 25. Chapter.*
1. Timoth. 6. 1.

on wher-

17 Nowe he turneth him self to the Parents, in whose power and authoritie their children are, warning them that according to the former doctrine they consider what is meete and conuenient for their children, that they neyther depriue them of the necessarie remedie against incontinencie, nor constrayne them to mariage, wheras neyther their wyll doeth lead them, nor any necessitie vrgeth them. And agayne he prayseth virginitie, but of it selfe and not in all.

36 [17] But if any man thinke that it is not comely for his virgine, if shee passe the flowre of her age, and neede so require, let him doe what he will, he [h] sinneth not: let them be married.

37 Neuertheles, he that standeth firme in his [i] heart, that he hath no [k] neede, but hathe power ouer his owne will, and hathe so decreed in his heart, that he will keepe his virgine, he doeth well.

38 So then he that giueth her to mariage, doeth well, but he that giueth her not to mariage, doeth [l] better.

39 [18] The wife is bound by the [m] Law, as long as her husband ✣ liueth: but if her husband be dead, she is at libertie to mary with whome she will, onely in the [n] Lord.

40 But she is more blessed, if she so abide, in my iudgement: ✣ and I thinke that I haue also the Spirite of God.

h He doeth well: for so he expoundeth it vers. 38. i Resolued with him self.

k That the weakenes of his daughter inforceth him not or any other matter, but that he may safely keepe her a virgin still.

l Prouideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mencioned.

18 That which he spake of a wydower, he speaketh nowe of a widowe, to wit, that she may mary agayne, so that she doe it in the feare of GOD: and yet he dissembleth not, but sayeth, that if she remayne still a widowe, she shalbe voyde of many cares.

m By the Lawe of Mariage. ✣ Rom. 7. 1.

n Religiously, and in the feare of God. ✣ 1. Thes. 4. 8.

CHAP. VIII.

1 From this place vnto the ende of the tenth Chapter, he willeth them not to be at the Gentiles prophane bankets. 8 He reproueth the abuse of Christian libertie, 11 and sheweth that knowledge must be tempered with charitie.

1 And

Nd [a] as touching things ſacrificed vnto idoles, we knowe that we [e] all haue knowledge: knowledge [b] puffeth vp, but loue [c] edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the ſame is known of him.

4 [d] Cõcerning therefore the eating of things ſacrificed vnto [d] idoles, we knowe that an idole *is* nothing in the worlde, and that there *is* none other God but one.

5 For though there be that are called gods, whether in heauen, or in earth (as there be many gods, and many lords.)

6 Yet vnto vs there *is* but one God, *which is* the Father, [f] of whom are all things, and we [g] in him:

[a] He entreth to intreate of an other kinde of thinges indifferent, to wit, of things offred to idols, or the vſe of fleſh ſo offred and ſacrificed. And firſt of all he remoueth all thoſe thinges which the Corinthians pretended in vſing things offred to idoles without any reſpect. Firſt of all they affirmed that this difference of meates, was for vnskilful men, but as for them, they knewe wel enough the benefite of Chriſt, which cauſeth all theſe things to be cleane to them that are cleane. Be it ſo ſayeth Paul: be it that we are all ſufficiently inſtructed in the knowledge of Chriſt. I ſay notwithſtanding that we muſt not ſimplie reſt in this knowledge. The reaſon is, that vnleſſe our knowledge be tempered with charitie, it doeth not only not auayle, but alſo doeth much hurte, becauſe it is the miſtreſſe of pride: nay it doeth not ſo much as deſerue the name of godly knowledge, if it be ſeparate from the loue of God, and therefore from the loue of our neighbour.

This generall word is to be abbridged as appeareth, verſ. 7. for there is a kinde of meat with, as we may perceiue by the next verſe.

b Miniſtreth occaſion of vanitie and pride: becauſe it is voyde of charitie.

c Inſtructeth our neighbour.

The application of that anſwere to thinges offred to idols: I graunt, ſayth he, that an idol is in deede a vaine imagination, and that there is but one God and Lord, and therefore that meat can not be made either holy or prophane by the Idol: but it foloweth not therefore that a man may without reſpect vſe thoſe meates as any other.

This word (Idol) in this place is taken for an image which is made to repreſent the Godhead, that worſhip might be giuen vnto it: whereupon came the word (Idolatrie) that is to ſay, Image ſeruice. *e Is a vaine dreame.*

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him: and ✣ [h] one Lord Iesus Christ, [i] by whom are all things, and we by him.

7 [3] But euery man hath not that knowledge: for [4] many hauing [k] conscience of the idole, vntill this houre, eat as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 [5] But meat maketh not vs acceptable to God, for neither if we eate, haue we the more: neither if we eat not, haue we the lesse.

9 But take hede lest by any meanes this power of yours be an occasion of falling, to them that are weake.

10 [6] For if any man see thee which hast knowledge, sit at table in the idols temple, shal not the

✣ *Iohn.13.13.*

Chap.12.3.

h But as the Father is called Lord, so is the Sone, God: therefore this word (One) doeth not respect the personnes, but the natures.

i This word (By) doeth not signifie the instrumentall cause, but the efficient: for the Father and the Sonne worke togither, which is not so to be taken, that we make two causes, seing they haue both but one nature, though they be distinct persons.

3 The reason why that foloweth not is this: because there are many which doe not knowe that which you knowe: Now the iudgments of outward things depend not only vpon your conscience, but vpon the conscience of them that behold you, and therefore your actions must be applied not only to your knowledge, but also to the ignoraunce of your brethren.

4 An applying of the reason: There are many which can not eate of things offred to Idols, but with a wauering conscience, because they thinke them to be vncleane: therefore if by thy example they enterprise to doe that which inwardly they thinke displeaseth God, their conscience is defiled with this eating, and thou hast bene the occasion of this mischiefe.

k By conscience of the Idol, he meaneth the secret iudgement that they had within themselues, whereby they thought all things vncleane, that were offred to idols, and therefore they could not vse them with good conscience. For this force hath conscience that if it be good, it maketh things indifferent good, and if it be euil, it maketh them euil.

5 A preuenting of an obiection: Why then shal we therefore be depriued of our libertie? Nay sayeth the Apostle, you shal lose no part of Christian libertie although you absteine for your brethrens sake, as also if you receiue of meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meates: but to vse our libertie with offence of our brethren, is an abuse of libertie, the true vse whereof is cleane contrarie, to wit so to vse it, as in vsing of it we haue consideration of our weake brethren.

6 An other playner explication of the same reason, propounding the example of the sitting downe at the table in the Idols temple, which the Corinthians did euil accompt of among thinges indifferent, because it is simply forbidden for the circumstance of the place, although offence ceasse as it shalbe declared in his place.

conscience

ſee of him which is weake, be boldened to
oſe things which are ſacrificed to idoles?
11 7 And through thy knowledge ſhall the 7 An amplifica-
weake brother periſh, for whome Chriſt died. tion of the argu-
12 8 Now when ye ſinne ſo againſt the bre- ment taken both
thren, and wounde their weake conſcience, ye of compariſon &
ſinne againſt Chriſt. cõtraries. Thou
13 ✠ 9 Wherefore if meat offend my brother, wretched man,
I will eat no fleſh while the worlde ſtandeth, that ſayeth he, plea-
I may not offend my brother. ſing thy ſelfe
with thy know-
ledge which in
deede is none,

(for if thou haddeſt true knowledge thou wouldeſt not ſit down to meate in idols temple) wilt thou deſtroy thy brother hardening his weake conſcience by this example to doe euil, for whoſe ſaluation Chriſt him ſelfe dyed? ✠ *Rom.14.15.*

8 An other amplification: Such offending of our weake brethren redoundeth vnto Chriſt, and therefore let not theſe men thinke that they haue to do only with their brethren. ✠ *Rom.14.21.*

9 The cõcluſion, which Paul cõceiueth in his owne perſon, that he might ſeeme to exacte that of other, which he wil not be firſt ſubiect vnto himſelf, I had rather (ſayeth he) abſteine for euer frõ all kinde of fleſh, then giue occaſion of ſinne to any of my brethren, much leſſe would I refuſe in any thing place or time for my brothers ſake not to eate fleſh offred to Idols.

CHAP. IX.

He declareth, that from the libertie which the Lord gaue him, he willingly abſteined, 18. 22 leſt in things indifferent he ſhould offend any. 24 He sheweth that our life is like vnto a race.

AM 1 I not an Apoſtle? am I not free? 2 haue I not ſeene Ieſus Chriſt our Lord? are ye 1 Before he proceedeth any further in his proofe matter of things offred to Idols, he would ſhewe the cauſe of all this miſchief, and alſo take it away, to wit, that the Corinthians thought them ſelues not bound to depart from a iote of their libertie for any mans pleaſure. Therefore he propoundeth him ſelf for an example, and that in a matter almoſt neceſſary. And yet he ſpeaketh ſeuerally of both, but firſt of his owne perſon. Yf (ſayeth he) you alleage for your ſelues that you are free, & therefore wil vſe your libertie, am I not alſo free, ſeing I am an Apoſtle? He proueth his Apoſtleſhip by the effectes, in that that he was appointed of Chriſt him ſelfe, and the authoritie of his function was ſufficiently confirmed to him amongeſt them by their conuerſion. And all theſe things he ſetteth before their eyes, to make thẽ aſhamed for that they would not after a leſt wiſe that might be, debaſe them ſelues, for the weakes ſake, whereas the Apoſtle him ſelfe did all that he could to win them to God when they were vtterly reprobate and without God.

not my worke [a] in the Lord?

2 If I be not an Apoſtle vnto other, yet doubtleſs I am vnto you: for ye are the [b] ſeale of mine Apoſtleſhip in the Lord.

3 [3] My defence to them that [c] examine me is this,

4 [4] Haue we not power to [d] eat & to drinke?

5 Or haue we not power to leade about a wife being a [e] ſiſter, as wel as the reſt of the Apoſtles, & as the brethren of the Lord and Cephas?

6 Or I onely and Barnabas, haue not we power [f] not to worke?

7 [5] Who [g] goeth a warfare any time at his owne coſt? who planteth a vineyarde, and eateth not of the fruite thereof? or who fedeth a flocke and eateth not of the milke of the flocke?

8 [6] Say I theſe thinges [h] according to man? ſaith not the Lawe the ſame alſo?

9 For it is written in the Lawe of Moſes, ✤ Thou ſhalt not muſſel the mouth of the oxe that treadeth out the corne: doeth God take care for [i] oxen?

10 Either ſaith he it not all together for our ſakes? For our ſakes no dout it is written, that he which eareth, ſhould eare in hope, & that he that

a *By the Lord.*

b *As a ſeale whereby it appeareth ſufficiently that God is the authour of my Apoſtleſhip.*

3 He addeth this by the way, as if he would ſay: ſo farre it is of, that you may doubt of my Apoſtleſhip, that I vſe to refute them which call it into cõtrouerſie, by oppoſing thoſe things which the Lord hath done by me amongeſt you.

c *VVhich like Iudges examine me and my doinges.*

4 Now touching the matter it ſelf, he ſayeth: Seing that I am free, & truly an Apoſtle, why may not I (I ſay not eate of all things offred to Idols, but) be mainteined by my labours, yea and leade a wife alſo, as the reſidue of the Apoſtles lawfully doe, as by name, Iohn, Iames, the Lords couſins, and Peter himſelf?

d *Vpon the expenſe of the Churche?* e *One that is a Chriſtian and a ſiſter?* f *Not to liue by the worke of our handes?*

5 That he may not ſeme to burden the Apoſtles, he ſheweth that it is lawful that they doe by an argumẽt of compariſon, ſeing that ſoldiers liue by their wages, and husbandmen by the fruits of their labours, and ſhepheardes by that that commeth of their flockes. g *Vſeth to goe a warfare?*

6 Secondly he bringeth forth the authoritie of Gods inſtitution by an argument of compariſon.

h *Haue I no better ground then the cõmon cuſtome of men?* ✤ *Deut. 25. 4. Tim.*

i *VVas it Gods proper drift to prouide for oxen, when he made this Lawe? for otherwiſe there is not the ſmalleſt thing in the world, but God hath a care of it.*

threſh-

...h in hope, ſhould be partaker of his hope.

10 ? If we haue ſowen vnto you ſpiritual ✣ Rom. 15. 27.
...g, *is it* a great thing if we reape your car-
...things ?

12 If others with you be partakers of *this*
...wer, *are* not we rather ? neuertheles, we haue
...ſed this power: but ſuffer all things, that we
...ld not hinder the Goſpel of Chriſt.

13 ? Do ye not know, that they which miniſter
...the holy things, eate of the [l] things of the
...ple ? and they which waite at the altar, are
...takers with the altar ?

14 So alſo hath the Lord ordeined, that they
...ch preach the Goſpel, ſhoulde liue [m] of the
...ſpel.

15 But I haue vſed none of theſe things: [n] nei-
...wrot I theſe things, that it ſhould be ſo done
...me: for it were better for me to die, then

7 An aſſumption of the arguments with an amplification, for neither in ſo doing do we require a rewarde meete for our deſerts.

8 An other argument of great force: other are nouriſhed amõgeſt you, therefore it was lawfull for me, yea rather for me then any other: and yet I refuſed it, and had rather ſtill ſuffer any

...moditie, then the Goſpel of Chriſt ſhould be hindred.

The word ſignifieth a right and intereſt, whereby he giueth vs to vnderſtand that miniſters of the word, muſt of right and duetie be found of the Churche.

Laſt of all, he bringeth forth the expreſſe Law concerning the nouriſhing of the Leuites: which priuiledge notwithſtanding he wil not vſe.

...at.1.1. l This is ſpoken by the figure Metonymie, for, of thoſe things that are offred in the temple. m Are partakers with the altar in deuiding the ſacrifice. ...ecauſe they preache the Goſpel. It foloweth by this place, that Paul gate no liuing ...e would haue any other man get, by any commoditie of maſſes, or any other ſuch ...ſitious trompperies.

He taketh away occaſion of ſuſpicion, by the way, that it might not ...thought that he wrote this as though he chalenged his wages that was ...payed him. Nay ſayeth he, I had rather die, then not continewe in this ...yde to preache the Goſpel freely. For I am bound to preache the Goſ...ſing that the Lord hath inioyned me this office: but vnleſſe I doe it ...ingly, and for the loue of God, nothing is to be allowed that I doe. Yf ...had rather that the Goſpel ſhould be euil ſpoken of, then that I ſhould ...require my wages, then would it appeare that I toke theſe paines not ...much for the Goſpels ſake, as for my gaines and aduantages. But I ſay, ...were not to vſe, but abuſe my right and libertie: Therefore not only ...things, but alſo in all other (as much as I could) I am made all things ...men, that I might win them to Chriſt, and might togither with them ...come to Chriſt.

that any man ſhould make my reioycing vaine.

16 For though I preache the Goſpel, I haue nothing to reioyce of: for neceſſitie is laid vpon me, & wo is vnto me, if I preach not the Goſpel.

17 For if I do it willingly, I haue a reward, but if I do it againſt my will, *notwithſtanding* the diſpenſation is committed vnto me.

18 What is my rewarde then? verely that when I preache the Goſpel, I make the Goſpel of Chriſt [o] free, that I abuſe not mine authoritie in the Goſpel.

19 For though I be free from all men, yet haue I made my ſelfe ſeruant vnto all men, that I might winne the mo.

20 ✣ And vnto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are vnder the [p] Lawe, as *though I were* vnder the Lawe, that I may winne them that are vnder the Lawe:

21 To them that are without Lawe, as *though I were* without Law (when I am not without Law as pertaining to God, but *am* in the Law through Chriſt) that I may winne thē that are without Law:

22 To the weake I become as weake, that I may winne the weake: I am made all things to [q] all men, that I might by all meanes ſaue ſome.

23 And this I do for the Goſpels ſake, that I might be partaker thereof with [r] you.

24 [11] Knowe ye not, that they which runne

[o] *By taking nothing of them to whom I preache it.*

✣ *Act. 16. 3. Galat. 2. 3.*

[p] *The word (Law) in this place, muſt be reſtrained to the ceremonial Law.*

[q] *In matters that are indifferent, which may be done or not done with a good conſcience: as if he ſayed, I changed my ſelf into all fashions, that by all meanes I might ſaue ſome.*

[r] *That both I & they to whome I preache the Goſpel may receiue fruit by the Goſpel.*

11 He bringeth in another cauſe of this miſchief, to wit, that they were giuen to gluttonie, for there were ſolemne bankets of ſacrifices, and the riot of the Prieſts was alwayes so much celebrated and kept. Therefore it was hard for them which were accuſtomed to riotouſnes, eſpecially when they pretended the libertie of the Goſpel, to be reſtrained from theſe bankets: but contrarywiſe, the Apoſtle calleth them by a pleaſant ſimilitude, and alſo by his owne example, to ſobrietie and mortification of the fleſh, ſhewing that they can not be fit to runne or wreſtle (as then the games of Iſthmics were) which pamper vp their bodies: and therefore affirming that they can haue no reward, vnleſſe they take an other courſe and trade of life.

runne al, yet one receiueth the price?
ne that ye may obtaine.

25 And euerie man that proueth masteries, ſ Vſeth a moſt exabſteineth from al things: and they *do it* to ob- quiſite dyet.
taine a corruptible crowne: but we for an vncorruptible.

26 I therfore ſo runne, not as vncertainely: ſo fight I, not as one that beateth the ayre.

27 But I beate downe my t bodie, and bring it t *The olde man which ſtriueth againſt the Spirit.*
into ſubiection, leſt by anie meanes after that I u *This worde (Reproued) is not*
haue preached to other, I my ſelfe ſhoulde be *contrarie to the word (Elect) but as contrarie to the word (Approued) when we*
reproued. *by experience not to be ſuch an one as he ought to be.*

CHAP. X.

If God ſpared not the Iewes, neither wil he ſpare thoſe who are of like condition, 3.4 touching the outward ſignes of his grace. 14 That it is abſurd, that ſuch ſhould be partakers of the table of deuils, who are partakers of the Lords ſupper. 24 To haue conſideration of our neighbour in things indifferent.

MOreouer, 1 brethren, I would not that ye ſhoulde be ignorant, that al our 2 fathers were vnder ✣ that cloude, and al paſſed through the ✣ ſea,

2 And were al b baptized vnto c Moſes, in the cloude and in the ſea,

3 And did al eate the ſame ſpiritual meate,

4 And did al drinke the ſame ſpiritual drinke: for they dranke of the ſpiritual rocke that followed them, and that rocke was Chriſt.

5 But with many of them God was not wel pleaſed: for they were ouerthrowen in the wildernes.

6 Now theſe things were our examples, to the intent we ſhoulde not be luſters of euil things, as they alſo luſted.

7 Neither be ye idolaters, as were ſome of them, as it is written, The people ſate down to eate and drinke, and roſe vp to play.

8 Neither let vs commit fornication, as ſome of them committed, and fel in one day three and twentie thouſand.

9 Neither let vs tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.

10 Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

11 Al theſe things happened vnto them for enſamples: and they are written for our admonition, vpon whom the ends of the world are come.

12 Wherefore let him that thinketh he ſtandeth, take heede leſt he fal.

13 There hath no temptation taken you but ſuch as appertaineth vnto man: but God is faithful, who wil not ſuffer you to be tempted aboue that ye are able, but wil euen with the temptation make a way to eſcape, that ye may be able to beare it.

14 Wherefore my deare beloued, flee from idolatrie.

15 I ſpeake as vnto wiſe men: iudge ye what I ſay.

16 The cup of bleſſing which we bleſſe, is it not the communion of the bloud of Chriſt? The breade which we breake, is it not the communion of the body of Chriſt?

17 For we being many are one breade and one body: for we are al partakers of that one breade.

18 Behold Iſrael after the fleſh: are not they which eate of the ſacrifices, partakers of the altar?

19 What ſay I then? that the idol is any thing? or that which is offred to idols is any thing?

20 But I ſay, that the things which the Gentiles offer, they offer them vnto deuils, and not vnto God: and I wil not that ye ſhoulde haue fellowſhip with deuils.

21 Ye cannot drinke of the cup of the Lord, and of the cup of deuils: ye cannot be partakers of the Lords table, and of the table of deuils.

22 Do we prouoke the Lord to anger? are we ſtronger then he?

23 All things are lawful for me, but al things are not expedient: al things are lawful for me, but al things edifie not.

24 Let no man ſeeke his owne, but euerie man another mans wealth.

25 Whatſoeuer is ſolde in the ſhambles, that eate, aſking no queſtion for conſcience ſake:

26 For the earth is the Lords, and the fulneſſe thereof.

27 If any of them that beleeue not bid you to a feaſt, and ye be diſpoſed to go, whatſoeuer is ſet before you, eate, aſking no queſtion for conſcience ſake.

28 But if any man ſay vnto you, This is offred vnto idols, eate not for his ſake that ſhewed it you, and for conſcience ſake: for the earth is the Lords, and the fulneſſe thereof.

29 Conſcience, I ſay, not thine owne, but the other mans: for why is my libertie iudged of another mans conſcience?

30 For if I by grace be a partaker, why am I euil ſpoken of for that for the which I giue thanks?

31 Whether therfore ye eate, or drinke, or whatſoeuer ye do, do al to the glorie of God.

32 Giue none offence, neither to the Iewes, nor to the Gentiles, nor to the congregation of God:

33 Euen as I please al men in al things, not ſeeking mine owne profite, but the profite of many, that they may be ſaued.

1 *He ſetteth out, that, which he ſayed, laying before them an example of the horrible iudgement of God againſt them which had in effect the ſelfe ſame pledges, of the ſame adoption and ſaluation that we haue: and yet notwithſtanding when they gaue themſelues to idoles feaſts, periſhed in ỹ wildernes, being horribly & manifeſtly puniſhed. Now, moreouer & beſides that theſe things are fitly ſpoken againſt them which frequented idoles feaſtes, the ſame alſo, ſeeme to be ordeined to this end and purpoſe, becauſe many men are thus minded, that ſuch things are not of ſuch great waight, that God wil be angrie with them if they vſe them, ſo that they frequent Chriſtian aſſemblies, & be baptized, and receiue the communion, and confeſſe Chriſt.*

Paul ſpeaketh thus in reſpect of the couenant, and not in reſpect of the perſons, ſpeaking in general. ✣ *Exod. 13. 21. Numb. 9. 18.* ✣ *Exod 14. 22.*

2 *He affect the Sacraments of the old fathers were al one w̃ ours, for they ſignified Chriſt only who offred him ſelf vnto them in diuers ſhadowes.*

And of them were baptized with the outward ſigne, but not in deede, wherewith God can not be charged, but they them ſelues. c *Moſes being their guide.*

that cloude, and in that sea,

3 ✣ And did all eate the [d] same spiritual [e] meate,

4 ✣ And did al drinke the same spiritual drinke (for they dranke of the spiritual Rocke that [f] followed them: and the Rocke was [g] Christ)

5 But with manie of them God was not pleased: for they were ∴ ouerthrown in the wildernesse.

6 [3] Now these things are our [h] ensamples, to the intent that we shoulde not lust after euil things ✱ as they also lusted.

7 Neither be ye idolaters as *were* some of them, as it is written, ✣ The people sate downe to eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fel in one * day three and twentie thousand.

9 Neither let vs tempt [i] Christ, as some of them also tempted *him*, and ✣ were destroyed of serpents.

10 Neither murmure ye, as some of them ✣ also murmured, and were destroyed of the destroyer.

11 Now al these things came vnto them for ensamples, and were written to admonish vs, vpon whome the [k] ends of the worlde are come.

✣ *Exod.16.15.*

d The same that we do.

e Manna, which was a spiritual meate to the beleeuers, which in faith lay hold vpō Christ who is the true meate.

✣ *Exo.17.6. numb. 20.10. & 21.16.*

f Of the riuer and rūning rocke, which followed the people.

g Did sacramentally signifie Christ, so that together with the signe there was the thing signified, and the trueth it selfe: for God doeth not offer a bare signe, but the thing signified by the signe, together with it, which is to be receiued with faith.

∴ *Numb.26.65.*

3 An amplifying of the example

against them which are caried away with their lustes beyond the bonds that God hath measured out. For this is the beginning of al euil, as of idolatrie (which hath gluttonie a companion vnto it) fornication, rebellion gainst Christ, murmuring, & such like, which God punished most sharply in that old people, to ✱ end that we which succeede them, and haue a more full declaration of the wil of God, might by that meanes take better heed

h Some reade Figures: which signified our sacraments: for Circumcision was to the Iewes a seale of righteousnes, and to vs a liuely paterne of Baptisme, & so in the other sacrament. ✱ *Numb.11.4. & 26.64. psal.106.14.* ✣ *Exod.32.6.* * *Numb.25.9.*

i To tempt Christ, is to prouoke him to a combate as it were, which those men do who abuse the knowledge that he hath giuen them, and make it to serue for a cloke to their lustes & wickednes. ✣ *Numb.21.6. psal.106.14.* ✣ *Numb.14.37.*

k This our age is called the end, for it is the shutting vp of al ages.

12 ✣ Where-

12 Wherefore, let him that thinketh he
standeth, take heede leſt he fal.
13 There hath no tentatiō taken you, but ſuch
as appertaineth to [l] man: & God is faithful, which
will not ſuffer you to be tempted aboue that you
are able, but wil euen [m] giue the iſſue with the
temptation, that ye may be able to beare it.
14 Wherfore my beloued, flee from idolatrie.
15 [n] I ſpeake as vnto them which haue vnder-
ſtanding: iudge ye what I ſay.
16 The cup of [o] bleſſing which we bleſſe, is it
not the [p] communiō of the blood of Chriſt? The
bread which we breake, is it not the communion
of the bodie of Chriſt?
17 For we that are many, are one bread & one
bodie, becauſe we al are partakers of one bread.
18 Beholde Iſrael *which is* after the [p] fleſh: are
not they which eat of the ſacrifices [q] partakers
of the altar?
19 What ſay I then? that the idole is anie
thing? or that that which is ſacrificed to idoles,
is anie thing?

4 In concluſion, he deſcendeth to the Corinthians them ſelues, warning them that they pleaſe not them ſelues, but rather that they preuent the ſubtilties of Satan. Yet he vſeth an inſinuation, and comforteth them, that he may not ſeeme to make them altogether like to thoſe wicked Idolaters and contemners of Chriſt, which periſhed in the wildernes.

l VVhich commeth of weakenes. m He that wouldo haue you tempted for your profites ſake, wil giue you an iſſue to eſcape out of the tentation.

Now returning to thoſe idoles ſeaſtes, that he may not ſeeme to daly at laſt he promiſeth that he wil vſe no other reaſons, then ſuch as they ſhal ſee verie wel them ſelues. And he vſeth an induction borowed of the ſacrament that is in the things them ſelues. The holie bankets of the Chriſtians are pledges, firſt of al of the communitie that they haue with Chriſt, and next, one with an other. The Iſraelites alſo do ratifie in their ſacrifices their mutual coniunction in one ſelfe ſame religion: therfore ſo do the idolaters alſo ioyne them ſelues with their idoles or diuels rather (for idoles are nothing) in thoſe ſolemne bankets whereupon it followeth, that that table is a table of diuels, and therefore you muſt eſchewe it: For you can not be partakers of the Lord and of idoles together, much leſſe may ſuch banket be accompted for things indifferent. Wil you then ſtriue with God? and if you do, thinke you that you ſhal get the vpper hand?

n Of thankeſgiuing: whereupon, that holie banket was called Euchariſt, that is, a thankeſgiuing. o A moſt effectual pledge and note of our knitting together with Chriſt, and ingraffing to him. p That is, as yet obſerue their ceremonies. q Are guiltie, both of that worſhip and ſacrifice.

20 *Nay*, but that theſe things which the Gentiles ſacrifice, they ſacrifice to deuils, and not vnto God: and I would not that ye ſhoulde haue [r] fellowſhip with the deuils.

21 Ye can not drinke the cup of the Lord, & the [s] cup of the deuils. Ye can not be partakers of the Lords table and of the table of deuils.

22 Do we prouoke the Lord to anger? are we ſtronger then he?

23 ✣ [6] [t] Al things are lawful for me, but al things are not expedient: al things are lawful for me, but al things edifie not.

24 Let no man ſeeke his owne, but euerie mā anothers welth.

25 [7] Whatſoeuer is ſold in the [u] ſhambles, eat ye, and aske no queſtion for conſcience ſake.

26 ✣ For the earth *is* the Lords, and [x] al that therein is.

27 If anie of them which beleeue not, cal you *to a feaſt*, and if ye wil go, whatſoeuer is ſet before you, eate, asking no queſtion for conſcience ſake.

28 But if anie man ſay vnto you, This is ſacrificed vnto idoles, eat it not, becauſe of him that ſhewed it, and for the conſcience (for the earth *is* the Lords, and al that therein is)

29 And the conſcience I ſay, not thine, but of

[r] *Haue anie thing to do with the deuils, or enter into that ſocietie which is begonne on the deuils name.*

[s] *The heathen and prophane people were wont to shut vp and make an end of their feaſtes which they kept to the honour of their gods, in offring meate offrings and drinke offrings to them, with banketts and feaſting.*

✣ *Chap. 6. 12.*

6 Comming to another kinde of things offred to idoles, he repeateth that general rule, that in the vſe of things indifferent, we ought to haue conſideratiō not of our ſelues only, but of our neighbours, and therefore there are manie thinges which of them ſelues are lawful, which may be euil done of vs, becauſe of offence to our neighbour.

[t] *Looke afore, Chap. 6. verſ. 13.*

7 An applying of the rule to the preſent matter: Whatſoeuer is ſold in the ſhambles, you may indifferently buy it as it were at the Lords hand, & eat it either at home with the faithful, or being called home to the vnfaithful, to wit, in a priuate banket: but yet with this exception, vnleſſe anie man be preſent which is weake, whoſe conſcience may be offended by ſetting meate offred to idoles before them: for then you ought to haue conſideration of their weakenes.

[u] *The flesh that was ſacrificed, was vſed to be ſolde in the shambles, and the priests turned to the Priests.* ✣ *Pſal. 24. 1.* [x] *Al thoſe things is herof it is full.*

other: [z] for why should my libertie be condemned of another mans conscience?

30 For if I through *Gods* [y] benefit be partaker, why am I euil spoken of, for that wherefore I giue thankes?

31 ✣ [a] Whether therfore ye eat, or drinke, or whatsoeuer ye do, do al to the glorie of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please al men in al things, not seeking mine owne profite, but *the profite* of manie, that they might be saued.

8 A reason: for we must take heede that our libertie be not euil spoken of, and that the benefite of God which we ought to vse with thankesgiuing be not changed into impietie, & that through our fault, if we chuse rather to offend the conscience of the weake, then to yeld a litle of our libertie in a matter of no importance, and so giue occasion to the weake to iudge in such sort of vs, and of Christian libertie. And the Apostle taketh these thinges vpon his owne person, that the Corinthians may haue so muche the lesse occasion to oppose any thing against him.

[z] *If I may through Gods benefite eate this meate, or that meat, why should I through my fault, cause that benefite of God to turne to my blame?* ✣ *Colos.3.17.*

[a] The conclusion: We must order our liues in such sort, that we seeke not our selues, but Gods glorie, and so the saluation of as manie as we may: wherein the Apostle sticketh not to propound him self to the Corinthians (euen his owne flocke) as an example, but so that he calleth them backe to Christ, vnto whome he him selfe hath regard.

CHAP. XI.

[a] He blameth the Corinthians for that in their holie assemblies, [b] men do pray hauing their heads couered, [c] and women bare headed, and because their meetings tended to euil, [21] who mingled prophane bankets with the holie supper of the Lord, [23] which he requireth to be celebrated according to Christs institution.

BE ✣ ye followers of me, euen as I am of Christ. ✣ *2.Thess.3.9.*

1 Now brethren, I commend you, that ye remember al my things, and keepe the ordinances, as I deliuered them to you.

1 The fifth treatise of this epistle concerning [a] right ordering of publike assemblies, conteining two pointes, to wit, of the comely apparel of men and women, of the order of [b] Lords Supper, and of [c] right vse of spiritual gifts. But going about to reprehend certain things, he beginneth notwithstading [a] with a general praise of them, calling those particular lawes of comelines & honestie, which belong to [b] ecclesiastical policie, traditiõs: which afterward they called Canõs.

3 [a] But

2 He setteth downe God, in Christ our Mediatour, for the end and marke not onely of doctrine, but also of ecclesiastical comelines. The applying it to the question proposed touching the comely apparel both of men & women in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subiect to Christ, that the glorie of God ought to appeare in him for the preeminence of the sexe.

3 [1] But I wil that ye knowe, that Christ is the ✣ head of euerie man: and the man is the womans head: and God is [2] Christs head.

4 [3] Euerie [b] man praying or propheeying hauing *anie thing* on *his* head, dishonoreth his head.

5 [4] But euerie woman that prayeth or prophecieth bare headed, dishonoreth her head: [5] for it is euen one verie thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be couered.

7 [6] For a man ought not to couer *his* head: for asmuch as he is the ✣ image and glorie of God: but the woman is the glorie of the man.

8 [7] For the man is not of the woman, but the woman of the man.

✣ *Ephe.5.23.*

a In that, that Christ is our Mediatour.

1 Hereof he gathereth, that if men do either pray or preach in publike assemblies hauing their heads couered (which was then a signe of subiection) they did as it were spoyle them selues of their dignitie, against Gods ordinance.

b It appeareth that this was a politike Law serving only for the circumstances of the time that Paul lued in, by this reason, because in these our daies for a man to stande bareheaded in an assemblie, is a signe of subiection.

4 And in like sort he concludeth, that women which shewe them selues in publike and ecclesiastical assemblies without the signe and token of their subiection, that is to say, vncouered, shame them selues. 5 The first argument taken from the common sense of man, for so much as nature teacheth women that it is dishoneste for them to come abroade bare headed, seeing that she hath giuen them thicke and long heare, which they do so diligently trimme & decke, that they can in no wise abide to haue it shaue. 6 The taking away of an obiection: Haue not men also heare giuen them? I graunt, saith the Apostle, but there is an other matter in it: For man was made to this end and purpose that the glorie of God should appeare in his rule and authoritie: but the woman was made, that by profession of her obedience, she might more honour her husband. ✣ *Gene.1.26. & 3.1.& 5.6. Coloss 3.10.* 7 He proueth the inequalitie of the woman, by that, that the man is the matter whereof a woman was first made.

9 ✣ [1] For

9 For the man was not created for the wo-
man's sake, but the woman for the mans sake.
10 [9] Therefore ought the woman to haue
power on *her* head, because of the [10] Angels.
11 [11] Neuertheles, neither is the man without
the woman, neither the woman without the man
in the [d] Lord.
12 For as the woman is of the man, so is the
man also by the woman: but al things are of God.
13 [12] Iudge in your selues, is it comely that a
woman praye vnto God vncouered?
14 Doeth not nature it selfe teach you, that if
a man haue long heare, it is a shame vnto him?
15 But if a woman haue long heare, it is a
praise vnto her: for her heare is giuen her for a
[e] couering.
16 [13] But if any man lust to be contentious,
we haue no such custome, neither the Churches
of God.
17 ¶ [14] Now in this that I declare, I praise *you*
not, that ye come together, not with profite, but
with hurt.
18 [15] For first of al, when ye come together in

[9] *Genes. 2. 21.*

8 Secondly by that, that the woman was made for man and not the man for the womans sake.

9 The conclusion: women must be couered to shewe by this external signe, their subiection.

[c] *A couering which is a token of subiection.*

10 What this meaneth I do not yet vnderstand.

11 A digression which the Apostle vseth, lest that which he spake of the superioritie of me, and lower degree of women

in consideration of the policie of the Church, should be so taken as though there were no measure of this inequalitie. Therefore he teacheth that men haue in such sort the preeminence that God made them not alone, but women also: and woman was so made of man, that men also are borne by the meanes of women, and this ought to put them in minde to obserue the degree of euery sexe, in such sort, that mutual coniunction may be cherished. [d] *By the Lord.* 12 He vrgeth the argument taken from the common sense of nature. [e] *To be a couering for her, and such a couering, as should procure an other.* 13 Against such as are stubburnely contentious, we haue to oppose this, that the Churches of God are not contentious. 14 He passeth now to the next treatise concerning the right administration of the Lordes supper. And the Apostle vseth this sharper preface, that the Corinthians might vnderstand, that whereas they obserued generally the Apostles cõmandements, yet they fouly neglected them in a matter of greatest importance. 15 To celebrate the Lordes supper aright, it is requisite that there be not onely consent of doctrine, but also of affections, that it be not prophaned.

the

the Church, I heare that there are diſſenſio-
mong you: and I beleeue it *to be true* in ſome p
19 [16] For there muſt be hereſies euen amo
you, that they which are [f] approued among yo
might be knowen.
20 When ye come together therefore in
one place, *this* is [g] not to eate the Lords ſupper.
21 For euery man when they ſhould eate, ta-
keth his owne ſupper [h] afore, and one is hungrie
and another is drunken.
22 [17] Haue ye not houſes to eat and to drink
in? deſpiſe ye the Church of God, & ſhame the
that haue not? what ſhal I ſay to you? ſhal I prai
you in this? I praiſe you not.
23 [18] For I haue receiued of the Lord th
which I alſo haue deliuered vnto you, *to wit*, Tha
the Lord Ieſus in the night that he was betra-
ed, tooke bread:
24 ✣ And when he had giuen thanks, he bra
it, and ſaid, Take, eate: this is my bodie, which
[i] broken for you: this do ye in remembrance of
25 After the ſame maner alſo *he tooke* the cu
when he had ſupped, ſaying, This cup is the Ne
teſtament in my blood: this do as oft as ye drink

16 Although that ſchiſmes & hereſies procede from the deuil, and are euil, yet they come not by chance, nor without cauſe, & they turne to the profite of the elect.

f Whome experience hath taught to be of ſound religion and godlines.

g This is an vſuall kinde of ſpeache, whereby the Apoſtle denyeth that flatly, which many did not well.

h Eateth his meat and tarieth not till other come.

17 The Apoſtle thinketh it good to take away ſ loue feaſtes, for their abuſe, although they had bene a long time, and with commendation vſed in Churches, and w appointed and inſtituted by the Apoſtles. 18 We muſt take a true for of keeping the Lords ſupper, out of the inſtitution of it, the partes wh of are theſe, touching the Paſtoures, to ſhewe forth the Lords death, b preaching his worde: to bleſſe the bread and the wine by calling vpon t Name of God, and together with prayers to declare the inſtitution th and finally to deliuer the bread broken, to be eaten, and the cup receiued be drunke with thankeſgiuing. And touching the flocke, that euery examine himſelfe, that is to ſay, proue both his knowledge, and alſo faith and repentance: to ſhewe forth the Lords death, that is, in true faith yelde vnto his worde and inſtitution: and laſt of al, to take the bread the Miniſters hand, and to eat it and to drinke the wine, & giue God th This was Pauls and the Apoſtles maner of miniſtring.

✣ *Mat. 26. 26. Mar. 14. 22. Luk. 22. 19.* i *This word (Broken) noteth out lord Chriſt his maner of death, for although his legges were not broken as the thieues were, yet was his body very ſorely tormented, and torne, and bruiſed.*

membrance of me.

25 For as often as ye shal eate this bread, and drinke this cup, ye shew the Lords death til he come.

27 [19]Wherfore, whosoeuer shal eat this bread, or drinke the cup of the Lord [k]vnworthily, shalbe guilty of the bodie and blood of the Lord.

28 ✣ [20] Let [l] euery man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he [m] discerneth not the Lords bodie.

30 [21]For this cause many *are* weake, and sicke among you, & many sleepe.

31 For if we would [n]iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the worlde:

33 [22]Wherefore, my brethren, when ye come together to eate, tary one for another.

34 [23] And if any man be hungrie, let him eate

19 Whosoeuer contemne the holie Sacraments, that is, vse them not aright, are guiltie not of the bread and wine, but of the thing it selfe, that is of Christ, and shalbe grieuously punished for it.

k Otherwise then meete is, such mysteries should be handled.

✣ *2. Cor. 13. 5.*

20 The examination of a mans selfe, is of necessitie required in the Supper, and therefore they ought not to be as children, furious and mad men, also such as either haue no knowledge of Christ, or be insufficient, although they professe Christian religion: and others such

ited vnto it, which can not examine them selues:

This place beateth downe the faith of credit, or vnwrapped faith, which the Papists maine. *m He is said to discerne the Lords body, that hath consideration of the nes of it, and therefore commeth to eate of this meate with great reuerence.*

The prophaning of the bodie and blood of the Lord in his mysteries, is ply punished of him, and therefore such a mischiefe ought diligently e preuented by iudging and correcting of a mans selfe.

Trie and examine our selues, by faith and repentance separating our selues from wicked.

The Supper of the Lord is a common action of the whole Church, therefore there is no place for priuate suppers.

The Supper of the Lord was instituted not to feede the bellie, but to e the soule with the communion of Christ, and therefore it ought to parate from common bankets.

at

24 Such things as pertaine to order, as place, time, forme of prayers, and other ons, according to

at home, that ye come not together vn demnation. 24 Other things will I set in or when I come.

such like, the Apostle tooke order for in Congrega the consideration of times, places, and persones.

CHAP. XII.

1 *To draw e away the Corinthians from contention and pride, h sheweth that spiritual gifts are therefore diuersely bestowed.* 7 *that, the same being ioyntly to eche other imployed, it m may growe vp together into one body of Christ in such equa proportion and measure,* 20 *as the members of mans body do.*

1 Now he entreth into the third part of this treatise, touching the right vse of Spirituall giftes, wherein he giueth the Corinthians plainely to vnderstand, that they abused them: for they that excelled,

1 NOw [a] concerning spiritual *giftes*, brethre I would not haue you [a] ignorant.

2 [a] Ye knowe that ye were [b] Gentiles, and were caried away vnto the domme idoles, as ye were led.

3 [a] Wherefore, I declare vnto you, that no man ✣ speaking by the Spirit of God calleth Iesus ✝ [c] execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 [d] Now there are diuersities of gifts, but the

bragged ambitiously of them, and so robbed God of the praise of his gifts and hauing no consideration of their brethren, abused them to a vain ostentation, and so robbed the Church of the vse of those giftes. On the other side, the inferiour sort enuied the better, and went about to make departure, so that al that bodie was as it were scattered and rent in peces. So then he going about to remedie these abuses, willeth them first to consider diligently, that they haue not these giftes of themselues, but from the free grace and liberalitie of God, to whose glory they ought to bel them al.

a *Ignorant, to what purpose these giftes are giuen you.*

2 He proueth the same, by comparing their former state with that wherein they were at this time indued with those excellent giftes.

b *As touching Gods seruice and the couenant, meere strangers.*

3 The conclusion: Know you therfore, that you cannot so much as moue your lippes to honour Christ with al, but by the grace of the holy Ghost.

✣ *Mar.9.39.* ✝ *Iohn.13.13. Chap.8.6. Philip.2.11.*

c *Doeth curse him, or by any meanes whatsoeuer diminish his glorie.*

4 In the second place, he layeth another foundation, to wit, that these giftes are diuers, as the functions also are diuers, and their offices diuers, but that one selfe same Spirit, Lord and God is the giuer of al these gifts, and that to one ende, to wit, for the profite of al.

d same

Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of [e] operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is [f] giuen to euery man, to [g] profite withal.

8 [h] For to one is giuen by the Spirit the word of wisedome: and to an other the word of knowledge, by the same Spirit:

9 And to another is giuen faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

10 And to another the [i] operations of great workes: and to another, [k] prophecie: and to another the [l] discerning of spirits: and to another, diuersities of tongues, and to another the interpretation of tongues.

11 † And al these things worketh one and the selfsame Spirit, distributing to euery man seuerally [m] as he will.

12 [n] For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Iewes or Gentiles, whether we be bond or free: and haue all been made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foote shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the eare shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members, euery one of them in the body, as it pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say vnto the hand, I haue no need of thee: nor again the head to the feete, I haue no need of you.

22 Nay much more those members of the body, which seeme to be more feeble, are necessary:

23 And those members of the body, which we thinke to be lesse honourable, vpon these we bestow more honour: and our vncomely parts haue more comelinesse.

24 For our comely parts haue no need: but God hath tempered the body together, hauing giuen more abundant honour to that part which lacked:

25 That there should be no diuision in the body, but that the members should haue the same care one for another.

26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members reioyce with it.

27 Now ye are the body of Christ, and members of his bones.

28 And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, then the giftes of healings, helpes, gouernments, kindes of tongues, interpretations of languages.

29 Are all Apostles? are all Prophets? are all teachers? are all workers of miracles?

30 Haue all the giftes of healing? do all speake with tongues? do all interpret?

31 But couet you the best giftes: and yet shew I vnto you a more excellent way.

[d] The Spirit is plainely distinguished from the giftes.

[e] So Paul calleth that inward force which commeth from the holy ghost, and maketh men fit to wonderfull things.

[f] The holy Ghost openeth and sheweth him self freely in giuing of these giftes.

[g] To the vse and benefite of the Churche.

5 He declareth this manifolde diuersitie, and reckeneth vp the chiefest giftes, beating that into their heades which he sayed before, to wit, that all these things proceeded from one selfe same Spirit.

[h] Wisedome is a most excellent gift, very requisite, not onely for them which teache, but also for them that exhort and comfort, which thing is propre to the Pastours office: the word of knowledge agreeth to the Doctours. [i] By operations he meaneth those mighty workings of Gods mightie power, which passe and excell amongst his myracles, as the deliuerie of his people Israel by ỹ hand of Moses, that which he did by Elyas against the Priests of Baal, in sending downe fire from heauen to consume his sacrifice, and that which he did by Peter, in ỹ matter of Ananyas and Sapphyra. [k] Foretelling of things to come. [l] Whereby false prophets are knowen from true, wherein Peter passed Philip in discerning Simon Magus, Act. 8.

[m] 1 Cor. 12. 3. Ephes. 4. 7.

[n] He addeth moreouer some thing else, to wit, that although that these giftes are vnequall, yet they are most wysely deuided, because the will of the Spirit of God is the rule of this distribution.

He setteth foorth his former saying by a similitude taken from the body. This sayeth he is manifest. y seene in the bodie, whose members are many, but yet so knit together, that they make but one bodie.

members, and al the members of the body, ...
is one, though they be many, yet are *but* one body,
8 euen so is [m] Christ.

13 For by one Spirit are we all baptized into
[n] one bodie, whether *vve be* Iewes or Grecians,
whether *vve be* bonde, or free, and haue bene all
made to [o] drinke into one Spirit.

14 [p] For the body also is not one member, but
many.

15 [q] If the foote would say, Because I am not
the hand, I am not of the body, is it therfore not
of the body?

16 And if the eare would say, Because I am not
the eye, I am not of the body, is it therfore not of
the body?

17 [r] If the whole body *vvere* an eye, where
vvere the hearing? If the whole *vvere* hearing,

8 The applying of the similitude. So muste we also thinke, saith he, of the mysticall body of Christ: for all we that beleeue, whether we be Iewes or Gentils are by one selfe same baptisme, ioyned togither with our head, ỹ by that meanes, there may be framed one body compact of many members: and we haue drunck one selfe same spirit, that is to say, a spirituall feeling, perceyueraunce and motion common to vs all, out of one cup.

m Christ ioyned together with his Church. *n To become one bodie with Christ.* *o By one quickening drinke of the Lordes blood, we are made partakers of his one Spirit.*

9 He amplifieth that which folowed of the similitude: as if he should say, The vnitie of the bodie is not onely not let by this diuersitie of members, but also it coulde not be a bodie if it did not consist of many, and that diuers members. 10 Nowe he buildeth his doctrine vpon the foundations which he hath laied: and first of all he continueth in his proposed similitude, and afterwarde he goeth to the matter barely and simply. And first of all he speaketh vnto them which woulde haue separated themselues from these whome they enuied, because they had not suche excellent giftes as they: now this is sayeth he, as if the foote should say, it were not of the bodie, because it is not the hande: or the eare, because it is not the eye. Therefore all partes ought rather to defende the vnitie of the bodie, being coupled together to serue one the other. 11 Againe speaking to them, he sheweth them that if that should come to passe which they desire, to wit, that all shoulde be equall one to another, there would folowe a destruction of the whole bodie, yea and of them selues: for it coulde not be a bodie, vnlesse it were made of many members knit together and diuers one from the other. And that no man might fynde faulte with this diuision as vnequall, he addeth that God him selfe hath coupled all these together. Therefore all must remayne coupled togither, that the body may remayne in safetie.

were the ſmelling?

18 But now hath God diſpoſed the members e-
ne of them in the body at his own pleaſure.

19 For if they were all one member, where
the bodie?

20 But now *are* there many members, yet but
ng bodie.

21 [12] And the eye can not ſay vnto the hand,
haue no neede of thee: nor the head againe to
e feete, I haue no neede of you.

22 Yea, much rather thoſe members of the
bodie, which ſeeme to be [p] more feeble, are ne-
ceſſarie.

23 And vpon thoſe *members* of the body, which
we thinke moſt vnhoneſt, put we more [q] honeſtie
: and our vncomely *partes* haue more comeli-
es on.

24 For our comely *partes* neede it not: but God
hath tempered the body together, and hath giuē
e more honour to that *parte* which lacked,

25 Leſt there ſhould be any diuiſion in the bo-
y: but that the members ſhoulde haue the ſame
care one for another.

26 [13] Therefore if one member ſuffer, all ſuffer
h it: if one member be had in honour, all the
mbers reioyce with it.

27 Now ye are the body of Chriſt, & members

12 Nowe on the other ſide, he ſpeaketh vnto them which were indewed with more excellent giftes, willing them not to deſpiſe the inferiours as vnprofitable, and as though they ſerued to no vſe: for God ſayeth he, hath in ſuche ſorte tempered this inequalitie, that the more excellent and beautiful members can in no wiſe lacke the more abiect and ſuche as we are aſhamed of, and that they ſhould haue more care to ſee vnto them and to couer them: that by this meanes the neceſſitie which is on both partes might kepe the

whole body in peace and concord: that although if eche part be conſidered
ſelf, they are of diuers degrees and conditions, yet becauſe they are ioyned
gether, they haue a cōmunitie bothin commodities and diſcommodities.

p Of the ſmalleſt and vileſt offices, and therfore ſmally accompted of, of the reſt.
q We more carefully couer them. *r Should beſtowe their operations and offices to*
the profit and preſeruation of the whole body.

13 Now he applieth this ſame doctrine to ỹ Corinthians wout any allego-
, warning thē ỹ ſeing there are diuers functions and diuers giftes, it is their
tie, not to offend one againſtan other, either by enuie or ambition, but ra-
er ỹ they being ioyned together in loue and charitie one w another, euery
e of them beſtowe to the profit of al, that which he hath receyued accor-
ing as his miniſterie doth require.

f For all churches wherſoeuer they ar diſperſed through the whole worlde, are diuers members of one bodie. ✣ Epheſ 4.11.

for your [r] parte.

28 ✣ And God hath ordained ſome in the church: *as* firſt, Apoſtles, ſecõdly Prophets, thirdly teachers, then them that doe miracles: after that, the giftes of healing, [t] helpers, [u] gouernours, diuerſitie of tongues.

t The offices of Deacons.

u He ſetteth forth the order of Elders, which were the maintayners of the churches diſcipline.

29 Are all Apoſtles? are all Prophets? are all teachers?

30 Are al doers of miracles? haue al the giftes of healing? do all ſpeake with tongues? do all interprete?

14 He teacheth them that are ambitious and

31 [14] But deſire you the beſt giftes, and I will yet ſhewe you a more excellent way.

enuyous, a certaine holy ambition and enuie, to wit, If they giue them ſelues to the beſt giftes, and ſuch as are moſt profitable to the Church, and ſo, if they contend to excel one another in loue, which farre paſſeth al other gifts.

CHAP. XIII.

1 He ſheweth that there are no giftes ſo excellent, which in Gods ſight are not corrupt, if Charitie be away: 4 and therfore he digreſſeth vnto the commendation of it.

1 He reaſoneth firſt of charitie, the excellencie whereof firſt he ſheweth by this, that without it, all other giftes are as nothing before God.

1 [a] THough I ſpeake with the tõgues of men and [a] Angels, and haue not loue, I am become [b] ſounding braſſe, or a [b] tinkling cymball.

2 And though I had the *gift* of propheſie, and knew al ſecretes and all knowledge, yea, if I had all [c] faith, ſo that I coulde remoue ✣ mountaines, and had not loue, I were nothing.

Which thing he proueth, partly by an induction, and partly alſo by an argument taken of the end, wherefore thoſe giftes are giuen. For, to what purpoſe are thoſe giftes, but to Gods glorie, and the profite of the Church, as is before proued? ſo that thoſe giftes without charitie, haue no right vſe.

a A very earneſt kinde of amplifying a matter, as if he ſayd, If there were any tongues of Angels, and I had them, and did not vſe them to the beneſite of my neighbour, it were nothing els but a vaine and pratling kinde of babling.

b That giueth a rude and no certayne ſounde. c By fayth, he meaneth the gift of dooing miracles, and not that faith which iuſtifieth, which can not be voyde of charitie as the other may. ✣ Mat. 17.20.

3 And

And though I feede the poore with all my
, and though I giue my body, that I be bur-
nd haue not loue, it profiteth me nothing.
4 [c]Loue [d]ſuffreth long: it is bountifull: loue
eth not: loue doeth not boaſt it ſelf: it is not
ffed vp:
5 It doeth [e]no vncomely thing: it ſeketh not
her owne things: it is not prouoked to anger: it
inketh not euill:
6 It reioyceth not in iniquitie, but [f]reioyceth
in the trueth.
7 It ſuffreth all things: it beleueth all things:
it hopeth all things: it endureth all things.
8 [g]Loue doeth neuer fall away, though that
prophecyings be aboliſhed, or the tongues ceaſe,
or knowledge vaniſh away.
9 [h]For we knowe in [b]parte, and we prophecie
in parte.
10 But when that which is perfect, is come,
then that which is in parte, ſhalbe aboliſhed.
11 [i]When I was a childe, I ſpake as a childe, I

2 He deſcribeth the force and nature of charitie, partly by a compariſon of contraries, and partly by the effects of it ſelfe: wherby the Corinthians may vnderſtand, both how profitable it is in the Church, & how neceſſarie; and alſo howe farre they are from it, and therefore howe vainely and with out cauſe they are proude.

c It is not contumelious. f Reioyceth at righteouſnes in the righteous. For the Hebrues meane by trueth, righteouſnes.

d VVorde for worde, deferreth wrath.

g Againe he commendeth the excellencie of charitie, in that, that it ſhall neuer be aboliſhed in the Saintes, whereas the other giftes which are neceſſarie for the building vp of the Church, ſo long as we liue here, ſhall haue place in the worlde to come.

The way to get knowledge by prophecying.

The reaſon: Becauſe we are nowe in that ſtate, that we haue neede to learne dayly, and therefore we haue need of thoſe helpes, to wit, of the gift of tongues, and knowledge, and alſo of them that teache them. But to what purpoſe ſerue they then, when we haue obtayned and gotten the full knowledge of God, which ſerue now but for them which are imperfite, and goe by degrees to perfection?

h VVe learne imperfectly.

He ſetteth forth that, that he ſaid, by an excellent ſimilitude, comparing vs to our infancie or childhoode, wherin we ſtagger and ſtamer rather in ſpeake, and think and vnderſtand but childiſh things, and therfore haue need of ſuch things as may forme and frame our tongue and mind: but whē we become men, to what purpoſe ſhold we deſire ỹ ſtāmering, thoſe childiſh things, and ſuch like things, wherby our childhood is framed by litle & litle?

6 The applying of ỹ ſimilitude: of our childhod to this preſent life, wherein we darkely beholde heauēly things, according to the ſmal meaſure of light which is giuen vs, through ỹ vnderſtanding of tongues, & hearing the teachers and miniſters of the church: of our mans age and ſtrong, to ỹ heuēly & eternal life, wherin whē we behold god him ſelf preſent, & are lightned w̄ his ful and perfect light, to what purpoſe ſhould we deſire the voyce of man & thoſe worldly things which are moſt imperfect? But yet the ſhal al ỹ ſaintes be knit both w̄ God, and betwene thē ſelues w̄ moſt feruent loue, & therfore charitie ſhall not be aboliſhed but perfected, although it ſhal not be ſhewed forth and interteyned by ſuch maner of dueties as peculiarly and only belōg to ỹ infirmitie of this life. *i All this muſt be vnderſtood by cōpariſon.*

vnderſtood as a childe, I thought as a childe: when I became a man, I put away childiſh thinges.

12 [6] For [i] now we ſee through a glaſſe darkely: but then *ſhall we ſee* face to face. Now I knowe in parte: but then ſhall I know euen as I am knowen.

13 [7] And now abideth faith, hope & loue, euen theſe three: but the chiefeſt of theſe *is* loue.

7 The concluſion: As if ỹ Apoſtle ſhold ſay: Such therfore ſhalbe our condition then: but now we haue three things, and they remayne ſure if we be Chriſtes, as without which, true religion can not cōſiſt, to wit, faith, hope, & charitie. And among theſe charitie is ỹ chiefeſt, becauſe it ceaſeth not in ỹ life to come as the reſt do, but is perfected and accompliſhed. For ſeeing ỹ faith and hope tend to things which are promiſed and are to come, when we haue preſently gotten them, to what purpoſe ſhould we haue faith and hope? but yet there at length ſhall we truely and perfectly loue both God, and one another.

CHAP. XIIII.

1 He cōmendeth the gift of prophecying: 7 and by a ſimilitude taken of muſical inſtruments, 12 he teacheth the true vſe of interpreting the ſcriptures: 17 he taketh away the abuſe: 34 and forbiddeth women to ſpeake in the congregation.

1 He inferreth now of that that he ſpake before:

1 [1] FOllowe after loue, and couet ſpiritual gifts: and rather that ye may [a] prophecie.

Therefore ſeeing charitie is the chiefeſt of all, before all things ſet it before you as chiefe and principall: and ſo eſteeme thoſe things as moſt excellent which profite the greater part of men: (as prophecie, that is to ſay, the gift of teaching and applying the doctrine: which was contemned in reſpect of other giftes, although it be the chiefeſt and moſt neceſſarie for the Church: and not thoſe which for a ſhewe ſeeme to be marueylous, as the gift of tongues, when a man was ſodainly indued with the knowlede of many tongues: which made men greatly amaſed, and yet of it ſelfe was not greatly to be vſe, vnleſſe there were an interpreter.

a What prophecie is, he sheweth in the third verſe.

2 For he that speaketh *a strange* [b]tongue, speaketh not vnto men, but vnto God: for no man heareth *him*: howbeit in the [c]spirit he speaketh secret things.

2 He reprehendeth their peruerse iudgemēt touching ỹ gift of tongues. For why was it giuen? to wit, to the entent ỹ the misteries of god might be ỹ better knowen to a greater sorte. Thereby it is euident that prophecie, wherevnto the gift of tōgues ought to serue, is better then this: and therefore the Corinthians dyd iudge amisse, in that they made more accompt of the gift of tongues, thē of prophecying: becausе forsoth the gift of tongues was a thing more to be bragged of. And herevpon folowed an other abuse of the gyft of tongues, in that the Corinthians vsed tongues in the Congregation, without an interpreter. Which thing although it might be done to some profite of him that spake them, yet he corrupted the right vse of that gift, becausе there came thereby no profit to the hearers, and cōmon assemblies were instituted and appointed not for any priuate mans commoditie, but for the profit of the whole companie.

3 But he that prophecieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that speaketh *strange* language, edifieth himselfe: but he that prophecieth, edifieth the [d]Church.

5 I woulde that ye all spake *strange* languages, but rather that ye prophecied: for greater is he that prophecieth, then he that speaketh *diuers* tongues, except he expounde it, that the Church may receyue edification.

6 And now, brethren, if I come vnto you speaking *diuers* tongues, what shall I profit you, except I speake to you, either by reuelation, or by knowledge, or by prophecying, or by doctrine?

7 [e]Moreouer things without life which giue a sounde, whether *it be* a pipe or an harpe, except they make a distinction in the soundes, how shall it be knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sounde, who shal prepare him selfe to battell?

9 So likewise you, by the tongue, except ye vtter wordes that haue [f]signification, how shal it be

a Strange language which no man can vnderstand without an interpreter.

b By that inspiration which he hath receiued of the Spirit, which notwithstanding he vseth, when he speaketh misteries which none of the companie can vnderstand.

c Which may further men in the studie of godlines. *d* The companie.

e He setteth forth ỹ which he said, by a similitude which he boroweth & taketh frō instruments of musick: which although they speak not perfitly, yet they are distinguished by their soundes, ỹ they may be the better vsed.

f That do fitly vtter the matter it self.

vnder-

vnderstand what is spoken? for ye shall speake in the ayer.

10 [4] There are so many kindes of voyces (as it commeth to passe) in the worlde, and none of them is domme.

11 Except I knowe then the power of the voyce, I shalbe vnto him that speaketh a barbarian, and he that speaketh, shalbe a barbarian vnto me.

12 [5] Euen so, forasmuch as ye couet spirituall *giftes*, seeke that ye may excel vnto the edifying of the Church.

13 Wherefore, let him that speaketh a *strange* tongue, [h] pray, that he may interprete.

14 [6] For [i] if I pray in a *strange* tõgue, my [k] spirit prayeth: but mine vnderstãding is [l] without fruit.

15 What is it then? I will pray with the spirit, but I will pray with the [m] vnderstanding also: I will sing with the spirit, but I wil sing with the vnderstanding also.

16 [7] Els, when thou blessest with the [n] spirit, how shall he that [o] occupieth the roome of the vnlearned, say [p] Amen, at thy giuing of thanks, seeing he knoweth not what thou sayest?

4 He proueth that interpretation is necessarilie to be ioyned with the gift of tongues, by the manifold varietie of languages, in so much that if one speake to another without an interpreter, it is as if he spake not.

g *As the Papistes in al their sermons, and they that ambitiously powre out some Hebrewe or Greke wordes in the pulpit before the vnlearned people, thereby to get them a name of vayne learning.*

5 The conclusion: If they wil excell in those spirituall giftes, as it is meete, they muste seeke the profite of the Churche, and therefore they muste not vse the gift of tongues, vnlesse there be an interpreter to expounde the straunge and vnknowen tongue, whither it be him selfe that speaketh, or an other interpreter.

h *Pray for the gift of interpretation.*

6 A reason: Because it is not sufficient for vs to speake so in the congregation, that we our selues doe worship God in spirit, that is, according to the gift which we haue receyued, but we must also be vnderstood of the company, lest that be vnprofitable to other, which we haue spoken.

i *If I pray, when the Church is assembled together, in a straunge tongue.*

k *The gift and inspiratiõ which the Spirit giueth me, doth his part, but only to my selfe.*

l *No fruite commeth to the Church by my prayers.*

m *So that I may be vnderstoode of other, and may instruct other.*

7 An other reason: Seeing that the whole congregation must agree to him that speaketh, & also witnes this agreement, how shal they giue their assent or agreement, which knowe not what is spoken?

n *Only, without all consideration of the heavers.* o *He that sitteth as a priuate man.*

p *So then one vttered the prayers, and al the company answered Amen.*

17 For

For thou verely giueſt thankes wel, but the other is not edified.

18 [p] I thanke my God, I ſpeake languages more then ye all.

19 Yet had I rather in ſ Church to ſpeake [q] fiue words with mine vnderſtanding, that I might alſo inſtruct others, then ten thouſande wordes in a ſtrange tongue.

20 [r] Brethren, be not ✣children in vnderſtanding, but as concerning maliciouſnes be childrē, but in vnderſtanding be of a ripe age.

21 In the [s] Law it is written, ✣ By mē of other tongues, and by other languages wil I ſpeake vnto this people: yet ſo ſhal they not heare me, ſaith the Lord.

22 [t] Wherfore *ſtrange* tongues are for a ſigne, not to them that beleeue, but to thē that beleeue not: but propheſying *ſerueth* not for them that beleeue not, but for them which beleeue.

23 [u] If therefore when the whole Church is come together in one, and all ſpeake *ſtrange* tongues, there come in they that are [x] vnlearned, or they which beleeue not, will they not ſay, that ye are out of your wittes?

24 But if all propheſie, and there come in one that beleeueth not, or one vnlearned, he is rebuked of all men, and is iudged of all.

8 He propoundeth him ſelfe for an example, both that they may be aſhamed of their foliſhe ambition, and alſo that he may eſchewe all ſuſpicion of enuy.

q A very few wordes.

9 Now he reproueth them freely for their childiſhe folie, which ſee not how this gift of tongues which was giuen to the profite of the Church, is turned by their ambition into an inſtrument of curſing, ſeeing that this ſame alſo is cōteined amōgſt the puniſhments wherwith God puniſhed ſ ſtubburnes of his peo

ple, that he diſperſed them among ſtrangers whoſe language they vnderſtoode not. ✣ *Mat. 18. 3.*

r by the Lawe, he vnderſtandeth all the whole Scripture. ✣ *Eſa. 28. 11.*

20 The concluſion: Therefore the gift of tongues ſerueth to puniſh the vnfaithfull and vnbeleeuers, vnleſſe it be referred to prophecie (that is to ſay, to the interpretatiō of Scripture) and that ſ which is ſpoken, be by ſ meanes vnderſtoode of the hearers. 11 An other argument: The gift of tongues without prophecie is not only vnprofitable to ſ faithful, but alſo doth very much hurt as wel to them, as to the vnfaithfull which ſhould be wunne in ſ publique aſſemblies. For by this meanes it commeth to paſſe, that the faithfull ſeme to other to be mad, much leſſe can the vnfaithfull be inſtructed thereby. ſ *Looke, Act. 4. 13.*

25 And

25 And so are the secretes of his heart made manifest, and so he wil fall downe on his face and worship God, and say plainely that God is in you in deede.

12 The conclusion: The edifying of the Congregation is a rule and square of the right vse of spiritual gifts.

26 [12] What is to be *done* thē, brethrē? when ye come together, *according as* euery one of you hath a Psalme, *or* hath doctrine, *or* hath a tongue, *or* hath reuelatiō, *or* hath interpretatiō, let al things be done vnto edifying.

13 The maner how to vse the gift of tongues. It may be lawfull for one or two, or at the most for three, to vse the gift of tongues, one after another in an assemblie, so ỹ there be some to expound ỹ same: but if there be none to expoūd, let him that hath that gift, speake to him self alone

27 [13] If any man speake a *strange* tongue, *let it be* by two, or at the most, by three, & that by course, and let one interpret.

28 But if there be no interpreter, lette him keepe silence in the Churche, *vvhich speaketh languages*, and let him speake to him selfe, and to God.

29 [14] Let the Prophets speake two, or three, & let the other iudge.

30 And if any thing be reuealed to an other that sitteth by, let the first holde his peace.

14 The maner of prophecying: Let two or thre propound, and let the other iudge of that ỹ is propounded,

31 For ye may all prophecie one by one, that all may learne, and all may haue comfort.

32 And the [t] spirits of ỹ Prophetes are subiect to the Prophets.

33 For God is not *the authour* of confusion, but of peace, as *we see* in all the Churches of the Sainctes.

34 [15] ✣ Let your women keepe silence in the

whither it be agreable to the word of God or no: If in this examination the Lord giue any man ought to speake, let them giue him leaue to speake. Let euery man be admitted to prophecie, seuerally and in his order, so far forth as it is requisite for the edifyng of the Church: Let them be content to be subiect eche to others iudgement.

t *The doctrine which the Prophetes bring, which are inspired with Gods spirit.*

15 Women are commaunded to be silent in publique assemblies, and they are commaunded to aske of their husbandes at home.

✣ *1. Tim. 2. 12.*

Churches

thes: for it is not permitted vnto them to
ke: but *they ought* to be ſubiecte, as alſo ✣ the ✣ *Gen.3..16.*
ſaith.

35 And If they will learne any thing, let them
aske their huſbandes at home: for it is a ſhame
for women to ſpeake in the Church.

36 [16] Came the worde of God out from you?
either came it vnto you onely?

37 If any man thinke him ſelf to be a Prophet,
or ſpirituall, let him acknowledge, that [y] things,
that I write vnto you, are the commaundements
of the Lord.

38 [17] And if any man be ignorant, let him be
ignorant.

39 [18] Wherfore, brethren, couet to propheeie,
and forbid not to ſpeake languages.

40 Let all thinges be done honeſtly and by
order.

16 A generall concluſion of the treatiſe of the right vſe of ſpirituall giftes in aſſemblies: with a ſharpe reprehenſion, leſt the Corinthiās might alone ſeeme to them ſelues to be wiſe

y Skilfull in knowing and iudging ſpirituall things.

7. The Church ought not to care for ſuch as be ſtubburnely ignorant, that will not abide to be taught, but to goe forward notwithſtāding, in thoſe thinges which are right.

8. Prophecie ought ſimplie to be retayned and kept in Congregations, the gift of tongues is not to be forbidden, but all thinges muſt be done orderly.

CHAP. XV.

The Goſpell that Paul preached: 3 The death and reſurrection of Chriſt. 8 Paul ſawe Chriſt. 9 He had perſecuted that Churche, whereof afterwarde hee was made a Miniſter. 12 Chriſte fyrſte roſe againe, and we all ſhall riſe by hym. 26 The laſte enemie, death. 29 To be baptized for dead. 32 At Epheſus Paul fought with beaſtes. 35 Howe the dead are rayſed. 45 The firſt Adam. The laſt Adam. 47 The firſt and ſecond man. 51 VVe ſhall all be changed, we ſhall not all ſleepe. 55 Deathes ſting. 57 Victorie. 58 Conſtancie and ſtedfaſtnes.

1 Moreo-

1 The sixth treatise of this epistle, concerning the resurrection and he vseth a trāsition, or passing ouer from one matter to another, shewing first that he bringeth no newe thing, to the end that the Corinthians might vnderstand that they had begun to swarue from the right course and next that he goeth not about to intreate of a trifling matter, but of an other chief point of ỹ Gospel, which if it be taken away, their faith must nedes come to naught. And so at the length he beginneth this treatise at Christs

1 MOreouer, ✣ brethrē, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, & wherein ye [a] continue,

2 And whereby ye are saued, if ye kepe in memorie, after what maner I preached it vnto you, except [b] ye haue beleeued in vaine.

3 For first of al, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the ✣ Scriptures,

4 And that he was buried, and that he arose the third day, according to the ∴ Scriptures,

5 ✱ And that he was seene of Cephas, then of the [c] twelue.

6 After that, he was seene of mo thē fiue hundreth brethren at [d] once: whereof many remaine vnto this present, and some also are a sleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 ✱ [2] And last of all he was seene also of me as of one, borne out of due time.

9 * For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God.

10 ✣ But by the grace of God, I am that I am:

resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scripturs, and by the witnes of the Apostles and of more then fiue hundreth brethren, and last of all by his owne.

✣ *Gal.1.11.* *a In the profession whereof you continue yet.* *b Which is vaine & false, and can not be, but that they that beleeue, must reape the fruit of faith.*

✣ *Esai.53.5.* *1.Pet.2.24.* ∴ *Ionas.2.1.* ✱ *Iohn.20.19.*

c Of those twelue picked and chosen Apostles, which were commonly called twelue though Iudas was put out of the number. *d Not at seuerall times, but together and at one instant.* ✱ *Act.9.5.*

2 He maintaineth by the way, the authoritie of his Apostleship, which was requisite to be in good credite among the Corinthians, that this epistle might be of force and waight amongest them. In the meane season he compareth him selfe in such sort after a certaine diuine art with certaine others, he maketh him selfe inferiour to them all. * *Ephe.3.8.* ✣ *Ephe.3.7.*

and

grace which is in me, was not in vaine: but
red more abundantly then they all: yet
, but the grace of God which is with me.
11 Wherfore whether it were I, or they, so we
che, and so haue ye beleeued.
12 [g] Now if it be preached, that Christ is risen
[h] dead, how say some among you, that there
no resurrection of the dead?
13 [i] For if there be no resurrectiō of the dead,
n is Christ not risen,
14 [k] And if Christ be not risen, then is our prea-
ng vaine, and your faith is also vaine.
15 And we are founde also false witnesses of
d: for we haue testified of God, that he hath
ed vp Christ: whom he hath not raised vp, if so
he dead be not raised.
16 [l] For if the dead be not raised, thē is Christ
raised.
17 And if Christ be not raised, your faith is
e: [m] ye are [n] yet in your sinnes.
18 [o] And so they which are a sleepe in Christ,
perished.
19 [p] If in this life only we haue hope in Christ,
are of all men the most miserable.

3 The first argu ment to proue [g] there is a resurrection from the dead. Christ is risen againe, ther fore [h] dead shall rise againe.
4 The second, by an absurditie. If there be no re surrection of the dead, then is not Christ risen a- gaine.
5 The profe of that absurditie, by other absur- dities, if Christ be not risen a- gaine, the prea- ching of the Go spell is in vaine, and the credite [i]

gaue vnto it, is vaine, & we are lyers.

e repeateth the same argument taken of an absurditie, purposing to
howe faith is in vaine, if the resurrection of Christ be taken away.
rst, seeing death is the punishment of sinne, in vayne should we beleeue
ur sinnes were forgiuen vs, if they remayne: but they doe remayne,
ist rose not from death.
re yet in their sinnes, which are not sanctified, nor haue obteyned remission of
nnes.
condly, vnlesse that this be certaine that Christ rose againe, all they
o died in Christ are perished. So then what profit commeth of faith?
e third argument which is also taken from an absurditie: for vnlesse
re an other life, wherein such as trust and beleeue in Christ shall be
d, they were the most miserable of all creatures, because in this life
are the most miserable.

16 A conclusion of the former argument: Therefore Christ is risen againe.

20 [10] But now is Christ risen frō the dead, and was made the ✤ [f] first fruites of them that slept.

11 He putteth the last conclusion, for the first proposition of the argument that foloweth. Christ is risen againe: Therefore shal we the

21 [12] For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be [g] made aliue;

23 [13] But euery man in his ✤ owne order: the first fruites *is* Christ, afterwarde, they that are Christ, at his comming *shall rise againe.*

24 [14] Then *shalbe* the [h] end, when he hath delyuered vp the kingdome to God euen the Father, when he hath put downe all rule, and all authoritie and power.

faithfull (for of them he speaketh) rise againe. Then foloweth the first reason of this consequent: for Christ is set forth vnto vs to be considered of vs not as a priuate man a part and by himself, but as the first fruites: And he taketh that which was knowen to all men, to wit, that the whole heape is sanctified in the first fruites. ✤ *Col. 1. 18. Reuel. 1. 5.*

f He alludeth to the first fruites of corne, the offring wherof sanctified the rest of y fruit.

12 An other confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam sinne came ouer all, so from one man Christ life commeth vnto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adā, so become in Christ they are made the children of God by grace, they are quickened and restored to life by him.

g Shall rise by the vertue of Christ.

13 He doeth two things together: for he sheweth that the resurrection is such sort common to Christ with all his members, that notwithstanding he farre passeth them, both in time (for he was the first that rose againe frō the dead) and also in honour, because that from him and in him, is all our life and glorie. Then by this occasion he passeth to the next argumēt. ✤ *1. Thes. 4.*

14 The fourth argument wherwith also he cōfirmeth ỹ other, hath a sure ground, to wit, because ỹ God must reigne. And this is the maner of his reigne, ỹ the Father wilbe shewed to be king in his sonne who was made man, to whom al things are made subiect (the promiser only except) to the end the Father may afterwards triumphe in his Sonne the conquerour. And he maketh two parts of this reigne & dominiō of the Sonne, wherein ỹ father's glorie consisteth: to wit, the ouercōming of his enemies (whereof some must be depriued of all power, as Satan & al the wicked be they neuer so mighty, and other must be vtterly abolished as death) and a plain & perfect victorie of ỹ godly from all enemies, ỹ by this meanes God may fully reigne in the body of ỹ church cleauing fast vnto their head Christ, his kingdom, glorie, as a king in his subiects. Moreouer he putteth the first degree of the kingdom in ỹ resurrection of ỹ Sonne, who is the head: and ỹ perfection or full coniunctiō of ỹ mēbers wt the head, which shalbe in the later day. And all these tend to this purpose, to shew ỹ vnlesse ỹ dead do rise againe, neither the Father can be king aboue all, neither Christ be Lord of all: for neither should the power of Satan & death be ouercome, nor ỹ glorie of God be in his sōne, nor his sōnes in his mēbers.

h The shutting vp & finishing of all things.

up the kingdom to God, euen the Father, when he hath put downe [i] all rule, and al authority and power.

25 For he muſt reigne ✣ till he hath put al his enemies [k] vnder his feete.

26 The [l] laſt enemie that ſhalbe deſtroyed, is death.

27 ✣ For he hath put downe all things vnder his feete. (And when he ſaith that all thinges are ſubdued *to him*, it is manifeſt that he is excepted, which did put downe all thinges vnder him.)

28 And when all thinges ſhalbe ſubdued vnto him, then ſhal the Sonne alſo him ſelf be ſubiect vnto him, that did ſubdue all things vnder him, that God may be all in all.

29 [m] Els what ſhal they do which are baptized for dead? if the dead riſe not at all, why are they then baptized for dead?

30 [n] Why are we alſo in ieopardie euery houre?

i All his enemies which ſhalbe ſpoiled of all the power they haue.

✣ Pſal.110.1. Act.2.34. Ebru.1.13. & 10.13

k Chriſt is conſidered here, as he appeared in ỹ forme of a ſeruant, in which reſpect he ruleth the Church as head, and that becauſe this power was giuen him of his Father.

l The ſhutting vp of the argument, which is taken frō the whole to the part: for if all his enemies ſhalbe put vnder his feete, thē muſt it nedes be that death alſo

ſubdued vnder him. ✣ Pſal.8.6. Ebru.2.8.

yet becauſe the Sonne was not ſubiect to his Father before, but becauſe his bodie, that is to ſay, the Church which is here in diſtreſſe, and not yet wholy partaker of his glorie, is not yet fully perfect, and alſo becauſe the bodies of the ſainctes which be in the graue ſhall not be glorified vntill the reſurrection: but Chriſt as he is God, hath vs ſubiect to him as his Father hath, but as he is Prieſt, he is ſubiect to his Father together with vs. Auguſt. book. 1. chap. 8. of the Trinitie.

By this high kinde of ſpeache, is ſet forth an incomprehenſible glorie which ſhall flowe from God, and ſhall fill all of vs as we are ioyned togither with our head, but yet ſo, that the head ſhall alwayes reſerue his preheminence.

m The fifth argument taken of the ende of Baptiſme, to wit, becauſe that they which are baptiſed, are baptiſed for dead: that is to ſay, that they may haue remedie againſt death, becauſe that baptiſme is a token of rege-

neration that are baptiſed to this end and purpoſe, that death may be put out in them, and riſe againe from the dead, whereof baptiſme is a ſcale.

n The ſixth argument: vnleſſe there be a reſurrection of the dead, why did the Apoſtles ſo daily caſt them ſelues into daunger of ſo many perils?

31 By your [p] reioycing which I haue in C
Ieſus our Lord, I die daily.

32 [17] If I haue fought with beaſtes at Eph
[q] after the maner of men, what aduãtageth it m
if the dead be not raiſed vp? [18] let vs [r] eate a
drinke: for to morowe we ſhall die.

33 [19] Be not deceiued: euill ſpeakings corr
good maners.

34 Awake to *iuſtice* righteouſly, and ſinne not: f
ſome haue not the knowledge of God, I ſpea
this to your ſhame.

35 [20] But ſome man will ſay, How are the de
raiſed vp? & with what body come they forth?

36 [21] O foole, that which thou ſoweſt, is n
quickened, except it die.

37 And that which thou ſoweſt, thou ſowe
not that body that ſhalbe, but bare corne as it fa
leth, of wheat, or of ſome other.

p *As though he ſaid, I die daily, as all the miſeries I ſuffer can wel witnes, which I may truely boaſt of that I haue ſuffered amongſt you.*

17 The taking away of an obiection. But thou Paul diddeſt ambitiouſly as commonly men are wont to do, whē thou diddeſt fight with beaſts at Epheſus: that is very like ſaith Paul, for what could that auantage me were it not for the glorie of eternal life which I hope for.

q *Not vpon any godly motion, nor caſting mine eyes vpon God, but caried away w vayne glorie, or a certaine headines.* ✠ *Eſai. 22. 13.*

18 The ſeuenth argument, which dependeth vpon the laſt, if there be n ſurrection of the dead, why do we giue our ſelues to any thing els, ſaue eating and drinking?

r *Theſe are ſpeaches that Epicures vſe.*

19 The concluſion with a ſharpe exhortation, that they take hede o naughtie companie of certaine: from whence he ſheweth that this m ſprang: warning them to be wiſe with ſobrietie vnto righteouſnes.

20 Now that he hath proued the reſurrection, he diſcouereth the t tiſhnes, in that they ſkoffingly demaunded, howe it could be that the could riſe againe, and if they did riſe againe, they aſked mockingly, maner of bodies they ſhould haue. Therefore he ſendeth theſe fe which ſemed to them ſelues to be marueilous wiſe and wittie, to be ſ ched of poore rude huſband men.

21 Thou mighteſt haue learned either of theſe, ſaith Paul, by daile ri rience: for ſeedes are ſowen, and rotte, and yet notwithſtanding ſo fare of, that they periſhe, that contrariwiſe they grow vp far more beautifu where as they are ſowen naked and drie, they ſpring vp grene from d by the vertue of God: and doeth it ſeme incredible to thee that our bo ſhould riſe from corruption, and that indued with a farre more exc qualitie?

38

38 But God giueth it a bodie at his plea-
sure, and to euerie seede his owne bodie.

39 All flesh *is* not the same flesh, but there is
one flesh of men, and another flesh of beastes, &
another of fishes, and another of birdes.

40 There *are* also heauenly bodies, and earthly
bodies; but the glorie of the heauenly *is* one, and
the glorie of the earthly *is* another.

41 There is another glorie of the sunne, and
another glorie of the moone, and another glo-
rie of the starres: for one starre differeth from
another starre in glorie.

42 So also *is* the resurrection of the dead.
The bodie is [f] sowen in corruption, *and* is raised in
incorruption.

43 It is sowen in [g] dishonour, *and* is raised in
glorie: it is sowen in weakenes, *and* is raised in
power.

44 It is sowen a natural bodie, *and* is raised
a spiritual bodie: there is a natural bodie, *and* there
is a spiritual bodie.

22 We see a diuersitie both in one and the selfe same thing which hath now one forme and then another and yet kepeth it owne kinde: as it is euident in a graine which is sowen bare, but springeth vp far after an other sort: and also in diuers kindes of one selfe same sort, as amongst beastes: and also among things of diuers sortes: as the heauenly bodies and the earthly bodies: which also differ verie much one from ano-

Therefore there is no cause why we should reiect either the resurre-
of the bodies or the changing of them into a better state, as a thing
sible, or strange. 23 He maketh three maner of qualities of the
being raised, incorruption, to wit, because they shalbe sound, and
ther of a nature that can not be corrupt, Glorie, because they shalbe
with beautie and honour, power, because they shal continue e-
ing, without meat, drinke, and al other helpes, without which this
life can not keepe it selfe from corruption.

buried, and man is hid as seede in the ground.

style of honour, voide of glorie and beautie.

freed from the former weakenes, whereas it is subiect to such alteration
age, that it cannot maintaine it selfe without meat and drinke and such
like helpes.

He sheweth perfitly in one word, this change of the qualitie of the bo-
the resurrection, when he sayeth, that of a natural bodie, it shal
a spiritual bodie: which two qualities being cleane different one
the other, he straight way expoundeth, and setteth forth diligently.

45 [25] As it is also written: The first man Adam was made a liuing soule: and the last Adam was made a [y] quickening spirit.

46 [26] Howbeit that was not first which is spiritual: but that which is natural, & afterward that which is spiritual.

47 The first man is of the earth, [z] earthly: the seconde man is the Lord from [a] heauen.

48 [27] As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as we haue borne the [b] image of the earthly, so shal we beare the image of the heauenly.

50 [28] This say I, brethren, that [c] flesh & blood can not inherit the kingdome of God, neither

25 That is, called a naturall bodie, which is quickened and maintained by a liuing soule only: such as Adam was, of whome al we are borne natural: and that is saied to be spiritual, which together with the soule is quickened with a farre more excellent vertue: to wit, y Spirit of God, which descendeth from Christ the second Adam, into vs.

x *Adam is called the first man, because he is the roote as it were from whom we spring. And Christ is the latter man, because he is the beginning of all them that are spiritual, and in him we are all comprehended.* ✣ *Gen. 2. 7* y *Christ is called a spirit by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a liuing soule, by reason of the soule which is the best part of him.*

26 Secondly he willeth the order of this double state or qualitie to be obserued, that the natural was first, Adam being created of the clay of the earth: and the Spiritual folowed and came vpon it, to wit, when as Christ being sent from heauen indued our flesh which was prepared and made for him, with the fulnes of the Godhead.

z *Wallowing in dirt, and wholly giuen to an earthly nature.* a *The Lord is saide to come downe from heauen by that kinde of speach whereby that which is proper to one is vouched of an other.*

27 He applieth both the earthly naturalnes of Adam (if I may so say) to our bodies, so long as they are naturally conuersant on earth, to wit, in this life, and in the graue: and also the Spiritualitie of Christ to the same our bodies, after that they are risen againe: and he saieth, that that goeth before, and this shal follow.

b *Not a vaine and false Image, but such an one as had the truth with it in deede.*

28 The conclusion: we can not be partakers of the glorie of God, vnles we put of al that grosse and filthie nature of our bodies subiect to corruption, that the same bodie may be adorned with incorruptible glorie.

c *Flesh and blood are taken here for a liuing bodie, which can not attaine to incorruption, vnlesse it put of corruption.*

corruption inherit incorruption.

51 Beholde, I ſhewe you a [d] ſecret thing, we ſhall not all ſlepe, but we ſhal al be changed,

52 In [e] a momẽt, in the twinkeling of an eye at the laſt ✣ trumpet: for the trumpet ſhal blowe, and the dead ſhalbe raiſed vp incorruptible, and we ſhalbe changed.

53 For this corruptible muſt put on incorruption, & this mortal *muſt* put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortal hath put on immortalitie, then ſhalbe brought to paſſe the ſaying that is written, ✣ Death is ſwallowed vp into victorie.

55 O death where *is* thy ſting? O graue where is thy victorie?

56 The ſting of death *is* ſinne: & the ſtrength of ſinne *is* the Law.

57 ∴ But thankes *be* vnto God which hath giuen vs victory through our Lord Ieſus Chriſt.

58 ✣ Therefore my beloued brethren, be ye ſtedfaſt, vnmoueable, aboundant alwayes in the worke of the Lord, foraſmuch as ye knowe, that your labour is not in vaine in the [f] Lord.

29 He goeth further declaring, that it ſhal come to paſſe ✣ they which ſhal be found aliue in ✣ later day, ſhall not deſcend into that corruption of the graue, but ſhalbe renewed with a ſodaine change, which change is verie requiſite: and ✣ the certaine enioying of the benefite and victorie of Chriſt, is differred vnto that later time.

d A thing that hath bene hid, and neuer knowen hitherto, and therefore worthie that you giue good eare vnto it.

e He sheweth vs that the time shal be short. ✣ *Mat. 24. 31. 1. Theſ. 4. 16.* ✣ *Oſe. 13. 14. Hebr. 2. 14.* ∴ *1. Iohn. 5. 5.*

An exhortation taken of the profite that enſueth, that ſeing they vnderſtand, that the glorie of the other life is laid vp for faithful workemẽ, they continue and ſtand faſt in the trueth of the doctrine of the reſurrection of the dead.

Through the Lords helpe and goodnes working in vs.

CHAP. XVI.

He exhorteth them to helpe the poore brethren of Hieruſalem: 10 Then he commendeth Timothie: 13 And ſo with a friendly exhortation, 19 And commendations, endeth the Epiſtle.

1 ✣ Oncerning the gathering for the Saints, as I haue ordeined in the Churches of Galatia, 2 euen ſo do ye. Vpon the firſt day of the weeke let euery one of you put aſide by himſelfe, and lay vp as God hath proſpered him, that there be no gatherings when I come.

1 Collections in olde time were made by the Apoſtles appointment the firſt day of the weeke, on which day the maner was then to aſſemble themſelues.

Galatia, so do ye also,

2 Euery [a] first *day* of the weeke, let euery one of you put aside by him selfe, and lay vp as God hath [b] prospered him, that then there be no gatherings when I come.

3 And when I am come, whosoeuer ye shall alowe by [c] letters, them wil I send to bring your liberalitie vnto Hierusalem.

4 [2] And if it be meete that I go also, they shal go with me.

5 Now I wil come vnto you, after I haue gone through Macedonia (for I wil passe through Macedonia.)

6 And it may be that I wil abide, yea, or winter with you, that ye may bring me on my way whethersoeuer I go.

7 For I wil not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I wil tarie at Ephesus vntil Pentecost.

9 For a great dore and [d] effectual is open vnto me: and there are manie aduersaries.

10 ¶ Now if Timotheus come, see that he be [e] without feare with you: for he worketh the worke of the Lord, euen as I *do*.

11 Let no man therefore despise him: but conuaye him forth [f] in peace, that he may come vnto me: for I looke for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he wil come when he shal haue conuenient time.

13 ¶ Watche ye: stand fast in the faith: quite you like men, & be strong.

14 Let all your things be done in loue.

15 Now brethren, I beseech you (ye know

a VVhich in times past was called Sunday, but now is called the Lords day.

b That euerie man bestowe, according to the abilitie that God hath blessed him with.

c VVhich you shall giue them to carie.

2 The residue of the epistle is spent in writing of familiar matters, yet so y al things be referred to his purposed marke, that is to say, to the glorie of God and to the edifying of the Corinthians.

d Verie fit and conuenient to do great things by.

e VVithout anie iust occasion of feare.

f Safe and sound, and that with all kinde of curtesie.

house of [g] Stephanas, that it is the first fruites of Achaia, and that they haue [h] giuen them selues to minister vnto the Saintes)

16 That ye be [i] obedient euen vnto such, and to all that helpe with vs and laboure.

17 I am glad of the comming of Stephanas, & Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my [k] spirit and yours: [l] acknowledge therfore such men.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an ✣ holy kisse.

21 The salutation of *me* Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him be had in execration [m] maran-atha.

23 The grace of our Lord Iesus Christ *be* with you.

24 My loue *be* with you all in Christ Iesus, Amen.

g Stephanas is the name of a man and not of a woman.

h Giuen them selues wholie to the ministerie.

i That you honour and reuerence thē, be obedient to thē, and be content to be ruled by them, as meete is you should, seing they haue bestowed them selues and their goods to helpe you with al.

k Mine heart.

l Take them for such men as they are in deede.

✣ *Rom. 16. 16. 2. Cor. 13. 12. 1. Pet. 5. 14.*

m By these words, is betokened the seuerest kinde of curse and excommunication that was amongst the

Jewes: and the wordes are as much to say as, our Lord commeth: So that his meaning is, that this, let him be accursed euen to the comming of the Lord, that is to say, to his iudgement day, euen for euer.

The first *Epistle* to the Corinthians, written frō Philippi, *&* *sent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPI-
STLE OF PAVL TO THE
CORINTHIANS.

CHAP. I.

1 He beginneth with the praise of afflictions, 8 Declaring what he hath suffred in Asia, 10 And how happilie God delivered him: 17 He sayeth it was not upon anie lightnes, that he changed not, according to his promise.

1 See the declaration of such salutations, in ỹ former epistles.

1 PAVL an Apostle of IESV CHRIST by the wil of God, and *our* brother Timotheus, vnto the Church of God, which is at Corinthus with al the Saints, which are in al Achaia:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

✣*Ephes.1.3. 1.Pet 1.3.*

3 ✣ [a] Blessed *be* God, euen the Father of our Lord Iesus Christ, the Father of [b] mercies, & the God of al comfort,

2 He beginneth after his maner with thankes giuing, which notwithstãding, (otherwise then he was wont) he applieth to him selfe: beginning his epistle with the setting forth of ỹ dignitie of his Apostleship, constrained (as it should seem) by their importunitie, which tooke an occasiõ to despise him by reason of his miseries. But he answereth, that he is not so afflicted but that his comfortes do excede his afflictions, sheweing the ground of them, euen the mercie of God the Father in Iesus Christ.

4 Which comforteth vs in al our tribulation, [3] that we may be able to comfort them which are in any affliction by the comfort wherewith

a To him be praise and glorie giuen. b Most mercifull.

3 The Lord doeth comfort vs to this end and purpose, that we may much the more surely comfort others.

selues are comforted of God.

For as the [c] sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether we be afflicted, it is for your consolation and saluation, which is [d] wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, inasmuch as we know that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 [e] For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were presſed out of measure passing strength, so that we altogether [f] doubted, euen of life.

9 Yea, we receiued the sentence of death in our selues, because we shoulde not trust in our selues, but in God, which raiseth the dead.

10 Who deliuerd vs from so great a death, and doeth deliuer vs: in whome we trust, that yet hereafter he wil deliuer vs,

11 ✣ [g] So that ye labour together in prayer for vs, [h] that for the gift *bestowed* vpon vs for manie, thankes may be giuen by manie persons for vs.

c *The miseries which we suffer for Christ, or which Christ suffreth in vs.*

4 He denieth ỹ either his afflictions wherewith he was often afflicted, or the consolations which he receiued of God, may iustly be despised, seeing ỹ the Corinthians both might and ought take great occasion to be confirmed by either of thē.

d *Although saluation be giuen vs freely, yet because there is a way appointed vs whereby we must come to it, which is the race of an innocent and vpright life, which we must runne, therefore we*

saied to worke our saluation, Philip. 2.12. And because it is God onely that of his good will worketh al things in vs, therefore is he saide to worke the saluation in vs by those selfe same things, by which we must passe to euerlasting life, after that we haue once ouercome all incombrances.

e He witnesseth that he is not onely not ashamed of his afflictions, but that he desireth also to haue al men know the greatnes of them, and also the deliuerie from them, although it be not yet perfite.

f I knewe not at al what to do, neither did I see by mans helpe which way to saue my life. g I was resolued within my selfe to die. g From those great dangers.

h *Rom. 15. 30.* 6 That he may not seme to boast him selfe, he attributeth al to God, and therewith also confesseth that he attributeth much to the prayers of the faithful. 7 The end of the afflictions of ỹ saintes, is the glorie of God, and therefore they ought to be precious vnto vs.

12 [8] For our reioycing is this, the testimo-
of our conscience, that in simplicitie and go-
[h] purenes, *and* not in fleshly wisdome, but by
[i] grace of God we haue had our conuersation
the world, and most of al to you wardes.

13 For we write [k] none other things vnto yo-
then that ye reade or els that ye acknowledge,
I trust ye shal acknowledge vnto the [l] end.

14 Euen as ye haue acknowledged vs part-
that we are your [m] reioycing, euen as ye a-
ours, in the [n] day of *our* Lord Iesus.

15 And in this confidence was I minded fir-
to come vnto you, that ye might haue had
[o] double grace,

16 And to passe by you into Macedonia, a-
to come againe out of Macedonia vnto you, a-
to be led forth toward Iudea of you.

17 [9] When I therefore was thus minded, did
vse lightnes? or minde I those things whic-
minde, according to the [p] flesh, that with
should be, [q] Yea, yea, and Nay, nay?

18 [10] Yea, God is [r] faithful, that our word
ward you was not Yea, and Nay.

8 Secondly he putteth away another slaunder, to wit, that he was a light man, and such a one as was not lightly to be credited, seing that he promised to come vnto the, and came not. And first he speaketh of the simplicitie of his minde, and sinceritie, which they knew both by his voyce when he was present, and they ought to acknowledge it also in his letters, being absent: and moreouer he protesteth y he wil neuer be otherwise.

h With clearenes, and holie and true plainesse of minde, as God him selfe can wit-
i Trusting to that verie wisdome, which God of his free goodnes hath giuen me f-
heauen. *k He saieth, he writeth barely and simplie: for he that writeth in co-*
red sort, is rightly saied to write otherwise then we reade: and thu he saieth th-
rinthians shall knowe and like of verie well. *l Perfitly.* *m Pauls reioycing*
the Lord was, that he had wonne the Corinthians, and they them selues reioyced
such an Apostle was their instructour, and taught them so purely and sincerely.
n When he shall sit as iudge. *o An other benefit.*

9 He putteth away their slaunder and false report by denying it, and
of all in that that diuers went about to persuade the Corinthians, that
the preaching of the Gospel, Paul agreed not to him selfe: for this w-
the matter and the case.

p As men do, which will rashly promise any thing, and change their purpose at
turning of an hand. *q That I should say and vnsay a thing.*

10 He calleth God to witnes and for iudge of his constancie in preac-
and teaching one selfe same Gospel.

r True, and of whose faithfulnes it were horrible wickednes to doubt.

19 [11] F-

19 [11] For the Sonne of God Ieſus Chriſt who preached among you by vs, *that is* by me, and Siluanus, and Timotheus, [ſ]was not Yea, and Nay: but in [t] him it was Yea.

20 [12] For al the promiſes of God in him *are* yea, and are in [u] him Amen, vnto the glory of God through [x] vs.

21 [13] And it is God which ſtabliſheth vs with you in Chriſt, and hath anointed vs.

22 Who hath alſo ſealed vs, and hath giuen the earneſt of the Spirit in our hearts.

23 [14] Now, I cal God for a record vnto my ſoule, that to ſpare you, I came not as yet vnto Corinthus.

24 [15] Not that we haue dominion ouer your faith, but we are helpers of your [a] ioye: for by faith ye ſtand.

11 He ioyneth alſo with him ſelf, his felowes as witneſſes, with whome he fully conſented in teaching one ſelf ſame thing, to wit, one ſelf ſame Chriſt.

[ſ] *VVas not diuers and wauering.*

[t] *That is, in God.*

12 Laſt of all he declareth the ſomme of his doctrine, to wit, that all the promiſes of ſaluacion are ſure and ratified in Chriſt.

Chriſt is ſet forth to exhibite and fulfil them all, moſt aſſuredly, and without all doubt. [u] [x] *Through our miniſterie.*

He attributeth the praiſe of this conſtancie, only to the grace of God through the holy Ghoſt, and there withall concludeth, that they can not boaſt of his faith and his felowes, without doing iniurie to the Spirit of God, ſeing that they them ſelues doe knowe all this to be true.

An earneſt, is what ſoeuer is giuen to confirme a promiſe.

Now comming to the matter, he ſweareth, that he did not only, not lightly alter his purpoſe of comming to them, but rather that he came not to them for this cauſe, that he might not be conſtrained to deale more roughly with them being preſent, then he would.

Againſt my ſelf, and to the danger of mine owne life.

He remoueth all ſuſpicion of arrogancie, declaring that he ſpeaketh not as a Lord vnto them, but as a ſeruaunt, appointed of God to comfort them.

He ſetteth the ioy and peace of conſcience, which God is authour of, againſt tyrannie, and therewithall ſheweth the end of the Goſpel.

CHAP. II.

He excuſeth his not comming vnto them, 2 and priuely reprehendeth them: 4 He ſheweth that ſuch is his affection towards them, 5 that he neuer reioyceth but when they are merye. 6 Perceiuing the adulterer whom he commaunded

ded to be deliuered vp to Satan, 6 to repent, he requesteth that they forgiue him. 31 He mentioneth his going into Macedonia.

1 BVt I determined thus in my ſelfe, that I would not come againe to you in [a] heauines.

a Cauſing griefe amongeſt you, which he ſhoulde haue done, if he had come to them before they had repented them.

2 For if I make you ſory, who is he then that ſhoulde make me glad, but the ſame which is made ſory by me?

3 And I wrote this ſame thing vnto you, leſt when I came, I ſhoulde take heauines of them, of whome I ought to reioyce: this [b] confidence haue I in you all, that my ioye is the *ioye* of you all.

b For I truſted that you would take that out of the way forthwith, which you knewe I was diſcontented with, conſidering how you are perſuaded that my ioye is your ioye.

4 For in great affliction, and anguiſh of heart I wrote vnto you with many teares: not that ye ſhoulde be made ſory, but that ye might perceiue the loue which I haue, ſpecially vnto you.

5 [1] And if any hath cauſed ſorowe, the ſame hath not made [c] me ſory, but [d] partly (leſt I ſhould more [e] charge *him*) you all.

1 He paſſeth to another part of this epiſtle: which notwithſtanding is put amongeſt the firſt, whereunto he returneth afterward: and he handleth the releaſing and vnloſing of the inceſtuous perſon, becauſe he ſeemed to haue giuen ſufficient teſtimonie of his repentance: ſhewing the true vſe of excommunication, to wit, that it procede not of hatred, but of loue, and ſo end, leſt if we kepe no meaſure, we ſerue Satan the deuil.

6 It is ſufficient vnto the ſame man, that he was rebuked of many.

7 So that now contrarywiſe ye ought rather to [f] forgiue *him*, & cõfort *him* leſt the ſame ſhould be ſwalowed vp with ouer much heauines.

8 Wherefore, I pray you, that you woulde [g] confirme your loue towards him.

9 For this cauſe alſo did I write, that I might

c As if he ſayed, all that ſorowe is ſo cleane wiped away, as though he had neuer felt it. d As for me (ſayeth Paul) I haue no more to doe with him.

e Leſt I ſhould ouercharge him, who is burdened ynough of him ſelf, which I would be glad were taken from him.

f That whereas before you puniſhed him ſharply, you would now forgeue him.

g That at my entreatie, you would declare by the conſent of the whole Churche, that you take him againe for a brother.

knowe

knowe the profe of you, whether ye woulde be obedient in all things.

10 To whome ye forgiue any thing, I *forgiue* also: for verely if I forgaue any thing, to whome I forgaue it, for your sakes *forgaue I it* in the [h] sight of Christ,

11 Lest Satan should circũuent vs: for we are not ignorant of his [i] enterprises.

12 ¶ [2] Furthermore, when I came to Troas *to preach* Christs Gospel, and a dore was opened vnto me of the Lord,

13 I had no rest in my spirit, because I founde not Titus my brother, but tooke my leaue of thẽ, and went away into Macedonia.

14 Now thankes *be* vnto God which alwayes maketh vs to triumph in Christ, and maketh manifest the [k] sauour of his knowledge by vs in euery place.

15 [3] For we are vnto God the swete sauour of Christ, in them that are saued, and in them which perish.

16 To the one *vve are* the sauour of death, vnto death, and to the other the sauour of life, vnto life, [4] and who is sufficient for these thinges?

17 ✣ For we are not as many, which make [l] marchandise of the worde of God: but as of sincerities, but as of God in the sight of God speake we in Christ.

h Truely and from the heart.

i Of his myschieuous counsels and deuilish wil.

2 He returneth to the confirmation of his Apostleship, & bringeth forth the testimonies both of his labour, & also of Gods blessing.

k He alludeth to the oynting of the Priests, & the incẽse of the sacrifices.

3 He denyeth that ought shold be taken away from the dignitie of his Apostleship, because they sawe euidẽtly that is was not receiued with like succesſe in euery place, nay rather very many reie-

ted & detested him, seing that he preacheth Christ, not only as a Sauiour of them that beleeue, but also as a iudge of them that contemne him.

4 Againe, he putteth awaye all suspicion of arrogancie, attributing all thinges that he did to the vertue of God, whome he serueth sincerely, and without all dishoneste affection: whereof he maketh them witnesses, euen to the 6. verse of the next chap. ✣ *Chap. 4. 2.*

l We doe not handle it craftely and couetously, or lesse sincerely then we ought: and he vseth a metaphore which is taken from hucksters, which vse to play the false harlots with whatsoeuer commeth into their handes.

CHAP. III.

CHAP. III.

1 He desireth no other commendation, 3 Then their continuing in the faith, 6 He is a minister not of the letter but of the spirit. 8 He sheweth the difference of the Law and the Gospel, 13 That the brightnes of the Law doth rather dimme the sight then lighten it: 18 But the Gospel doth make manifest Gods countenance vnto vs.

1 DO we begin to praise our selues againe? or nede we as some other, epistles of recommendation vnto you, or *letters* of recommendation from you?

2 Ye are our epistle, written in our hearts, which is vnderstand, and read of al men.

3 In that ye are [a] manifest, to be the epistle of Christ, [b] ministred by vs, and written, not with incke, but with the Spirit of the [c] liuing God, [1] not in tables of stone, but in fleshy tables of the heart.

4 And such [d] trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our [e] sufficiencie *is* of God.

6 [2] Who also hath made vs able ministers of

a The Apostle frameth his speache wisely, that by litle and litle, he may come from the commendacion of the person, to the matter it self.

b VVhich I toke paines to write as it were.

c By the way, he setteth the vertue of God, against the yncke wherewith epistles are commonly written, to shewe that it was wrought by God.

1 He alludeth by the way, to the comparison of the outward ministerie of the priesthoode of Leui, with the ministerie of the Gospel, and the Apostolical ministerie, which he handleth afterward more fully.

d This boldnes we shewe, and thus gloriously may we boast of the worthines and fruit of our ministerie. *e In that we are fit and meete to make other men partakers of so great a grace.*

2 He amplifieth his ministerie and his felowes: that is to say, the ministerie of the Gospel, comparing it with the ministerie of the Lawe, which he considereth in the person of Moses, by whome the Law was giuen: against whome he setteth Christ the Author of the Gospel. Now this cõparison is taken frõ the very substãce of the ministerie. The Law is as it were a writing, of it self deade, and without efficacie: but the Gospel, or newe Couenaunt, is as it were the very vertue of God it self, in renewing, iustifying, & sauing of men. The Law propoundeth death, accusing all men of vnrighteousnes: The Gospel offereth and giueth righteousnes and life. The gouernance of the Law serued for a time to the promise. The Gospel remayneth to the end of the world. Therefore what is the glorie of that in comparison of the maiestie of this?

the

New testament, not of the [f] letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministration of death *vvritten* with letters [g] & ingrauen in stones, was [h] glorious, so that the children of Israel could not behold the face of Moses, for the glorie of his countenance (which *glory* is done away.)

8 How shal not the [i] ministration of the Spirit be more glorious?

9 For if the ministerie of condemnation *vvas* glorious, much more doth the ministration of righteousnes excede in glory.

10 For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceding glory,

11 For if that which should be [l] abolished, *vvas* glorious, much more shall that which remaineth, be glorious.

12 [k] Seing then that we haue such trust, we vse great boldnes of speach.

13 ✣ [t] And *vve are* not as Moses, *vvhich* put a vaile vpon his face, that the children of Israell should not looke vnto the [m] ende of that which should be abolished.

f Not of the Law, but of the Gospel.

g Imprinted and ingrauen: so that by this place we may plainely perceiue, that the Apostle speaketh not of the ceremonies of the Law, but euen of the ten commaundements.

h This word, Glory, betokeneth a brightnes & a maiestie which was bodilie in Moses, but spiritually in Christ.

i VVhereby God offreth, yea and giueth the Spirit, not as a dead thing, but a quickening spirit working life.

k To wit, of Christ, which being imputed to vs as our owne, we are not only not condemned, but also we are

reuted as righteous. l The Law, yea and the ten commandements them selues, together with Moses, is abolished, if we consider the ministerie of Moses apart by it selfe.

t He sheweth, wherein stādeth this glorie of the preaching of the Gospel, to wit, in that that it setteth forth plainely & euidently, that which the Law shewed darkely, for it sent them that heard it to be healed of Christ which was to come, after it had wounded them. ✣ *Exod. 34. 34.*

m He expoundeth by the way the allegorie of Moses his couering, which was a token of the darkenes and weakenes that is in men, which were rather dulled by the bright shining of the Law, then lightned: which couering, was taken away by the comming of Christ, who lightneth the hearts, and turneth them to the Lord, that we may be brought from the slauerie of this blindenes, and set in the libertie of the light, by the vertue of Christs Spirite.

n Into the very bottome of Moses his ministerie.

14 There-

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which *vaile* in Christ is put away.

15 But euen vnto this day, whē Moses is read, the vaile is laid ouer their hearts,

16 Neuertheles when their *heart* shalbe turned to the Lord, the vaile shalbe taken away.

17 Now the [a] Lord is the ✣ Spirit, and where the spirit of the Lord *is*, there *is* libertie.

18 [5] But we all beholde as in a mirrour the glory of the Lord with open face, & are changed into the same image, from glory to glory, as by the Spirit of the Lord.

[a] *Christ is that Spirit, which taketh away that couering, by working in our hearts, whereūto also the Law it self called vs, thoughe in vaine, because it speaketh to dead men, vntil this Spirit quickeneth vs.* 24

✣ *Iohn.4.*

5 Going forwardes in the allegorie of the couering, he compareth the Gospel to a glasse, which although it be most bright & sparkeling, yet doeth not only not dasel their eyes which loke in it as the Law doeth, but also transformeth thē with it beames, so that they also be partakers of the glorie and shining of it, to lighten others: as Christ sayed vnto his, You are the light of the worlde, whereas he him self was the only light. We are also commaunded in an other place, to shine as candels before the worlde, because we are partakers of Gods Spirite. But Paul speaketh here properly of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that commeth after, and that, setting before them his own example and his felowes.

CHAP. IIII.

1 He sheweth that he hath so laboured in preaching the Gospel 4 that such are euen blinded of Satan, who do not perceiue the brightnes thereof, 7 that the same is caried in earthen vessels, 10 who are subiect to many miseries, 16 & therfore he exhorteth them by his owne example to be courageous, 17 and contemne this present lyfe.

1 THerefore, [1] seing that we haue this ministery, as we haue receiued mercie, [a] faint not:

2 But haue cast from vs the [b] clokes of shame,

[1] Now he plainely witnesseth that both he and his felowes (through the mercie of God) doe their vocation and duetie vprightly and sincerely neglecting all dangers.

[a] *Though we are broken in pieces with miseries and calamities, yet we yeld not.*

[b] *Subtelties, and all kinde of deceite, which men hunt after as it were dennes and lurking holes, to couer their shameleſſe dealinges withall.*

walke not in craftines, neither handle we the
word of God [c] deceitfully: but in declaration of the
truth we approue our selues to euery mans con-
science in the sight of God.

3 [2] If our Gospel be then hid, it is hid to them
that are lost.

4 In whom the God of this world hath blin-
ded the mindes, *that is*, of the infideles, that the
light of the glorious Gospell of Christ, which
is the [e] image of God, shoulde not shine vnto
them.

5 [3] For we preach not our selues, but Christ
Iesus the Lord, and our selues your seruants for
Iesus sake.

6 For God ✣ [g] that commaunded the light to
shine out of darkenes, *is he* which hath shined in
our hearts, to giue the [h] light of the knowledge of
the glory of God in the face of Iesus Christ.

7 [4] But we haue this treasure in earthen ves-
sels, that the excellencie of that power might
be of god, and not of vs.

c *This is it that in the former chap. he called, making merchandise of the word of God.*

2 An obiection: Many heare the Gospel, and yet are no more lightned therby, thē by the preaching of the Law. He answereth, the fault is in the men themselues, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doeth he and his felowes set forth the most cleare light of the Gospel to be seene & holden, seing that Christ whome only they preache, is he in whom only will be knowen, and as it were seene.

The light of plaine and light some preaching, which telleth forth the glorie of Christ. In whome the Father setteth forth him self to be seene and beholden.

He remoueth according to his accustomed maner, all suspicion of ambition, advowching that he teacheth faithfully, but as a seruaunt, and witnesseth that all this light which he and his felowes geue to other, proceedeth from the Lord.

To preach this self same Iesus to you. ✣ *Gen. 1. g Which made only by his word.* h *That being lightned of God, we should in like sort geue that light to others.*

He taketh away a stumbling blocke, by which was darkened among some the bright shyning of the ministerie of the Gospel, to wit, because the Apostles were the most miserable of all men. Paul answereth, that he and his felowes, are as it were, earthen vessels, but yet there is in them a most pretious treasure. 5 He bringeth marueilous reasons, why the Lord doeth so afflict his chiefest seruaunts, to the end sayeth he, that men may perceiue that they stand not by any mans vertue, but by the singular vertue of God, in that they dye a thousand times, but neuer perish.

8 We

8 We are afflicted on euery ſide, yet are we not in diſtreſſe: we are in doubte, but yet we deſpaire not.

9 *We are* perſecuted, but not forſaken: caſt downe, but we periſh not.

10 [6] Euery where we beare about in our bodie the [i] dying of the Lord Ieſus, that the life of Ieſus might alſo be made manifeſt in our bodies.

11 For we which [k] liue, are alwayes deliuered vnto death for Ieſus ſake, that the life alſo of Ieſus might be made manifeſt in our [l] mortal fleſh.

12 [7] So then death worketh in vs, and life in you.

13 [8] And becauſe we haue the ſame [m] ſpirit of faith, according as it is written, ✣ I beleeued, and therefore haue I ſpoken, we alſo beleeue, & therefore ſpeake,

14 Knowing that he which hath raiſed vp the Lord Ieſus, ſhal raiſe vs vp alſo by Ieſus, and ſhall ſet vs with you.

15 [9] For al things *are* for your ſakes [n] that that moſt plenteous grace by the thākeſgiuing of many, may redound to the praiſe of God.

6 An amplification of the former ſentence, wherein he compareth his afflictions to a daily death, & the vertue of the Spirit of God in Chriſt, to life, which oppreſſeth that death.

i So Paul calleth that miſerable ſtate & condition, that y faithful but eſpecially the miniſters are in.

k Which liue that life, to wit, by the Spirit of Chriſt, amongeſt ſo many and ſo great miſeries.

l Subiect to that miſerable condition.

7 A very cunning concluſion: as if he would ſay, Therefore to be ſhort, we die, that you may liue by our death, for that they ventured into all thoſe daungers for the buylding of the Churches ſake, and they ceaſed not to confirme all the faithful with the examples of their patience.

8 He declareth the former ſentence, ſhewing that he and his felowes dye in a ſort, to purchaſe life to others, but yet notwithſtanding they are partakers of the ſame life with them: becauſe they them ſelues doe firſt beleeue that, which they propound to other to beleeue, to wit, that they alſo ſhall be ſaued togither with them, in Chriſt.

m The ſame faith, by the inſpiration of the ſame Spirit. ✣ *Pſal. 116. 10.*

9 He ſheweth how this conſtācie is preſerued in thē, to wit, becauſe they reſpect Gods glorie, & the ſaluation of the Churches cōmitted vnto them.

n When it ſhall pleaſe God to deliuer me and reſtore me to you, that exceading benefite which ſhalbe poured vpon me, ſhal in like ſort redound to the glorie of God, by the thankes geuing of many.

16 There-

16 Therfore we faint not, [o] but though our outwarde man periſh, yet the inward man is [o] renewed daily.

17 For our [p] light affliction which is but for a moment, cauſeth vnto vs a farre moſt excellent & an eternall waight of [q] glory:

18 While we looke not on the thinges which are ſeene, but on the things which are not ſeene: for the things which are ſeene, *are* temporall: but the things which are not ſeene, *are* eternall.

10 He addeth as it were a triumphant ſong, how that he is outwardly afflicted but inwardly he profiteth daily: and paſſeth not at all for all the miſeries that may be ſuſteined in this life, in cõpariſon of that moſt conſtant and eternall glorie.

o Gathereth newe ſtrength, that the outward man, be not ouercome with the miſeries which come freſhly one vpon the necke of an other, being mainteined and vpholden with the ſtrength of the inward man. p Afflictions are not called light, as though they were light of them ſelues, but becauſe they paſſe away quickly, when as in deede our whole life is of no great long continuance. q Which remaineth for euer firme & ſtable, and can neuer be ſhaken.

CHAP. V.

He continueth in the ſame argument, 6 touching the certaine hope of ſalvation 8 Through faith, 12 not to praiſe him ſelf, 14 ſeeing he hath God and his Church before his eies, 17 And ſheweth nothing, but newnes of life in Chriſt.

FOr we knowe that if our earthly houſe of this tabernacle be deſtroyed, we haue a building *giuen* of God, *that is*, an houſe not made with handes, *but* eternall in the heauens.

1 Taking occaſion by the former compariſon he compareth this miſerable bodie as it is in this life, to a fraile & brickle tabernacle, againſt which he ſetteth the heauenly tabernacle, ſo termyng the ſure and euerlaſting condition of this ſame bodie glorified in heauen, in which ſaieth he, that we are not onely not addicted to this tabernacle, but alſo do with ſobbes & ſighes deſire rather that tabernacle. And ſo this place alſo concerning the glorie to come is put within the treatiſe of the dignitie of the miniſterie, as the other was whereof we ſpake in the beginning of the ſecond chapter.

2 For therefore we ſigh, deſiring to be [a] clothed with our houſe, which is from [b] heauen.

a Declareth the glorie of immortalitie which we ſhalbe as it were clothed with, at the reſurrection. b Heauenly, not that the ſubſtance of it is heauenly, but for the glorie of it.

2 An exposition of ỹ former saying: We do not without cause, desire to be clad with the heauẽly house, that is, with that euerlasting and immortal glorie, as with a garment: for when we depart hence, we shal not remaine naked, hauing once cast of the couering of this body, but we shall take our bodies againe, which shall put on as it were an other garment besides: and therfore we sigh not for the wearines

3 [2] Because that if we be clothed, we shall be founde ✣ naked.

4 For in dede we that are in this tabernacle, sigh and are burdened, because we woulde not be vnclothed, but would be clothed vpon, that mortalitie might be swalowed vp of life.

5 And he that hath [c] created vs for this thing *is* God, who also hath giuen vnto vs the earnest of the Spirit.

6 [3] Therfore we are alway [d] bolde, though we knowe that whiles we are at home in the body, we are absent from the Lord.

7 (For we walke by [e] faith, and not by sight.)

8 Neuertheles, we are [f] bolde, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore also we [g] couet, that both dwelling at home, and remouing from home, we may be acceptable to him.

10 [4] For we must all [h] appeare before ỹ iudgement

of this life, but for the desire of a better life: Neither is this desire in vayne for we are made to that life, the pledge wherof we haue euen the Spirit of adoption. ✣ *Reuel.16.15. c He meaneth that first creation, to giue vs to vnderstand that our bodies were made to this end ỹ they should be clothed w heauẽly immortalitie.*

3 He inferreth vpon that sentence which went next before, thus. Therfore seing, that we know by the Spirit, ỹ we are strangers so long as we are here we paciently suffer this tariance (for we are nowe so with God, that we behold him but by faith, and are therefore now absent from him) but so, that we aspire and haue a longing alwaies to him: therfore also we behaue ourselues so, that we may be acceptable to him, both while we liue here, and when we goe from hence to him. *d He calleth them (bold) which are alwaies resolued with a quiet and setled minde to suffer what daungers soeuer, without doubting but their end shalbe happy. e Faith, of those things which we hope for, and hauing God presently in our vewe. f And yet we are in such sort bold, and do set on our pilgrymage with a valiant and quiet minde, that yet notwithstanding we had rather depart hence to the Lord. g And seing it is so, we striue to liue so, that both in our pilgrymage here we may please him, and that at length we may be receiued home to him. ✣ Rom.14.10.* 4 That no man might thinke it to perteine to all, when he spake of that heauenly glorie, he addeth, that euery one shall first render an accompt of his pilgrimage, after that he is departed from hence.

h We must all appeare personally, and enquirie shalbe made of vs, that all may see what we haue lyued.

of Christ, that euery man may receiue the things which are *done* in his body, according to that he hath done, whether *it be* good or euill.

11 [5] Knowing therfore that the terror of ỹ Lord, we perſwade men, and we are made manifeſt vnto God, & I truſt alſo that we are made manifeſt in your conſciences.

12 [6] For we praiſe not our ſelues againe vnto you, but giue you an occaſion to reioyce of vs, that ye may haue *to anſwere* againſt them, which reioyce in the [k] face, and not in the heart.

13 [7] For whether we be out of our wit, *we are* to God: or whether we be in our right minde, *we are it* vnto you.

14 [8] For that loue of Chriſt [l] conſtraineth vs,

15 Becauſe we thus iudge, that if [m] one be dead for all, then were all dead, And he died for all, that they which liue, ſhoulde not hence forth liue vnto them ſelues, but vnto him which died for them, and roſe againe.

16 [9] Wherfore, henceforth know we no man

5 Now he paſſeth ouer, and taking occaſion of the former ſentence, returneth to ver. 16. of the former chap. confirming his owne ſincerity and his fellowes.

7 That terrible iudgement.

6 He remoueth all ſuſpicion of pride, by a newe reaſon, becauſe it is behoueable, not for his part but for theirs, that his Apoſtleſhip be counted ſincere againſt the vaine oſtentation of a fewe others.

k In outward diſguyſings, and that coloured ſhew of mans wiſdome and eloquence, and not in true godlines, which is ſealed in the heart.

The meaning is: Euen when I am mad (as ſome men thinke of me) when I ſeeme as a foole to boaſt my ſelf, I do it for your profite, no leſſe then when I preache the Goſpel ſimply vnto you. 8 He goeth forward in caſting awaye all ſuſpition of deſire of eſtimation and boaſting: for the loue of Chriſt, ſaieth he, compelleth vs hereunto, that ſeeing he died for vs, which were dead when as we liued to our ſelues, (ỹ is, while we were yet ſubiect to theſe earthly affectiõs) we in like ſort ſhould cõſecrate our whole life which we haue receiued of him, to him (to wit) being indued with ỹ holy Ghoſt to this end and purpoſe, ỹ we ſhould meditate vpon nothing but ỹ which is heauenly. l Poſſeſſeth vs wholy. m He ſpeaketh here of ſanctification, whereby it cometh to paſſe that Chriſt liueth in vs. n Looke chap. 6 & 7. to ỹ Rom. He ſheweth what it is, not to liue to our ſelues but to Chriſt, to wit, to know no man according to the fleſh, ỹ is to ſay, to be ſo conuerſant amongſt men as not to care for thoſe worldly & carnal things, as they doe which reſt in a mans ſtock, his countrie, forme, glorie, riches, and ſuch like, wherein men commonly dote and wearie them ſelues.

after the flesh, [10] yea though we had knowen Christ after the flesh, yet now hencefoorth knowe we *him* no more.

10 An amplification: This is, saith he, so true, that we do not now thinke carnally of Christ him self, who hath now left ỹ world, and therfore must be considered of vs, spiritually.

17 [11] Therefore if any man *be* in Christ, *let him be a* [o] newe creature. ✣ Olde thinges are passed away: beholde, all things are become new.

11 An exhortation for euery man which is renewed with the spirit of Christ, to meditate heauenly things, & not earthly.

18 [12] And all thinges *are* of God, which hathe reconciled vs vnto him self by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19. For God was in Christ, and reconciled the world to him self, not imputing their sinnes vnto them, and hath [p] committed to vs the worde of reconciliation.

20 Now then are we ambassadours for Christ: as though God did beseche *you* through vs, we praye you in Christes stede, that ye be reconciled to God.

21 For he hath made him *to be* [q] sinne for vs, which [r] knewe no sinne, that we should be made the [s] righteousnes of God in him.

o As a thing made a newe of God, for though a man be not newly created when God giueth him the Spirit of regeneration, but only his qualities are chaunged, yet notwithstanding it pleased the holy Ghost to speake so, to teache vs, that we must attribute all things to the glorie of God: not that were stockes or blockes, but because God createth in vs, both the will, to will well and the power to do well. ✣ *Esai. 43.19. Reuel. 21.5.*

12 He commendeth the excellencie of the ministerie of the Gospell, both by the authoritie of God him self, who is the authour of that ministerie, & also by the excellencie of the doctrine of it: for it announceth attonement with God, by fre forgiuenes of our sinnes, and iustification offred vnto vs in Christ, and that so louingly & liberally, that God him self doth after a sort praye men by the mouth of his ministers to haue consideration of them selues, and not to despise so great a benefite. And when he so saieth, he plainly reprehendeth them which falsely chalenged to them selues the name of Pastours.

p Vsed our labour and trauaile.

q A sinner, not in him selfe, but by imputation of the guylt of all our sinnes to him.

r Who was cleane voyde of sinne.

s Righteous before God, and that with a righteousnes which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.

CHAP

He exhorteth them to leade their liues as it becometh Christians, 3 Neither to be dismayed in tribulations, 9 Nor puffed vp with glorie, 14 To auoyde all vncleanes 16 cõsidering that they are the temples of the liuing God.

1 [1]WE therfore as workers together beseech you, that ye receiue not the grace of God in vaine.

2 [2]For he saith, ✣ I haue heard thee in a time [a]accepted, and in the day of saluation haue I succoured thee: beholde now the accepted time, beholde now the day of saluation.

3 [3] We giue no occasion of offence in any thing, that *our* ministerie shoulde not be reprehended.

4 But in all thinges we [b] approue our selues as the ministers of God, [4] in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in [c] tumults, in labours,

6 [5]By watchinges, by fastings, by puritie, by knowledge, by long suffering, by kindnes, by the holy Ghost, by loue vnfained,

7 By the [d] worde of trueth, by the [e] power of God, by the [f] armour of righteousnes on the right hand and on the lefte,

1 Men do not only nede the ministerie of the Gospel, before they haue receiued grace, that they may be partakers of it, but also after they haue receiued grace, that they may continue in it.

2 In that that grace is offred, it is of the grace of God, who hath appointed times & seasons to all things, & we may take occasion when it is offred.

✣ *Esai. 49. 8.*

a VVhich I of my free mercie and loue towardes thee liked of and appointed: at which time God powred out that his marueilous loue vpon vs.

b He sheweth the Corinthians a patern of a true myniſter, in his owne example and Tymothes and Syluanus, to the end, that (as he purposed from the beginning) he might procure authoritie to him self and his like.

Declare and shewe in deede. ✣ *1. Cor. 4. 1.*

c He first of al reckoneth vp those things, which are neither alwaies in the ministers, nor without exception, vnlesse it be according to the affection of the mynde, patience only except, which also is one of the vertues which ought to be alwaies in a good myniſter.

In stronges to and fro, finding no place of rest and quietnes.

Secondly he reckoneth vp such vertues as are necessarie, and ought alwaies be in them, and whereby as by good armour, al lettes and hindrances may be ouercome. *d Preaching of the Gospel. e Power to worke myracles, and to bring vnder the wicked. f Uprightnes.*

8 By honour, and dishonour, by euill repo[rte] and good reporte, as deceiuers, and *yet* true;

9 As vnknowen, & *yet* knowen: as dying, and behold, we liue: as chastened, and *yet* not killed;

10 As sorowing, and *yet* alway reioycing: as poore, and *yet* make manie riche; as hauing nothing, and *yet* possessing all things.

11 [6] O Corinthians, our mouth is [g] open vnto you: our heart is made large.

12 Ye are not [h] kept strait in vs, but ye are kept strait in your owne [i] bowels.

13 Now for the same recompense, I speake as to *my* children, Be you also enlarged.

14 [7] Be not vnequally yoked with the infidels: for ✣ what felowship hath righteousnes with vnrighteousnes? and what communion hath light with darkenes?

15 And what concorde hath Christ with Belial? or what [k] parte hath the beleeuer with the infidell?

16 And what agrement hath the Temple of God with idoles? ✣ for ye are the Temple of the [l] liuing God: as God hath said, ∵ I will [m] dwell among them, and walke there: and I wilbe their God, and they shalbe my people.

17 ✻ Wherefore come out from among them, and separate your selues, saith the Lord: & touch none vncleane thing, and I will receiue you.

18 ✣ And I will be a Father vnto you, and ye

[6] Going about to rebuke them, he saith first, ỹ he dealeth with them sincerely and with an opē and plaine heart, and therewithall complaineth ỹ they do not the like in louing againe their Father.

[g] *The opening of ỹ mouth and heart betokeneth a most earnest affection in him that speaketh, as it fareth cōmonly with them that are in some great ioye.*

[h] *Ye are in my heart, as in an house, and that no narow or strait house for I haue opened my whole heart to you, but you are inwardly strait laced to me ward.* [i] *After the maner of the Hebrues he calleth the tender affections which rest in the heart, bowels.*

7 Now he rebuketh them bodily, for ỹ they became felowes with infidels in outward Idolatrie, as though it were a thing indifferent. And this is the fourth part of this epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must kepe thē selues pure not only in minde but also in body, that they may wholy be holy vnto ỹ Lord. ✣ *Eccl. 13. 18.* [k] *What can there be betwene them?* ✣ *1. Cor. 3. 16. & 6. 19.* [l] *He setteth the liuing God against Idols.* ∵ *Leui. 26. 12.* [m] *God dwelleth with vs, because Christ is become God with vs.* ✻ *Esa. 52. 11.* ✻ *Ier. 51.*

shall

my ſonnes and daughters, ſaith the Lorde almightie.

CHAP. VII.

Leſt by ouermuch vrging them he ſhould diſmaye their tender myndes, 2 He proueth that all that he ſaid, 4 Proceeded of the great good will he bare vnto them: 8 And therefore they ſhould not be offended, that he made thē ſorie, 10 And brought them to repentance not to be repented of.

SEing then we haue theſe promiſes, dearely beloued, let vs clenſe our ſelues from al filthines of the [a] fleſh and ſpirit, and finiſh *our* ſanctification in the feare of God.

2 [b] Receiue vs: we haue done wrong to no man: we haue corrupted no man: we haue deceiued no man.

3 I ſpeake it not to *your* [c] condemnation: for I haue ſaid before, that ye are in our hearts, to dye and liue together.

4 I vſe great boldnes of ſpeach towarde you: I reioyce greatly in you: I am filled with comfort, and am exceading ioyous in all our tribulation.

5 For when we were come into Macedonia, our fleſhe had no reſt, but we were troubled on euery ſide, fightinges without, and terrours within.

6 But God, that comforteth the [d] abiect, comforted vs at the [e] comming of Titus:

7 And not by his comming onely, but alſo by the conſolation wherewith he was comforted of you, when he told vs your great deſire, your mourning, your feruent minde to me warde, ſo that I reioyced much more.

a Both of bodie and ſoule, that by this meanes the ſanctification may be perfit conſiſting in both the partes thereof.

1 He returneth againe from that admonition, to his owne perſon, oppoſing the teſtimonies both of his faithfulnes, and alſo of his continuall good will towardes them.

b Let me haue ſome place amongeſt you, that I may teache you.

c To condemne you of vnkindnes or trecherie.

d VVhoſe hartes are caſt downe, and very ſarre ſpent.

e VVith thoſe things which Titus told me of you at his comming, to wit, how fruitfully you reade ouer my letters, moreouer and beſides that I am exceadingly refreſhed with his preſence.

8 [a] For though I made you sorie with a let-
I repent not, though I did repent: for I perce-
that the same epistle made you sorie, though i-
vvere but for a season.

9 I nowe reioyce, not that ye were sorie, but
that ye sorowed to [f] repentance: for ye sorowed
godly, so that in nothing ye were hurt by vs.

10 For [g] godly sorowe causeth repentance vn-
to saluation, not to be repented of: but the world-
lie sorowe causeth death.

11 For behold, this thing that ye haue ben
godly sorie, what great care it hath wrought in
you: yea, what clearing of your selues: yea, *vvha*
indignatiō: yea, *vvhat* feare, yea *howe* great desire
yea, *vvhat* a zeale: yea, *vvhat* reuenge: in al
things ye haue shewed your selues, that ye ar
pure in this matter.

12 Wherefore, though I wrote vnto you, I di
not it for his cause that had done the wrong, ne
ther for his cause that had ỹ iniurie, but that ou
care toward you in the [h] sight of God might ap
peare vnto you.

13 Therefore we were comforted, because y
were comforted: but rather we reioyced muc
more for the ioye of Titus, because his spirit w
refreshed by you all.

14 For if that I haue boasted any thing to hi
of you, I haue not bene ashamed: but as I ha
spoken vnto you all thinges in trueth, euen so o
boasting vnto Titus was true.

15 And his inwarde affection is more abou
dant towarde you, whē he remembreth the obe
dience of you all, *and* howe with feare and trē
bling ye receiued him.

16 I reioyce *therefore* that I may put my con
dence in you in all things.

a An obiection But thou hast hādled vs rough ly: The Apostle answereth that he vsed not this roughnes without grief. And he addeth moreouer, that he is also glad now, ỹ he draue them to that sorowe, although it was against his will, since it was so profitable vnto them: for there is a sorowe not only prayse worthy, but also necessary, to wit, wherby repentance groweth by certaine degrees, for the which repentāce he praiseth them highly. And this is the fifth part of this Epistle.

f In so much ỹ that sorowe, did you much good towards the amēding of your lewdnes & sinnes.

g Godly sorowe is, when we are not terrified w the feare of punishment, but because we feele we haue offended God our most mercifull Father: Contrarie to this there is an other sorow, that only feareth punishment, or when a man is vexed for the losse of some wordly goods: the fruite of the first, is repentance, the fruit of the second is desperatiō, vnlesse the Lord helpe speedily.

h It was not coloured nor counterfet, but such as I dare stand to before God.

He exhorteth thē, by the example of the Macedonians, 9 And al so of Christ him self, 14 To be liberal towards the Saintes: 16 For which purpose, he sheweth that Titus, 18 And an other brother came vnto them.

1 WE [1] do you also to wit, brethren, of the [a] grace of God bestowed vpon the Churches of Macedonia,

2 Because in [b] great tryal of affliction their ioy abounded, and their most extreeme pouertie abounded vnto their riche liberalitie.

3 For to *their* power (I beare recorde) yea, and beyond their power, they were [c] willing,

4 And prayed vs with great instance that we would receyue the [d] grace, and fellowship of the ministring which is toward the Saintes.

5 [2] And *this they did*, not as we looked for: but gaue their owne selues, first to the Lord, and *after* vnto vs by the wil of God,

6 That we shoulde exhort Titus, that as he had begonne, so he woulde also accomplishe the same grace among you also.

7 Therefore, as ye abounde in euerie thing, in faith and worde, and knowledge, and in all diligence, and in your loue towardes vs, *euen so see* that ye abounde in this grace also.

8 [3] This say I not by commaundement, but because of the [e] diligēce of others: therfore proue I the [f] naturalnes of your loue.

9 [4] For ye knowe the grace of our Lorde Iesus Christ, that he being riche, for your sakes

1 The sixth part of this Epistle, conteyning diuers exhortations to stirre vp the Corinthians to liberalitie, wherewith the pouertie of the Church of Hierusalem might be holpē in time conuenient. And first of all he setteth out before them the example of the churches of Macedonia, whiche otherwise were brought by great miserie to extreme pouertie, to the ende they should followe them.

a The benefite that God bestowed vpon the churches.

b For those manifolde afflictions wherewith the lord tried them, did not only not quayle their ioyfull readines, but also made it much more excellent and famous.

c Of their owne accorde they were liberal. *d He calleth that Grace, that other men would haue called a burden. And thu verse is to be expounded by the sixth verse.*

1 He amplifyeth the forwardnes of the Macedonians, in this, that they also desired Paul to stirre vp the Corinthians to accomplishe the giuing of almes, by sending agayne of Titus vnto them. 3 Thirdly, he warneth thē that they deceiue not their expectation which they haue conceiued of thē.

e At the request of the Macedonians. *f Then appeareth the naturalnes of our loue, whi as in deed, and that frankely and frely, we helpe our brethrē, euē for Christ his sake.*

4 The fourth argument taken from the example of Christ.

became

5 He taketh good heede that he seeme not to wrest it out of the̅ by cõstraint, for vnlesse it be voluntarie, God doeth not accept it.

g Not only to doe, but also to do willingly: for he noteth out a ready willingnes, without any inforcement by any other men, much lesse came it of ambition and vayne glorie.

6 Against suche as vse to excuse them selues, because they are not riche, as though it were onely propre to rich mẽ to helpe the poore.

7 Christian liberalitie is mutual, that proportion may be obserued

h That like as now in your abounda̅ce you helpe others whiche are poore, with some part of your goods, so should others in like sort bestowe some of theirs vpon you. ✣ *Exod. 16. 18.*

became poore, that ye through his pouerty might be made rich.

10 [5] And I shewe *my* minde herein: for this is expedient for you, which haue begon not to doe onely, but also to [8] will, a yere a go.

11 Nowe therfore performe to do it also, that as *there vvas* a readines to will, euen so ye may performe it of that which ye haue.

12 [6] For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] Neither *is it* that other men should be eased and you grieued: But vpon [h] like condition, at this time your aboundance *supplieth* their lacke:

14 That also their aboũdance may be for your lacke, that there may be equalitie:

15 As it is written, ✣ He that *gathered* muche, had nothing ouer, & he that *gathered* litle, had not the lesse.

16 [8] And thankes *be* vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so careful that of his own accorde he went vnto you.

18 And we haue sent also with him the brother, whose praise *is* [i] in the Gospell throughout all the Churches.

19 (And not so onely, but is also chosen of the Churches to be a fellowe in our iourney concerning this [k] grace that is ministred by vs vnto the

8 He commendeth Titus and his two companions for many causes, bothe that their credite myght not be suspected, as though hee had sent them slylye to spoyle the Churches, and also that they might be so much the readier to contribute.

i In the preaching of the Gospell.

k These almes whiche are bestowed for the relieue of the Churche of Hierusalem.

glorie

glorie of the same Lorde, and *declaration* of your prompt minde)

20 Auoyding this, that no man should blame vs in this [l] aboundance that is ministred by vs,

21 ✣ Prouiding for honest thinges, not onely before the Lord, but also before men.

22 And we haue sent with them our brother, whom we haue oft tymes proued to be diligent in many things, but nowe much more diligent, for the great confidence, which *I haue* in you.

23 Whether *any doe inquire* of Titus, *he is* my fellowe and helper to you warde: or of our [m] brethren, they are messengers of the Churches, & the [n] glory of Christ.

24 Wherefore shewe toward them, and before the [o] Churches the profe of your loue, and of the reioycing that we haue of you.

CHAP. IX.

1 Why, albeit he thinke well of their ready wils, 3 yet earnestly exhorteth them, 4 he yeeldeth a reason: 6 He compareth almes to seede sowing, 10 which God doeth repay with great gaynes.

1 FOr [l] as touching the ministring to the Saintes, it is superfluous for me to write vnto you.

2 For I knowe your readines of minde, wherof I boast my selfe of you vnto them of Macedonia, *and say*, that Achaia was prepared a yere a go, and your zeale hath prouoked many.

3 Nowe haue I sent the brethren, lest our reioycing ouer you shoulde be in vayne in this behalfe, that ye (as I haue said) be ready:

4 Lest if they of Macedonia come with me, & finde you vnprepared, we (that we may not say, you)

l In this plentifull liberalitie of the Churches, which is committed to our trust.

✣ *Rom. 12. 17.*

m Titus his two companions.

n By whome the glory of Christ is set forth.

o All Churches shalbe witnesses of thus your godlie dealing, in whose presence you are, for so much as you see the messegers, whō thei haue chosen by all their cōsents, and sent thē vnto you.

1 He wisely meeteth with ỹ suspicion which the Corinthians might conceiue, as though ỹ Apostle in vrging them so carefully shold doubt of their good will. Therefore he witnesseth ỹ he doeth it not to teach them, that they ought to

helpe the Saintes, seeing that he had become suertie for them to the Macedonians, but onely to stirre them vp which were running of them selues, to the ende that all things might both be in a better readines, and also be more plentifull.

you) shoulde be ashamed in this my [a] confidence boasting.

5 Wherefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be ready, *and come* as of beneuolence, and not as of [b] niggardlynes.

6 [2] This yet *remember*, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shal reape also liberally.

7 As euery man [c] wisheth in his heart, *so let him giue*, not ✣ [d] grudgingly, or of [e] necessitie: ✣ for God loueth a chearefull giuer.

8 And God is able to make [f] al grace to abound towarde you, that ye alwayes hauing all sufficiencie in all things, may abounde in [g] euery good worke,

9 (∵ As it is written, He hath sparsed abroade and hath giuen to the poore: his beneuolence remaineth for [h] euer.

10 Also he that findeth seede to the sower, wil minister likewise breade for foode, and multiplie your seede, and increase the [i] fruites of your beneuolence,)

11 That on al partes ye may be made rich vnto al liberalitie, which causeth through vs thankesgiuing vnto God.

12 [3] For the ministration of this seruice not onely supplieth the necessities of the Saintes, but also aboundantly causeth many to giue thankes to God.

13 (Which

a The word which he vseth, signifieth such a stayednes and setlednes of mynde, as can not be moued with any terrour or feare.

b As from couetous men.

2 Almes must be giuen neither nigardly, nor with a lothfull mynde, or hardly. But a franke and free almes is compared to a sowing which hath a most plentifull harueste of most aboundant blessing following it.

c Determineth & appointeth freely with him selfe.

✣ *Rom.12.8.*

d VVith a sparing and niggardly heart.

e Against his wil, as loth to be euill reported of.

✣ *Eccles.35.10.*

f Al God his bountifull liberalitie.

g To helpe others by all meanes possible, in doing them good in their necessities. ∵ *Psalm.112.9.*

h Is euerlasting: Now Dauid speaketh of a man that feareth God, and loueth his neighbour, who shall neuer want (saith he) to geue to others.

i There is none so good an inheritaunce to the godly, as bountifulnes is.

3 An other excellent and double fruite of liberalitie towards the Saints, is this: that it giueth occasion to prayse God, and that our fayth also is thereby made manifest.

13 (Which by the [k] experiment of this mi-
niſtration prayſe God for your [l] volũtarie ſubmiſ-
ſion to the Goſpell of Chriſt, and for your liberall
diſtribution to them, and to all men)

14 And in their prayer for you, to long after
you greatly, for the aboundant grace of God in
you.

15 [m] Thankes therfore *be* vnto God for his vn-
ſpeakeable gift.

k *By this proſit of your liberalitie in thus helping and ſuccouring of the.*

l *In shewing with one conſent, that you acknowledge that onely Goſpell, which you haue willingly ſubmitted your ſelues vnto, declaring there-*

that you agree with the Church of Hieruſalem. m *Leſt by this great commendation and prayſe, the Corinthians shoulde be puffed vp, he shutteth vp this exhortation with this exclamation.*

CHAP. X.

1 He sheweth with what confidence, 4 with what weapons, 6 and with what revenge he is armed againſt the cauillations of the wicked, 7 and that, when he is preſent, his deedes haue no leſſe power, 11 then his wordes haue force, when he is abſent.

1 NOw [1] I Paul my ſelfe beſeche you by the
mekenes, and [a] gentlenes of Chriſt, which
when I am preſent among you, *am* baſe,
but am bolde toward you being abſent:

1 He returneth to the defence of his Apoſtleſhip, but ſo that he vſeth his authoritie therein: for he warneth them earneſtly and gravely, vſing alſo terrible threatninges, to ſhewe them ſel-

2 And *this* I require you, that I nede not to be
bolde when I am preſent, with that ſame confi-
dence, wherewith I thinke to be bolde againſt
ſome, whiche eſteeme vs as though we walked

ues ſuche as are apt to be inſtructed: And he refelleth certayne proude men which made no better accompt of him, then of a bragging Thraſo, in that he vſed to be ſharpe againſt them when he was abſent, becauſe they ſawe no great maieſtie in him after the maner of men, and beſides, had proued his lenitie, notwithſtanding that in his abſence, he had written to them ſharpely. Therefore firſt of all he profeſſeth that he was gentle and moderate, but after the example of Chriſt: but if they continue ſtill to deſpiſe his gentlenes, he proteſteth vnto them that he wyll ſhewe in deede howe farre they are deceyued, which make that accompte of the office of an Apoſtle, that they doe of worldly offices, that is, according to the outward appearance.

a *That nature which is inclyned to mercie, rather then to rigour of iuſtice.*

b according

[b] according to the flesh.

3 [2] Neuertheles, though we walke in the flesh, yet we do not warre after the flesh.

4 (For the weapons of our warrefare are not [c] carnal, but mightie through [d] God, to cast down holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, [3] and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 [4] Loke ye on things after the [e] appearance? If any man trust in him selfe that he is Christes, let him consider this againe of [f] him selfe, that as he *is* Christes, euen so *are* we Christs.

8 For though I shoulde boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, & not for your destructiō, I should haue no shame.

9 *This I say* that I may not seme as *it were* to feare you with letters.

10 For the letters, saith [g] he, are sore & strong, but his bodily presence is weake, and his speache is of no value.

11 Let such one think this, that such as we are in worde by letters when we are absent, such will *we be* also in deede, when we are present.

b As though I had no other ayde and helpe then ỹ which outwardly I seeme to haue: and therfore Paul setteth his flesh, that is, his weake condition and state, against his spirituall and Apostolique dignitie.

2 Secondly he witnesseth, that although he be lyke vnto other men, yet he commeth furnished with ỹ strength, which no holds of man can match, whether they resist by craft and deceit, or by force and might, because hee warfareth with diuine weapons.

c Are not suche as men get them authoritie withal one of another and doe great actes.

d Stande vpon that infinite power of GOD.

3 An amplification of this spirituall vertue, which in suche sorte conquereth the enemies be they neuer so craftie, and mightie, that it bringeth some of them by repentance vnto Christ, and iustly reuengeth others that are stubburnly obstinate, separating them from the other whiche submit them selues to be ruled. 4 He beateth into their heades that same matter, with great waight of wordes and sentences.

e Doe ye iudge of things according to the outwarde shewe?

f Not being tolde of it by me.

g He noteth out some one that was the seedes man of this speache.

12 ᵍ For we ʰ dare not make our ſelues of the number, or to compare our ſelues to them, which commende them ſelues: but they vnderſtande not that they meaſure them ſelues with ⁱ them ſelues, and ᵏ compare them ſelues with them ſelues.

13 But we will not reioyce of thinges, which are not within *our* ˡ meaſure, ✣ but according to the meaſure of the line, whereof God hathe diſtributed vnto vs a meaſure to attayne euen vnto you.

14 For we ſtretch not our ſelues beyonde *our* meaſure, as though we had not attained vnto you: for euen to you alſo haue we come *in preaching* the Goſpel of Chriſt,

15 Not boaſting of things which are ᵐ without *our* meaſure: *that is*, of other mens labours: but we hope, when your faith ſhall increaſe, to be magnified by you according to our line aboundantly,

16 And to preache the Goſpell in thoſe *regions* which *are* beyonde you: not to reioyce in another mans line, *that is* in the things that are prepared already.

17 ✣ ⁿ But let him that reioyceth, reioyce in the Lorde.

18 For he that prayſeth him ſelfe, is not alowed, but he whome the Lorde prayſeth.

5 Being conſtrayed to refell the fooliſh brags of certayne ambitious men, he witneſſeth, that they are able to bring nothing, but that they falſely perſuade them ſelues of them ſelues: and as for him ſelf, although hee brag of excellent things, yet he wil not paſſe the boundes which God hath meaſured him out, according whervnto he came euen vnto them in preaching the goſpel of Chriſt, and truſteth that he ſhall goe further, when they haue ſo profited that he ſhall not neede to tary any longer amongſt them to inſtructe them. And herevnto is added an amplification, in that ỹ he neuer ſucceded other mẽ in their labours.

ᵍ *This is ſpoken after a taunting ſort.* ʰ *Upon a vayne perſuaſion that they haue of them ſelues, take vpon them they care not what.* ⁱ *They contemne all other, and meaſure all their doings onely by them ſelues.* ᵏ *Of thoſe things which God hath not meaſured to me.* ✣ *Epheſ. 4. 7.* ˡ *As though God had deuided the whole worlde among the Apoſtles, to be buſſhanded.* ᵐ *In countries which other men haue prepared and husbanded with the preaching of the Goſpell.* ✣ *Iere. 9. 24. 1. Cor. 1. 31.*

ⁿ He ſomewhat mitigateth that which he ſpake of him ſelfe, and therewith alſo prepareth ỹ Corinthians to heare other things, witneſsing ỹ he ſeeketh nothing els but to approue him ſelf to god, whoſe glory he only ſeketh.

CHAP. XI.

CHAP. XI.

a He testifieth, that for the great loues sake he beareth to the Corinthians, he is compelled 5 to vtter his owne prayses: 9 that he bestowed his labour on them without any reward, that the false Apostles should not surpasse him in any thing 22 whome he farre excelled in those things which are praiseworthie in deede.

1 WOulde to God, ye coulde suffer a little my foolishnes, and in deede, I suffer me.

2 For I am ielous ouer you, with [a] godly ielousie: for I haue prepared you for one husband, that I may [b] present you *as* a pure virgine to Christ:

3 But I feare lest as the ✣ serpẽt beguiled Eue through his subtiltie, so your mindes shoulde be [c] corrupt from the simplicitie that is in [d] Christ.

4 [2] For if he that cõmeth, preacheth [e] another Iesus whom we haue not preached: or if ye receiue another spirit whome ye haue not receiued: either an other Gospell, which ye haue not receyued, ye might well haue suffered *him*.

5 Verely I suppose that I was not inferiour to the verie chief Apostles.

6 [3] And though *I be* [f] rude in speaking, yet *I am* not so in knowledge, but among you we haue bene made manifest to the vtmost, in all things.

1 He graunteth that after a sorte he playeth the foole in this vaunting of things, but he addeth that he doeth it against his wyll for their profite, because he seeth them deceyued by certayne vayne and craftie men, through the craft and subtiltie of Satã

a He speaketh as a woer, but yet as one that seeketh them not for him selfe, but for God.

b To marry you together.

✣ *Gene. 3. 4.* *c This place is to be marked against them, which lothe that playne pure simplicitie of the Scriptures, in comparison of the colours and paintinges of eloquence.* *d Which is meete for them that are in Christ.*

2 He sheweth that they deceyue them selues, if they looke to receyue any other man, eyther a more excellent Gospell, or more excellent gyftes of the holy Ghost.

e A more perfite doctrine of IESVS Christ.

3 He refuteth the slaunders of those Thrasoes. I graunt, sayeth he, that I am not so eloquent an Orator, but yet they can not take away the knowledge of the Gospell from me, whereof you haue had good profe, and that euer ẏ maner of way.

f Paul lacked not that kinde of eloquence which is meete for a man, and fit for the Gospel, but he willingly wanted that painted kind of speache which to many now a dayes hunt after and follows.

? Haue I committed an offence, because I
d my selfe, that ye might be exalted, & be-
I preached to you the Gospel of God freely?
I robbed other Churches, and tooke wa-
of them to do you seruice.
And when I was present with you, and had
I was not slothful to the hinderãce of any
for that which was lacking vnto me, the bre-
which came from Macedonia, supplied, and
all things I kept[s] and wil kepe my selfe, that I
ulde not be grieuous to you.
The[s] trueth of Christ is in me, that this re-
ing shal not be[h] shut vp against me in the re-
ons of Achaia:
Wherefore? because I loue you not? God
weth.
But what I do, that will I do: that I may cut
y occasion from them which desire occasion,
they might be founde like vnto vs in that
rein they[i] reioyce.
For such false apostles are deceitfull wor-

4 An other slaũder, to wit, that he was a raskal, and liued by the labour of his owne hands. But herein saieth the Apostle, what can you lay against mè, but that I was content to take my paines for your sakes, & when I lacked, to trauaile for my liuing with myne owne handes in part, and partly also when pouertie constrained me, I chose rather otherwise to seke my sustenance, then to be any burden to you, although

ched the Gospel vnto you? ✣ *Chap. 12. 13.*

n amplification: So farre is he from being ashamed of this acte, that he also resolued with him self to doe no otherwise hereafter amongest all, to the intent, that it may alwayes be truely sayed, that he taught in Achaia for nothing: not that he disdayneth the Corinthians, but that these false apostles may neuer finde the occasion, which they haue alreadie sought and he in the meane season, may set some thing before them to follow, that at length they may truelye say, that they are like to Paul.

[i] This is a forme of an othe, as if he sayed, let me not be thought to haue any trueth in me, if I shalbe alwayes open to me. [k] *Paul's aduersaries, sought all occasions that they would, to be equal to him. And therefore seing they had rather eate vp the Corinthians, then preache to them for nothing, they sought an other occasion, to wit, to make them take some thing: which thing if he had done, then hoped they by that meanes to be equal to him: for they made suche a shewe of Zeale and knowledge, and set it forth with such a glosing kinde of eloquence, that some of them euen despised Paul: but he saith that all this is nothing but colours and paintyng.*

Now at length he painteth out these felowes in their colours, forewarning that it wil come to passe, that they wil at length betray them selues, by the countenance so euer they make of zeale that they haue to Gods glorie.

Rr kers,

kers, and transforme them selues into the Apo-
stles of Christ.

14 And no maruaile: for Satan him selfe is
transformed into an Angel of [k] light.

15 Therefore it is no great thing, though his
ministers transforme them selues, as though they
were the ministers of righteousnes, whose ende
shalbe according to their workes.

16 [7] I say againe, let no man thinke, that I am
foolish, or els take me euen as a foole, that I also
may boast my selfe a litle.

17 That I speake, I speake it not after the Lord
but as *it were* foolishly, in this *my* great boa-
sting.

18 Seing that many reioyce after the flesh, I
will reioyce also.

19 For ye suffer fooles gladly, because that ye
are wise.

20 [8] For ye suffre, euen if a man bring you in
to bondage, if a man deuoure *you*, if a man take
your goods, if a man exalte him selfe, if a man smite
you on the face.

21 I speake as concerning the [l] reproche: as
though that we had bene [m] weake: but where-
any man is bolde (I speake foolishly) I am bolde
also.

22 They are Hebrewes, [♣] so am I: they are
Israelites, so am I: they are the seede of Abra-
ham, so am I:

23 They are the ministers of Christ (I speake

k By light is meant the heauenly glory, whereof the Angels are partakers.

7 He goeth forward boldly, & vsing a vehemēt ironye or kinde of tauntyng, desireth the Corinthians to pardon him, if for a time he contend as a foole before thē being wise, with those iolie fellowes touching those external thinges, to wit, touching his stocke, his auncetors, and valiaunt actes.

8 Before he cōmeth to the matter, he toucheth the Corinthians, who persuading thē selues to be very wise men, did not marke in the meane season that those false Apostles abused their simplicitie for aduantage.

l As if he said, In respect of that reproche which they doe vnto you (I speake which surely is as euil, as if they did beate you.

m Paul is called weake, in that he semed to the Corinthians a vile and abiect man, a beggerly artificer, a most wretched and miserable idiot, whereas notwithstanding herein, Gods mightie power was made manifest.

♣ Philip. 3. 5.

foole) I am [n] more: in labours more aboundāt: in stripes aboue measure: in prison more plentifully: in [o] death oft.

24 Of the Iewes [p] fiue times receiued I fourtie stripes saue one.

25 I was [q] thrise ✣ beaten with roddes: I was ones stoned: I suffred thrise ∵ shipwracke: night and day haue I bene in the deepe sea.

26 In iourneying *I vvas* often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in the sea, in perils among false brethren,

27 In wearines and [r] painefulnes, in watching often, in hunger & thrist, in fastings often, in cold and in nakednes.

28 [s] Beside the things which are outwarde, I am combred daily, *and haue* the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 [t] If I must nedes reioyce, I wil reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In * Damascus the gouernour of the people vnder King Aretas, laid watche in the citie of the Damascens, and woulde haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his hands.

n *Paul being honorable in deede, defendeth his ministerie openly, not for his owne sake, but because he sawe his doctrine come into hasard.*

o *In daunger of present death.*

p *He alludeth to that that is written Deut. 25. 3. and moreouer this place sheweth vs, that Paul suffred many things which Luke passed ouer.*

q *Of the Romane Magistrates.*

✣ *Act. 16. 23.*

✝ *Act. 14. 19.*

∵ *Act. 27. 14.*

r *Painfulnes is a troublesome sickenes, as when a man is wearie & would rest, he is constrayned to fall to new labour.*

9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, vpon whose care, almost all Churches depended,

s it was plainely seene by experience.

t He turneth that against the aduersaries, which they obiected against him: as if he should say: They alleage my calamities, to take away my authoritie from me: but if I would boast my self, I would take no better argument: and God him self is my witnes that I deuise and forge nothing.

* *Act. 9. 24.*

CHAP. XII.

1 He doeth euen vnwillingly make rehearſal, 5 of the heauenly viſions, 4 that were reueiled vnto him, 6 for which though he might in deede glorie, yet he wil not, 10 being prime of his owne infirmities: 11 but they driue him to this kinde of folly, 20 in that they giue eare to certaine vayngloriouſe perſons, who draw them from Chriſt.

He goeth forward in his purpoſe, & becauſe thoſe bragging mates boaſted of reuelations, he rekoneth vp thoſe thinges which lift him vp aboue the cõmon capacitie of mẽ: but he vſeth a preface, and excuſeth him ſelf aduiſedly.

1 IT [1] is not expedient for me no doute to reioyce: for I wil come to viſions and reuelations of the Lord.

2 I knowe a man [a] in Chriſt aboue fourtene yeares agone, (whether *he vvere* in the body, I can not tel, or out of the body, I can not tel: God knoweth) which was taken vp into the [b] thirde heauen.

3 And I knowe ſuch a man (whether in the body, or out of the body, I can not tell: God knoweth)

4 How that he was taken vp into [c] Paradiſe, and hearde wordes which [d] can not be ſpoken, which are not [e] poſſible for man to vtter.

5 [2] Of ſuch a man wil I reioyce: of my ſelfe wil I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I ſhoulde not

a I ſpeake this in Chriſt, that is, be it ſpoken without vayne glorie, for I ſeeke nothing but Chriſt Ieſus only.

b Into the higheſt heauen: for we nede not to diſpute ſubtilely vpon the word (Third) but yet this place is to be marked againſt them, which would make heauen to be euery where.

c So the Grecians name that which we call a parke, that is to ſay a place where trees are planted, and wilde beaſtes kept. By which name they that tranſlated the old Teſtament out of Hebrewe into Greeke, called the garden Eden, where into Adam was put ſtrait after his creation, as a moſt delicate and pleaſaunt place. And here upon grewe it, that that bleſſed ſeate of the glory of God is called by that name.

d Which no man is able to vtter.

e Which the Saincles them ſelues are not by any meanes able to expreſſe, becauſe it is God him ſelf. Thus doeth Clemens Alexandrinus expound this place. Strom. 5.

1 To remoue all ſuſpicion of ambition, he witneſſeth that he braggeth not of thoſe thinges as of his owne, but as out of him ſelf, and yet notwithſtanding ſayneth nothing, leſt by this occaſion other men ſhould attribute more vnto him then in deede he is: and therefore he had rather glorie in his miſeries.

bea

foole: for I wil say the trueth, but I refraine, leſt any man ſhoulde thinke of me aboue that he ſeeth in me, or that he heareth of me.

7 And leſt I ſhoulde be exalted out of meaſure through the aboundance of reuelatiõs, there was giuen vnto me [f] a pricke in the fleſh, the meſſenger of [g] Satan to buffet me, becauſe I ſhoulde not be exalted out of meaſure.

8 For this thing I beſought the Lord [h] thriſe, that it might depart from me.

9 And he ſaid vnto me, My grace is ſufficient for thee: for my power is made perfect through weaknes. Very gladly therfore will I reioyce rather in mine infirmities, that the power of Chriſt may [i] dwel in me.

10 Therefore I take [k] pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake: for when I am weake, thẽ am I ſtrong.

11 I was a foole to boaſt my ſelfe: ye haue compelled me: [l] for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apoſtles, though I be nothing.

3 An excellent doctrine: why God wil haue euen his beſt ſeruants to be vexed of Satan, and by all kinde of temptacions: to wit, leſt they ſhould be to much puffed vp, & alſo that they may be made perfite by that continual exerciſe.

f He meaneth concupiſcẽce, that ſticketh faſt in vs as it were a pricke, in ſo muche as it conſtrained Paul him ſelf being regenerate, to crie out, I doe not that good that I would &c.

And he calleth it a pricke, by a borowed kinde of ſpeache taken from thornes, or ſtumpes, which are very dangerous and hurtful for the feete, if a man walke through woddes that are cut downe.

g Which ſetteth thoſe luſtes on fire. *h Ofte.*

He concludeth, that he wil only, ſet his miſeries againſt the vaine bragges of the falſe Apoſtles, and therewith alſo excuſeth him ſelf, for that by their importunitie, he was conſtrayned to ſpeake ſo muche of theſe thinges as he did: to wit, becauſe that if his Apoſtleſhip were ſubuerted, his doctrine muſt nedes fall,

i That I might feele the vertue of Chriſt more and more: For the weaker that our tabernacles are, the more doeth Chriſtes vertue appeare in them.

k I do not only take them patiently and with a good heart, but alſo I take great pleaſure in them.

Againe he maketh the Corinthians witneſſes of thoſe thinges whereby God had ſealed his Apoſtleſhip amongeſt them, and againe he declareth by certaine arguments, how farre he is from all couetouſnes, and alſo how he is affectioned towardes them.

l *The arguments whereby it may wel appeare that I am in deede an Apostle of Iesus Christ.* ✣ *Chap.11.9.*

12 The l signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it, wherein ye were inferiours vnto other Churches, ✣ except that I haue not bene m slouthfull to your hinderance? forgeue me this wrong.

m *I was not slothfull in getting my liuing with myne owne handes, that I might not be burdensome to you.*

14 Beholde, the thirde time I am ready to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to laye vp for the fathers, but the fathers for the children.

15 And I wil most gladly bestowe, and will be bestowed for your soules: though the more I loue you, the lesse I am loued.

6 He putteth away an other most grieuous slander, to wit, that he did subtilelye and by others, make his gaine and profite of them.

16 6 But be it that I charged you not: yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whome I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the self same spirit? *vvalked we* not in the same steppes?

7 He concludeth, that he writeth not these thinges vnto them, as though he needed to defend him self, for he is guyltie of nothing: but because it is behouable for them to doubt nothing of his fidelitie who instructed them.

19 7 Againe, thinke ye that we excuse our selues vnto you? we speake before God in n Christ. But *vve do* all things, dearly beloued for your edifying.

20 8 For I feare lest when I come, I shal not finde you suche as I woulde: and that I shal be founde vnto you suche as ye woulde not, and *there be* strife, enuying, wrath, contentions, backbitings, whisperings, swellings *and* discorde.

n *As it becommeth him to speake truely and sincerely, that professeth him self in Christ, that is to say, to be a Christian.*

8 Hauing confirmed his authoritie vnto them, he rebuketh them sharpely and threatneth them also like an apostle, shewing that he wil not spare them hereafter, vnlesse they repent, seing that this is the third time that he hath warned them.

I feare leſt when I come againe, my God abaſe me among you, and I ſhal bewaile many of them which haue ſinned already, and haue not repented of the vnclennes, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

1 Comming the third time, 2 he denounceth the sharper vengeance towards them, 5 who haue a perfect triall of the power of Christ in his Apoſtleship: 10 at length he prayeth for their repentance, 11 and wisheth them proſperitie.

1 LOe this is the third time that I come vnto you. ✣ In the mouth of two or thre witneſſes ſhal euerie worde ſtand.

✣ *Deut.19.15. Mat.18.16. Iohn.8.17. Hebr.10.28.*

2 I toulde you before, and tel you before: as though I had bene preſent the ſeconde time, ſo write I now being abſent to them which heretofore haue ſinned, and to all others, that if I come againe, I wil not ſpare.

3 [1] Seing that ye ſeke experience of Chriſt, that ſpeaketh in me, which towarde you is not weake, but is [a] mightie in you.

4 For though he was crucified concerning his infirmitie, yet liueth he through the power of God. And we no doubte are weake in him but we ſhal liue with him, through the power of God towarde you.

5 ✣ [2] Proue your ſelues whether ye are in the faith: examine your ſelues: knowe ye not your owne ſelues, how that Ieſus Chriſt is in you; except ye be reprobates?

1 A moſt ſharpe reprehēſion, for that, while they deſpiſe the Apoſtles admonitions, they tempt Chriſtes owne patience: and alſo while they cōtemne him as wretched & miſerable, they lay nothing herein againſt him, which is not cōmon to him with Chriſt.

a And wilbe moſt mightie to be reuenged of you, when nedē shal be. b As touching that baſe forme of a ſeruaunt which he toke vpon him when he abaſed him ſelf. ✣ *1.Cor.11.28.*

2 He confirmeth that which he ſpake of the vertue of God appearing in his miniſterie, and he gathereth by the mutual relation betwene the peoples faith, and the miniſters preaching, that they muſt either reuerence his Apoſtleſhip, vpon whoſe doctrine their faith is grounded, or they muſt condemne them ſelues of infidelitie, and muſt confeſſe them ſelues not to be of Chriſtes bodie.

3 He mitigateth that sharpenes, trusting that they wil shewe them selues towards their faithful Apostle, apte and willing to be taught: adding this moreouer, that he passeth not for his owne fame and estimation, so that he may serue to their saluation, which is the only marke that he shoteth at.

c In mens iudgement.

d That all thinges may be in goode order amõgest you, & the members of the Churche restored into their place, which haue bene shaken and out of place.

6 [3] But I trust that ye shall knowe that we are not reprobates.

7 Now I pray vnto God that ye do none euil, not that we should seme approued, but that ye shoulde do that which is honest: though we be as [c] reprobates.

8 For we can not *do* any thing against the trueth, but for the trueth.

9 For we are glad when we are weake, & that ye are strong: this also we wish for, *euen* your [d] perfection.

10 Therefore write I these things being absent, lest when I am present, I shoulde vse sharpenes, according to the power which the Lord hath giuen me, to edification, and not to destruction.

11 [4] Finally brethren, fare ye wel: be perfect, be of good comfort: be of one minde: liue in peace, and the God of loue and peace shalbe with you.

12 [5] Greete one another with an ✠ holy kisse. All the Saintes salute you.

13 The grace of our Lord Iesus Christ, & the loue of God, and the communion of the holy Ghost be with you all, Amen.

4 A briefe exhortation, but yet such an one as comprehendeth all the partes of a Christian mans life. 5 He saluteth them familiarlye, and in conclusion wisheth wel vnto them. ✠ *1. Corinth. 16. 20.*

The seconde *epistle* to the Corinthians, written from Philippi, a citie in Macedonia, *and sent* by Titus and Lucas.

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

Straight after the salutation, 6 He reprehendeth the Galatians for revolting 9 From his Gospell, 15 Which he received from God, 17 Before he had communicated with anie of the Apostles.

PAul an Apostle (not [a] of men, neither by [b] man, ✣ but by [c] Iesus Christ, and God the Father which hath raised him from the dead)

2 And al the brethren which are with me, vnto the Churches of Galatia:

3 Grace *be* with you, & peace from God the Father, and *from* our Lord Iesus Christ,

4 [d] Which gaue him selfe for our sinnes, that he might deliuer vs ✣ frō this present euil [d] world according to the wil of God euen our Father,

1 A salutation comprehending in few wordes, the somme of ✣ Apostles doctrine, and also besides, straight way from the beginning, shewing the grauitie meete for the authoritie of an Apostle which he had to maintaine against the false Apostles.

a He sheweth who the authour of the ministerie generally, for herein the whole ministerie agreeth, that whether they be Apostles, or Shepeheards, or doctours, they are appointed of God.

He toucheth the instrumentall cause: for this is a peculiar prerogatiue to the Apostles, to be called immediatly from Christ. ✣ 1. Tit. 1. 3.

c Christ no doubt is man, but he is God also, and head of the Church, and in this respect to be exempted out of the number of men.

d The somme of ✣ true Gospel is this, that Christ by his onely offring reconcileth vs being chosen out from the world, by the free decree of God the Father. ✣ Luke. 1. 74.

Out of that most corrupt state which is without Christ.

5 To whome *be* glorie for euer and euer, men.

3 The first part of the Epistle, wherein he witnesseth that he is an Apostle, nothing inferiour to those chiefe disciples of Christ, and wholly agreing with them, whose names ỹ false Apostles did abuse. And he beginneth w chiding, reproving them of lightnes, for that they gaue eare so easilie vnto thē which peruerted them and drewe them away to a newe Gospel.

6 [3] I maruaile that ye are so soone [e] remoued away vnto another Gospell, from him that had called you in the grace of Christ,

7 [4] Which is not another *Gospell*, saue that there be some which trouble you, and intende to [f] peruert the Gospell of Christ.

8 But though that we, or an Angel from heauen preache vnto you otherwise, then that which we haue preached vnto you, let him be [g] accursed.

9 As we said before, so say I now againe, If anie man preache vnto you otherwise, then that ye haue receiued, let him be accursed.

10 [5] For now preache I [h] mans *doctrine*, or Gods? or go I aboute to please men? for if

e He vseth the passiue voyce, to cast the fault vpon the false Apostles, and he vseth the time that now is, to giue them to vnderstand, that it was not alreadie done, but in doing.

4 He warneth them in time to remember that there are not manie Gospels, and therefore what soeuer these false Apostles pretend, which have Lawe, Moses, and the Fathers, in their mouthes, yet they are in deede manie corruptions of the true Gospel, in so much that he himselfe, and the verie Angels themselues (and therefore much more these false Apostles) ought to be holden accursed, if they go about to change the least iote that may be in the Gospel that he deliuered to them before.

f For there is nothing more contrarie to faith or free iustification, then iustification by the Lawe, or by our deseruings. g Looke Rom. 9. 3.

5 A confirmation taken both from the nature of the doctrine it selfe, and also from that maner which he vsed in teaching: for neither saieth he, I teache those things which pleased men, as these men do which put the of saluation in external thinges and workes of the Lawe, neither went about to procure anie mans fauour. And therefore the matter it selfe sheweth that that doctrine which I deliuered vnto you, is heauenly.

h He toucheth the false Apostles, who had nothing but men in their mouthes, and he though he woulde derogate nothing from the Apostles, preacheth God and not men.

should

…lde yet pleaſe men, I were not the ſeruant of Chriſt.

11 ✣ [e] Now I certifie you, brethren, that the Goſpell which was preached of me, was not after man.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Ieſus Chriſt.

13 [7] For ye haue heard of my conuerſation in time paſt, in the Iewiſh religion, how that ✣ I perſecuted the Church of God extremely, and waſted it,

14 And profited in the Iewiſh religion aboue many of my companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.

15 But when it pleaſed God (which had [l] ſeparated me from my mothers wombe, and called me by his grace)

16 To reueile his Sonne [m] in me, that I ſhould preach him among the Gentiles, immediatly

✣ *1.Cor.15.1.*

6 *A ſecond argument to proue that his doctrine is heauenly, becauſe he had it from heauen, frō Ieſus Chriſt him ſelfe, without anie mans helpe, wherein he excelleth thē whome Chriſt taught here on earth after the maner of men.*

i This place u to be vnderſtoode of an extraordinarie reuelation, for other wiſe the Sonne alone reueiled his Goſpell by his Spirite, although by the miniſterie of

…, which Paul ſhutteth out here.

He proueth that he was extraordinarily taught of Chriſt him ſelfe, by the hiſtorie of his former life, which the Galatians them ſelues knewe wel enough: for ſaieth he, it is wel knowen, in what ſchole I was brought vp, euen from a childe, to wit, amongeſt the deadlie enemies of the Goſpel. And that no man may cauil and ſay that I was a ſcholer of the Phariſies in name onely and not in deede, no man is ignorant, how that I excelled in Phariſaiſme, and was ſodainelie made of a Phariſie, an Apoſtle of the Gentiles, ſo that I had no ſpace to be inſtructed of men.

e Acts.9. 1.

k He calleth them the traditions of his Fathers, becauſe he was not onely a Phariſe himſelfe, but alſo had a Phariſe to his Father.

l He ſpeaketh of Gods euerlaſting predeſtination, whereby he appointed him to be an Apoſtle, whereof he maketh three degrees, the euerlaſting counſell of God, his appointing from his mothers wombe, and his calling: here is no mention at all we ſee, of workes foreſeene.

m To me, and this is a kinde of ſpeache which the Hebrewes vſe, whereby they giue vs to vnderſtand that this gift commeth from God. Ephe.4.8.

8 I com-

8 Because it might be obiected, that in dede he was called of Christ in the way, but afterwardes was instructed of the Apostles and others, whose names (as I saied before) the false Apostles abused to destroye his Apostleship, as though he deliuered an other Gospel then the true Apostles did, and as though he were not of their nomber, which are to be credited without exception: therefore Paul answereth, that he began straight way after his calling to preache the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onelie fiftene dayes, where he sawe onelie Peter and Iames, and afterwardes began to teache in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knewe him onelie by name, so farre of was it, that he was there instructed of men.

8 I communicated not with [n] flesh and blood:

17 Neither came I againe to Hierusalem vnto them which were Apostles before me, but went into Arabia, and turned againe vnto Damascus.

18 Then after three yeares I came againe to Hierusalem to visite Peter, & abode with him fiftene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lords brother.

20 Now the things which I write vnto you, behold *I vvitnesse* [o] before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard only *some say*, He which persecuted vs in time past, now preacheth the [p] faith which before he destroyed.

23 And they glorified God for me.

n *With anie man in the worlde.* o *This is a kinde of othe.* p *The doctrine of faith.*

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel. 3 He declareth by the example of Titus being uncircumcised, 11 And also by his admonishing the same apostle Peters dissimulation: 17 And so he passeth to the handling of our free iustification by Christ. &c.

1 The

THen [1] fourtene yeares after, I went vp againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, & declared vnto them that Gospel which I preache among the Gentiles, but particularly to them that were the chiefe, lest by any meanes I shoulde runne, or had runne [a] in vaine:

3 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised,

4 To wit, for the [b] false brethren which were priuily sent in, and crope in priuely to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whome we gaue not place by [c] subiection for an houre, that the [d] trueth of the Gospell might continue with [e] you.

6 But by them which semed to be great, *I vvas nothing taught* (whatsoeuer they were in time passed, I make nothing the better: ✣ God accepteth no mans person) for they that are the chiefe, did adde nothing to me *aboue that I had.*

7 But contrariwise, when they sawe that the Gospel ouer the [f] vncircumcision was committed

1 Now he shewe-eth how he agreed with the Apostles, with whome he granteth that he conferred touching his Gospel which he taught among the Gentiles, fourtene yeres after his conuersion, and they allowed it in such sort, that they constrayned not his fellowe Titus to be circumcised, although some tormented themselues therein which traiterously laid wait against him, but in vaine: neither did they adde the least iote that might be to the doctrine which he had

preached, but contrariwise they gaue to him and Barnabas the right hands of fellowship, and acknowledged them as Apostles appointed of the Lord for the Gentiles.

[a] *Vnfruitefully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reportes cast abroade of him that he was of an other opinion than the rest of the Apostles were, which thing might haue hindred the course of the Gospell, therefore he laboured to remedie this sore.*

[b] *Which by deceipt, and counterfet holines crept in amongest the faithfull.*

[c] *By submitting our selues to them, and betraying our owne libertie.* [d] *The true and sincere doctrine of the Gospell, which remained safe from being corrupt with any of these mens false doctrines.* [e] *Vnder the Galatians name, he vnderstandeth all nations.* ✣ *Deut.10.17. 2.Chro.19.7. Iob.34.19. Act.10.34. Rom.2.11. Ephes.6.9. Coloss.3.25. 1.Pet.1.17.*

[f] *Hauing the Gentiles, as Peter had to preache it among the Iewes.*

vnto

vnto me, as *the Gospel* ouer the Circumcision was vnto Peter.

8 (For he that was mightie by Peter in the Apostleship ouer the Circumcisiō, was also mighty by me towarde the Gentiles)

9 And when Iames, and Cephas, and Iohn, knew of the grace that was giuen vnto me, which are [g] counted to be pillers, they gaue to me & to Barnabas the right [h] hands of fellowship, that we *should preach* vnto the Gentiles, and they vnto the Circumcision.

10 *VVarning* onely that we should remember the poore: which thing also I was diligent to do.

11 ¶ And when Peter was come to Antiochia, I withstode him to his [i] face: for he was to be condemned.

12 [2] For before that certaine came from Iames he eat with the Gentiles: but when they were come, he withdrewe and separated himselfe, fearing them which were of the Circumcision.

13 And the other Iewes played the hipocrites likewise with him, in so much that Barnabas was [k] led away with them by that their hipocrisie.

14 But when I sawe, that they went not the [l] right way to the [m] trueth of the Gospel, I said vnto Peter before al men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why [n] constrayneſt thou the Gentiles to do like the Iewes?

g VVhome alone and only, these men count for pillers of the Church, and whose name they abuse to deceiue you.

h They gaue vs their hand, in token that we agreed wholly in the doctrine of the Gospell.

i Before all men.

2 Another most vehement profe of his Apostleship, and also of that doctrine which he had deliuered concerning free iustification by faith onelie, because that for this thing only he reprehended Peter at Antioche, who offended herein, in that for a fewe Iewes sakes which came from Hierusalem, he played the Iewe, and offended the Gentiles which had beleeued.

k By example rather then by iudgement. *l VVord for word, with a right foote, which he setteth against halting and dissembling which is backeward.*

m He calleth the trueth of the Gospell, both the doctrine it selfe, and also the vse of the doctrine, which we call the practise. *n He sayeth they were constrayned, which played the Iewes by Peters example.*

15 [o]We *vvhich are* Iewes [p] by nature, and not
sinners of the Gentiles,

16 Know that a man is not iustified by the
workes of the Lawe, but by the faith [q] of Ieſus
Chriſt, euen we *I ſay*, haue beleeued in Ieſus
Chriſt, that we might be iuſtified by the faith of
Chriſt, and not by the workes of the Lawe, be-
cauſe that by the workes of the [r] Lawe no fleſh
ſhalbe iuſtified.

17 ✣ [4] If then while [s]we ſeke to be made righ-
teous by Chriſt, we our ſelues are found ſinners,
is Chriſt therefore the miniſter of ſinne? God
forbid.

18 For if I build againe the things that I haue
deſtroyed, I make my ſelfe a treſpaſer.

19 For I through the Lawe am dead to the

3 The ſeconde part of this epiſtle, the ſtate whereof is this: we are iuſtified by faith in Chriſt Ieſus without the workes of the Lawe. Which thing he propoundeth in ſuch ſort, that firſt of al he meeteth with an obiection, (for I alſo ſaith he am a Iewe, that no man may ſay againſt me, that I am an enemie to the Lawe) and afterwarde, he confirmeth it by the expreſſe witnes of Dauid.

o Although we be Iewes, yet we preache iuſtification by faith, becauſe we know vndoubtedly, that no man can be iuſtified by the Lawe. *p So the Iewes called the Gentiles, becauſe they were ſtrangers from Gods couenant.* *q In Ieſus Chriſt.*

r No man, and in this word (Fleſhe) there is a great vehemencie, whereby is ment that the nature of man is vtterly corrupt. ✣*Rom. 3. 19.*

4 Before he goeth anie further, he meeteth with their obiection, which abhorred this doctrine of free iuſtification by fayth, becauſe ſay they, men are by this meanes withdrawen from the ſtudie of good workes. And in this ſort is the obiection: If ſinners ſhould be iuſtified through Chriſt by faith without the Law, Chriſt ſhould approue ſinners, and ſhould as it were exhort them there vnto by his miniſterie. Paul anſwereth that this conſequence is falſe, becauſe that Chriſt deſtroyeth ſinne in the beleeuers: For he, ſaieth he, do men flee vnto Chriſt through the terrour and feare of the Lawe that being quit from the curſe of the Lawe and iuſtified, they may be ſaued by him, that together therewithal, he beginneth in them by litle and litle that ſtrength and power of his which deſtroyeth ſinne: to the end that this olde man being aboliſhed by the vertue of Chriſt crucified, Chriſt may liue in them, and they may conſecrate them ſelues to God. Therefore if anie man giue him ſelfe to ſinne after he hath receiued the Goſpel, let him not accuſe Chriſt nor the Goſpel, but him ſelfe for that he deſtroyeth the worke of God in him ſelfe.

He goeth from iuſtification to ſanctification, which is another benefite we receiue by Chriſt if we laie holde on him by faith.

[s] Law,

t The Law that terrifieth the conscience, bringeth vs to Christ, and he onely causeth vs to die to the Law indede, because that by making vs righteous he taketh away from vs the terrour of conscience, and by sanctifying vs, causeth through the mortifying of lust in vs, that it can not take such occasion to sinne by the restraint which the Law maketh, as it did before, Rom. 7. 10.

Law, that I might liue vnto God.

20 I am crucified with Christ, but I liue, yet
u I anie more, but Christ liueth in me: and in that
that I now liue in the x flesh, I liue by the faith
in the Sonne of God, who hath loued me, and gi-
uen himselfe for me.

21 s I do not abrogate the grace of God: for
if righteousnes *be* by the Law, then Christ died
without a y cause.

u The same, that I was before. x In this mortall bodie.

5 The second argument taken of an absurditie: If men may be iustified by the Law, then was it not necessarie for Christ to die.

y For there was no cause why he shoulde do so.

CHAP III.

1 He rebuketh them, for suffring them selues to be drawen from the grace of free iustification in Christ, most liuelie set out vnto them. 6 He bringeth in Abrahams example, 10 Declaring the effect, 21 And causes of the giuing of the Law.

1 O Fooliſh Galatians, who hath bewitched
you that ye ſhould not obey the trueth,
to whome Ieſus Chriſt before was de-
ſcribed in your a ſight, *and* among you crucified?

2 This onelie would I learne of you, Recei-
ued ye the b Spirit by the workes of the Lawe, or
by the hearing of c faith *preached*?

t The third reaſon or argument taken of thoſe giftes of the holie Ghoſt where with they were indued from heauē after they had heard and beleeued the Goſpel by Pauls miniſterie: which ſeing they were ſo euident to al mens eyes that they were as it were liuely images wherein they might behold the trueth of the doctrine of the Goſpel, no leſſe then if they had beheld with their eyes Chriſt him ſelfe crucified in whoſe onely death they ought to haue their truſt, he merueileth how it could be that they coulde be ſo bewitched by the falſe Apoſtles.

a Christ was layed before you ſo notably and ſo plainely, that you had his image as it were repreſented before your eyes, as if he had bene crucified before you.

b Thoſe ſpirituall graces and giftes, which were a ſeale as it were to the Galathians that the Goſpell which was preached to them was true.

c Of the doctrine of faith.

3 [a] Are ye so fooliſh, that after ye haue begon in the Spirit, ye woulde nowe be made perfect by the [b] fleſhe?

4 [3] Haue ye ſuffred ſo many things in vaine? if ſo be it be euen in vaine.

5 [4] He therfore that miniſtreth to you the Spirit, and worketh miracles among you, *doeth he it* through the works of the Law, or by the hearing of faith *preached*?

6 [5] *Yea rather* as [c] Abraham beleeued God, and it was [d] imputed to him for righteouſnes.

7 [6] Knowe ye therfore, that they which are of faith, the ſame are the children of Abraham.

8 [7] For the Scripture foreſeeing, that God woulde iuſtifie the Gentiles through faith, preached before the Goſpell vnto Abraham, *ſaying*, [8] In thee ſhall all the Gentiles be [e] bleſſed.

9 [9] So then they which be of fayth, are bleſſed with faythfull Abraham.

2 The fourth argument mixed with the former, & it is double. If the Lawe be to be ioyned with faith, this were not to goe foreward, but backeward, ſeeing that thoſe ſpirituall giftes which were beſtowed vppon you, are more excellent then any that coulde proceede from your ſelues. And moreouer, it ſhoulde folowe, that the Lawe is better the Chriſt becauſe it ſhoulde perfite

and bring to end that, which Chriſt began onely.

b By the (fleſh) he meaneth the ceremonies of the law, againſt which he ſetteth the ſpirit, that is, the ſpirituall working of the Goſpell.

An exhortation by maner of vpbrayding that they do not in vayne, ſuffer ſo many conflictes. 4 He repeteth the third argument which was taken of the effects, becauſe he had interlaced certaine other arguments by the way. The fyfth argument which is of great force, and hath three groundes The firſt, That Abraham was iuſtified by faith, to wit, by free imputation of righteouſnes according to the promiſe apprehended by faith as Moſes doth moſt playnely witneſſe. *e Looke Rom. 4.* ✣ *Gene. 15. 6. Rom. 4. 3. Iam. 2. 23.* The ſecond, that the ſonnes of Abraham muſt be eſteemed and accompted of by faith. 7 The third, ✣ all people that beleeue, are without exception, comprehended in the promiſe of the bleſſing. ✣ *Gen. 12. 3. Act. 3. 25.* A proſe of the fyrſt and ſecond groundes, out of the wordes of Moſes.

Bleſſing in this place, ſignifieth the free promiſe by faith.

The concluſion of the fifth argument: Therefore as Abraham is bleſſed by fayth, ſo are all his children, (that is to ſay, all the Gentiles that beleeue) bleſſed, that is to ſay, freely iuſtified.

With faithfull Abraham, and not by faythfull Abraham, to geue vs to vnderſtand that the bleſſing commeth not from Abraham, but from him, by whom Abraham and all his poſteritie is bleſſed.

10. The fixth argument, the concluſion wher of is alſo in the former verſe, taken of cõtraries, thus, They are accurſed which are of the works of the Law, that is to ſay, which valewe their righteouſnes by the performance of the Lawe. Therefore they are bleſſed whiche are of faith, ỹ is, they which haue righteouſnes by faith.

10 [10] For as many as are of the workes of the Lawe, are vnder the curſe: [11] for it is written, ✣ Curſed is euery man that continueth not in all things, which are written in the booke of the Lawe, to doe them.

11 [12] And that no man is iuſtified by the Law in the ſight of God, it is euident: ✣ for the iuſt ſhal liue by faith.

12 [13] And the Law is not of faith: but ∴ the mã that ſhall do thoſe things, ſhal liue in them.

13 [14] Chriſt hath redeemed vs from the curſe of the Law, made a curſe for vs, ([15] for it is writtẽ, ✕ [h] Curſed is euery one that hangeth on tree)

14 [16] That the bleſſing of Abrahã might come on the Gentiles through Chriſt Ieſus, that we

ỹ former ſentence or propoſitiõ, and ỹ propoſitiõ of this argument is this: Curſed is he ỹ fulfilleth not the whole Lawe. ✣ *Deut.27.26.* 12 The ſecond propoſition ẅ the concluſion: But no man fulfilleth the Lawe, Therefore no man is iuſtified by the Law, or els, All are accurſed which ſeeke righteouſnes by the workes of the law. And there is annexed alſo this maner of profe of the ſecond propoſition, to wit, Righteouſnes and life are attributed to fayth, Therefore no man fulfilleth the Lawe. ✣ *Habak.2.4. Rom.1.17. Hebre.10.38.*

13 Here is a reaſon ſhewed of the former conſequence: Becauſe the Lawe promiſeth lyfe to all that kepe it, and therefore if it be kept, it iuſtifieth and giueth lyfe. But the Scripture attributing righteouſnes and lyfe to fayth, taketh it from the Law, ſeeing that faith iuſtifieth by imputation, and the Lawe by performing of the worke. ∴ *Leuit.18.5.*

14 A preuenting of an obiection: Howe then can they be bleſſed, whom the Lawe pronounceth to be accurſed? Becauſe Chriſt ſuſteyned the curſe which the Law laide vpon vs, that we might be quit from it.

15 A profe of the aunſwere by the teſtimonie of Moſes. ✕ *Deut.21.23.*

h Chriſt was accurſed for vs, becauſe he bare the curſe that was due to vs, to make vs partakers of his righteouſnes.

16 A cõcluſion of al ỹ was ſaid before in ỹ handling of the fifth and ſixth reaſons, to wit, ỹ both the Gentiles are made partakers of the free bleſſing of Abrahã in Chriſt, and alſo ỹ the Iewes thẽ ſelues, of whoſe numbre ỹ Apoſtle coũteth him ſelf to be, can not obtaine ỹ promiſed grace of the goſpel which he calleth ỹ ſpirit, but only by faith. And ỹ Apoſtle doth ſeuerally applie the cõcluſion, both to ỹ one and ỹ other, preparing him ſelf a way to the next argumẽt, whereby he declareth, that ỹ one only ſede of Abrahã, which is made of al peoples can no otherwiſe be ioyned and grow vp together, but by faith in Chriſt.

might receiue the promise of the Spirit through faith.

15 [17]Brethren, I speake as [i]men do, ✣Though it be but a mans couenant when it is [k]confirmed, yno man doeth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his seede were the promises made. He saith not, And to the seedes, as *speaking* of many: but, And to thy seede, as of one, [18] which is [l]Christ.

17 [19] And this I saye, that the couenaunt that was confirmed afore of God [m]in respect of Christ, the [20] Lawe which was foure hundreth and thirtie yeres after, can not disanull, that it shoulde make the promise of none effect.

17 He putteth forth two generall rules before the next argument, which is the seuenth in order: The one is, that it is not lawfull to breake couenauntes and contracts which are iustly made and according to Lawe, amongst men: Neyther may any thing be added vnto them: The other is, that God did so make a couenaunt with Abraham, that he woulde gather together his children which consist bothe of Iewes and Gentiles, into one bodye, (as appeareth by that whiche hath bene sayde before.) For he dyd not say, that he woulde be the God of Abraham and of his seedes, (which thing notwithstanding shoulde haue bene sayed, if he had many and diuers seedes, as the Gentiles a part, and the Iewes a part,) but that he woulde be the God of Abraham, and of his seede, as of one.

i *I will vse an example whiche is common amongest you, that you may be ashamed you giue not so muche to Gods couenauntes, as you doe to mans.* ✣ *Hebr. 9. 17.*

k *Autentically, as we call it.*

l He putteth foorth the summe of the seuenth argument, to wit, that bothe the Iewes and the Gentiles, growe togyther into one bodye of the seede of Abraham, in Christ onely, so that all are one Christ, as it is afterwarde declared vers. 28.

m *Paul speaketh not of Christes person, but of two peoples, which grewe together in one in CHRIST.*

n The eight argument taken of comparison, thus: If a mans couenaunt being autentically be firme and strong, muche more Gods couenaunt. Therefore the Lawe was not giuen to abrogate the promise made to Abraham, which had respect to Christ, that is to saye, the ende whereof dyd belong of Christ.

o *Which tended to Christ.*

p An enlarging of that argument, thus: Moreouer and besides that the promise is of it selfe fyrme and strong, it was also confirmed with the prescription of long tyme, to wit, of 430. yeares, so that it coulde in no wise be broken.

18 [21] For if the [n] inheritance *be* of the Law, it is no more by the promise, but God gaue it freely vnto Abraham by promise.

21 An obiectiō: We graunt that the promise was not abrogated by the couenaunt of the Lawe, and therefore we ioyne the Lawe with the promise. Nay, sayth the Apostle, these two cā not stand

19 [22] Wherefore then *serueth* the Lawe? It was added becausse of the [o] transgressions, [p] til the seede came vnto the which the promise was made: [23] and it was [q] ordayned by [r] Angels in the hande of a Mediatour.

20 Now a Mediatour is not a *Mediatour* of one: [24] but God is one.

together, to wit, that the inheritance should both be giuen by the Law and also by promise, for the promise is free: whereby it foloweth, that the lawe was not giuen to iustifie, for by that meanes the promise shoulde be broken.

n By this worde (inheritance) is meant the right of the seede, which is, that GOD shoulde be our God, that is to say, that by vertue of the couenaunt that was made with faithfull Abraham, we that be faithfull, might by that meanes be blessed of God as well as he.

22 An obiection which riseth of the former aunswere: If the inheritance be not by the Lawe (at the least in part) then why was the Law giuen, after that the promise was made? Therefore, sayth the Apostle to reproue men of sinne, and so teache them to looke vnto Christ, in whome at length that promise of sauing all people together, should be fulfilled, and not that the Lawe was giuen to iustifie men.

o That men might vnderstande, by discouering of their sinnes, that they are saued by the onely grace of God, whiche he reueyled to Abraham, and that in Christ.

p Vntill the particion wall was broken downe, and that full seede sprang vp, framed of two peoples, to the of Iewes and Gentiles: for by this worde Seede, we may not vnderstande, Christ alone by him selfe, but coupled and ioyned together with his bodye.

23 A confirmation of the former aunswere taken from the manner and forme of giuing the Lawe: for it was giuen by Angels, stryking a great terrour into all, and by Moses a Mediatour comming betweene. Now they that are one neede no Mediatour, but they that are twayne at the least, and that are at variance one with the other. Therefore the Lawe it selfe and the Mediatour, were witnesses of the wrath of God, and not that GOD would by this meanes reconcile men to him selfe, and abolishe the promise, or adde the Law vnto the promise.

q Commaunded and giuen or proclaymed. r By the seruice and ministerie.

24 A taking away of an obiection, least any man might saye, that sometymes by consent of the parties which haue made a couenaunt, some thing is added to the couenant, or the former couenantes are broken. This, saith the Apostle, commeth to passe in God, who is alwayes one, and the selfe same and lyke him selfe.

21 [25] Is the Lawe then against the promises of God? God forbid: for if there had bene a Lawe giuen which could haue giuen life, surely righteousnes should haue bene by the Law.

22 But the [f] Scripture hath [g] concluded [t] all vnder sinne, that the [u] promes by the faith of IESVS Christ shoulde be giuen to them that beleeue.

23 [26] But before faith came, we were kept vnder the Lawe, *as vnder* a garyson, & shut vp vnto [x] that faith, which should afterward be reueiled.

24 Wherefore the Lawe was our scholemaster *to bring vs* to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a scholemaster.

26 [27] For ye are all the sonnes of God by faith, in Christ Iesus.

25 The conclusion vttered by a manner of asking a question, and it is the same that was vttered before vers. 17. but proceding ot an other rule: so that the argument is new, and is this: God is alwayes like vnto him self. Therefore ℣ Lawe was not giuē to abolishe the promises. But it shold abolishe them if it gaue life, for ‖ by that meanes it should iustifie and therefore it

should abolishe that iustification which was promised to Abraham and to his seede by faith. Nay it was rather giuen to bring to light the guyltines of all men, to the end that all beleeuers fleing to Christ promised, might be freely iustified in him.

f By the word, Scripture, he meaneth the Lawe. *g Rom. 3. 9.*

t All men, and what soeuer cometh from man. *u In euery one of these wordes, there lieth an argument against the merites of workes: for all these wordes, promise, faith, Christ, might be giuen, to beleeuers, are against merites, and not one of them can stande with deseruing workes.*

x Now there foloweth an other handling of the second part of this Epistle: the state whereof is this: Although the Lawe (that is, the whole gouernement of Gods house after the Lawe) doe not iustifie, is it therefore to be abolished, seeing that Abraham him self was circumcised, and his posteritie held still the vse of Moses Lawe? Paul affirmeth that it ought to be abolished, because it was instituted for that ende and purpose, that it should be as it were a scholemaster and keeper to the people of God, vntill the promise appeared in deed, that is to say, Christ, and the Gospel manifestly published with great efficacie of the Spirit.

y The cause why wee were kept vnder the Lawe, is set downe here.

27 Because age chaungeth not the condition of seruauntes, hee addeth that we are free by condition, and therefore, seeing we are out of our childhoode, we haue no more neede of a keeper and scholemaster.

28 Vsing a general particle least the Iewes at the lest should not thinke thē ſelues boūd w the band of the Lawe, he pronouceth that Baptiſme is common to all beleuers, becauſe it is a pledge of our deliuerie in Christ, as well to the Iewes as to ỹ Grecians, ỹ by this meanes al may be truly one in Christ, ỹ is to say, that promiſed ſede to Abraham, and inheritors of euerlaſting lyfe.

27 For al ye that are [y] baptized into Christ, haue [z] put on Christ.

28 There is neither Iewe nor Grecian: there is neither boude nor fre: there is neither male nor female: for ye are all [a] one in Christ Ieſus.

29 And if *ye be* Christs, then are ye Abrahams ſeede, and heires by promes.

y He ſetteth Baptiſme, ſecretly againſt circumciſion, which the falſe Apoſtles ſo much bragged of. *z The Church muſt put on Chriſt, as it were a garment, and be couered with him, that it may be throughly holy, and without blame.* *a Yow are all as one: and ſo is this great knot and coniunction ſignified.*

CHAP. IIII.

1 Being deliuered from the bondage of the law, 4 by Chriſts coming, who is the end therof. 9 It is very abſurd to ſlide back to beggerly ceremonies, 13 He calleth them againe therfore to the puritie of the doctrine of the Goſpel, 21 confirming his diſcourſe with a fine allegorie.

1 He declareth ỹ by an other double ſimilitude, which he ſaid before cōcerning ỹ keper & ſchole-maſter: For he ſaith, ỹ the Law, (ỹ is, the whole gouernement of Gods houſe accordīg to ỹ law) was as it were a tutor or ouerſeer appointed for a time, vntil ſuch time as ỹ protection and ouerſeing which was but for a time being ended, we ſhould at length come to be at our own libertie, and ſhold liue as children, and not as ſeruants. Moreouer, he ſheweth by the way, that that gouernance of ỹ law, was as it were an A.B.C. and as certaine principles, in compariſon of the doctrine of the Goſpel.

1 THen I ſay, that the heire as long as he is a child, differeth nothing from a ſeruant, though he be Lord of all,

2 But is vnder tuters and gouerners, [a] vntyll the time appointed of the father.

3 Euen ſo, we when we were children, were in bondage vnder the [b] rudiments of the worlde.

4 [c] But whē the fulnes of time was come, God

a This is added, becauſe he that is always vnder a Tutor and gouernour, may hardly be counted a free man. *b The Law is called, rudiments, becauſe that by the law God inſtructed his Church as it were by rudiments, and afterward powred out his holy Spirit moſt plentifully in the time of the Goſpell.*

c The time is ſaid to be ful, whē al partes of it are paſt and ended, and therfore Chriſt could not haue come either ſoner or later.

3 He vttereth & declareth many things at once, to wit, that this tutorſhip was ended at his time, ỹ curious men may leaue to aſke, why that ſchole-maſterſhip laſted ſo long. And moreouer, ỹ we are not ſonnes by nature, but by adoption, and ỹ in ỹ ſonne of god, who therfore tooke vpon him our fleſh, ỹ we might be made his brethrē.

sent forth his Sonne made of a [d]woman, and made vnder the Lawe,

5 That he might redeeme them which were vnder the Law, that we ✣ might receiue the [e] adoption of the sonnes.

6 [3] And because ye are sonnes, God hath [f] sent forth the [g] Spirit of his Sonne into your hearts, which cryeth, Abba, Father.

7 Wherefore, thou art no more a [h] seruaunt, but a sonne: now if *thou be* a sonne, *thou art* also the [i] heire of God through Christ.

8 [4] But euen then, when ye knewe not God, ye did seruice vnto them, which by nature are not gods.

9 But nowe seeing ye knowe God, yea, rather are knowen of God, how turne ye agayne vnto impotent and [k] beggerly rudiments, whereunto [l] from the beginning ye will be in bondage againe?

d He calleth Marie a woman, in respect of the sex, and not as the word is vsed in a contrarie sense to a virgin, for shee remayned a virgin still.

✣ *Rom. 8. 15.*

e The adoption of the sonnes of God, is from euerlasting, but is reueiled and shewed in the time appointed for it.

3 He sheweth ỹ we are in suche sorte free and set at libertie, that in the meane season we must be gouerned by the Spirit of Christ whiche reigning in our heartes, may teache vs the true seruice of the Father. But this is not to serue, but rather to enioye true libertie, as it becommeth sonnes and heyres.

f By that that foloweth, he gathereth, that, that went before: For if we haue his Spirit, we are his sonnes, and if we are his sonnes, then are we free. *g The holy Ghost, who is both of the Father and of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, and maketh vs a full assurance of it.* *h The worde, seruaunt, is not taken here for one that lyueth in sinne, which is propre to the infidelles, but for one that is yet vnder the ceremonies of the Lawe, which is propre to the Iewes.* *i Partaker of his blessinges.*

4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might haue pretended some excuse as men that were borne and brought vp in that seruice of the Lawe. But seeing the Galatians were taken and called out of Idolatrie to Christian libertie: what pretence might they haue to goe back to those impotent and beggerly rudiments?

k They are called impotent and beggerly ceremonies, being considered a part by themselues without Christ: and agayne, for that by that meanes they gaue good testimonie that they were beggers in Christ, when as notwithstanding for men to fall backe from Christ to ceremonies, is nothing els, but to cast away riches, and to folowe beggerie.

l By going backewarde.

10 Ye obſerue dayes, and moneths, and times, and yeares.

11 I am in feare of you, leſt I haue beſtowed on you labour in vaine.

12 [s] Be ye as I: for I am euen as you: brethren, I beſeeche you: ye haue not hurt me at all.

13 And ye knowe, howe through [m] infirmitie of the fleſhe I preached the Goſpell vnto you at the firſt.

14 And the [n] triall of me which was in my fleſh, ye deſpiſed not, neither abhorred: but ye receiued me as an Angell of God, *yea*, as [o] Chriſt IESVS.

15 [p] What was then your felicitie? for I beare you recorde, that if it had bene poſſible, ye would haue plucked out your own eyes, and haue giuen them vnto me.

16 Am I therefore become your enemie, becauſe I tell you the trueth?

17 They are ielous ouer you [q] amiſſe: yea, they woulde exclude you, [r] that ye ſhoulde altogether loue them.

18 But it is a good thing to loue [ſ] earneſtly alwayes in a good thing, and not onely when I am preſent with you,

19 My litle children, of whome I trauaile in birth againe, vntill Chriſt be formed in you.

20 And I woulde I were with you now, that I might [t] change my voyce; for I am in doute of you.

s He mitigateth and qualifieth thoſe thinges wherein he might haue ſeemed to haue ſpoken ſomewhat ſharpely, very artificiouſly and diuinely, declaring his good will towardes them in ſuch ſort, that the Galatians could not but either be vtterly deſperate when they read theſe thinges, or acknowledge their owne lightnes with teares, and deſire pardon.

m *Many afflictions.*

n *Thoſe dayly troubles wherwith the Lord tried me amongeſt you.*

o *For my miniſteries ſake.*

p *VVhat a talke was there abroade in the worlde amongſt men, how happie you were?*

q *For they are iclous ouer you for their owne commoditie.*

r *That they may conuey all your loue from me, to them ſelues.*

ſ *He ſetteth his owne true and good loue which was earneſtly bent towards them, againſt the naughtie vicious loue of the falſe Apoſtles.*

t *Vſe other wordes among you.*

21 [u] Tell

21 [s] Tel me, ye that [u] wil be vnder the Law, do ye not heare the Lawe?

22 For it is written, that Abraham had two sonnes, ✣ one by a seruant, & ✣ one by a fre womā.

23 But he which was of the seruant, was borne after the [x] flesh: & he which was of the fre womā, *was borne* by [y] promes.

24 By the which things another thing is mēt: for [z] these *mothers* are the [a] two Testaméts, the one which is Agar of mount [b] Sina, which gendreth vnto bondage.

25 (For Agar *or* Sina is a mountaine in Arabia, and it [c] answereth to Hierusalem which nowe is) and [d] she is in bondage with her children.

6 Because the false Apostles alwaies vrged this, that vnlesse the Gētils were circūcised Christ could profit thē nothing at al, & this dissention of thē which beleeued of ỹ circūcision against thē which beleeued of ỹ vncircūcisiō was ful of offēce. ỹ Apostle, after diuers argumēts wherby he hath

refuted their errour, bringeth forth an allegorie, wherein he saieth ỹ holy Ghost did shadow out vnto vs, all these misteries: to wit, ỹ it should come to passe, that two sortes of sonnes should haue Abraham, a Father common to them both, but not with like succesſe: for as Abraham begat Ismael, by the common course of nature of Agar his bond mayde and a stranger, and begate Isaac of Sara a free womā by vertue of the promise & by grace only, and the first was not only not heire, but also persecuted ỹ heire, So there are two couenants, and as it were two sonnes borne to Abraham of those two couenants, as it were of two mothers. The one was made in Syna, without ỹ lande of promise, according to which couenant Abrahās children according to the flesh were begotten: to wit, the Iewes, which seke righteousnes by that couenant, that is, by the Law: but they are not heires, nay they shal at lēgth be cast out of the house, as they that persecute the true heires. The other was made in that high Hierusalem, or in Syon, (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, beleeuers, by the vertue of the holy Ghost, which children, (as Abraham) do rest them selues in the free promise, and they only by the right of children shalbe partakers of the fathers inheritance, and those seruants shalbe shut out.

s That desire so greatly. ✣ *Gen.16.15.* ✝ *Gen.21.1.* *x As all men are, and by the common course of nature.* *y By vertue of the promise, which Abraham laid hold on for him self and his true seede, for otherwise Abraham and Sara were past begetting and bearing children.* *z. These do represent and shadowe forth.* *a They are called two couenants, one of the olde testament, and another of the new: which were not two in deede, but in respect of the times, and the diuersitie of the gouernement.* *b He maketh mention of Syna, because that couenant was made in that mountayne, of which mountaine Agar was a shadowe.* *c Looke how the case standeth betwixt Agar and her children, euen so standeth it betwene Hierusalem and hers.* *d That is, Sina.*

26 But

o Which is excellent, and of great accompt.

26 But Hierusalem, which is [c] aboue, is free, which is the mother of vs all.

27 [7] For it is written, ✣ Reioyce thou barren that beareſt no children: breake forth, and crye, thou that trauaileſt not: for the [f] deſolate hath many mo children, then ſhe which hath an husband.

28 ✣ Therfore, brethrē, we are after the [g] maner of Iſaac, children of the [h] promes.

29 But as then he that was borne after the [i] fleſh, perſecuted him that *was borne* after the [k] ſpirit, euen ſo *it is* now.

30 But what ſaith the Scripture? ✣ Put out the ſeruant and her ſonne: for the ſonne of the ſeruant ſhall not be heire with the ſonne of the free woman.

31 [8] Then brethren, we are not childrē of the ſeruant, but of the free woman.

7 He ſheweth that in this allegorie, he hath followed ỹ ſteps of Eſay, who foretold that the Church ſhould be made and cōſiſt of the children of barren Sara, that is to ſay, of them which only ſpiritually ſhould be made Abrahams children by faith, rather then of fruitfull Agar, euen then foreſhewing the caſting of of the Iewes, and calling of the Gentiles. ✣ *Eſai. 54. 1.*

f She that is deſtroied and waſted. ✣ *Rom. 8. 9.* *g After the maner of Iſaac, which the firſt begotten of the heauenly Hieruſalem, as Iſmael is of the ſlauiſhe Synagogue.*

h That ſeede, vnto which the promiſe belongeth. *i By the common courſe of nature.*

k By the vertue of Gods promiſe and after a ſpiritual maner. ✣ *Gen. 21. 10.*

8 The concluſion of the former allegorie, that we by no meanes procure & call backe againe the ſlauerie of the Lawe, ſeing that the children of ỹ bond maide, ſhall not be heires.

CHAP. V.

1 Hauing declared that we came of the free woman, he ſheweth the price of that freedome, 13 And howe we ſhoulde vſe the ſame, 16 That we may obey the Spirit, 19 And reſiſt the fleſhe.

1 STand faſt therefore in the libertie where- with Chriſt hath made vs free, and be not intangled againe with the yoke of bōdage.

1 An other obteſtation wherin he plainly witneſſeth that iuſtification of workes, & iuſtification of faith can not ſtand togither, becauſe no man can be iuſtified by the Lawe but he that doeth fully and perfectly fulfil it. And he taketh the example of circumciſiō, becauſe it was the ground of al ỹ ſeruice of ỹ Law, & was chiefly vrged of ỹ falſe Apoſtles.

2 [1] ✣ Beholde, I Paul ſay vnto you, that if ye be

[a] circum-

circumcised, Christ shall profite you nothing.
3 For I testifie againe to euery man, which is circumcised, that he is bounde to kepe the whole Lawe.
4 Ye are ✣[b] abolished from Christ: whosoeuer [c] iustified by the law, ye are fallen from grace.
5 [2] For we through the [d] Spirit waite for the hope of righteousnes through faith.
6 [3] For in Iesus Christ neither circumcision auaileth any thing, neither [4] vncircumcision, [5] but faith which worketh by loue.
7 [6] Ye did runne wel: who did let you, that ye did not obey the trueth?
8 [7] *It is* not the persuasion of [f] him that calleth you.
9 ✣[8] A litle leauen doeth leauen the whole lumpe.

a Circumcision is in other places called the seale of righteousnes, but here we must haue consideration of the circumstance of the time, for now had Baptisme come in the place of circūcision. And moreouer Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their saluation. ✣ *1. Cor. 1. 17.*

b That is, as he himself expounde th it afterwardes, ye are fallen from grace.

c That is, seke to be iustified by the Law, for in deede no man is iustified by the Law.

1 He priuely compareth the new people with ỹ old: for it is certaine ỹ they also did grounde all their hope of iustificatiō and life in faith & not in circūcision, but so, ỹ their faith was wrapped in ỹ externall & ceremoniall worship: but our faith is bare & content with spirituall worship.

d Through the Spirit, which ingendreth faith.

2 He addeth a reason, for that now, circumcision is abolished, seing that Christ is exhibited vnto vs with full plentie of spirituall circumcision.

3 He maketh mention also of vncircūcision, lest the Gentiles should please them selues in it, as the Iewes doe in circumcision.

4 The taking away of obiection: if all that worship of the law be taken away, wherein then shall we exercise our selues? In charitie, saith Paule, for faith whereof we speake, is not be idle, nay it bringeth forth daily fruites of charitie.

So is true faith distinguished from counterfet faith: for charitie is not ioyned with it as a felowe cause, to helpe forward our iustification with faith.

5 Againe he chideth the Galatians, but with an admiration, and thereuntill a prayse of their former race, to the ende that he may make them more ashamed.

6 He plaieth the part of an Apostle with them, and vseth his authoritie, saying that that doctrine can come from God, which is contrary to his.

f God. ✣ *1. Cor. 5. 6.*

7 He addeth this, that he may not seeme to contende vpon a trifle, warneth them diligently (by a similitude which he boroweth of leauen, as Christ him selfe also did) not to suffer the puritie of the Apostolicall doctrine, to be infected with the least corruption that may be.

9 He mitigateth the former reprehenſion, caſting the fault vpon the falſe Apoſtles, againſt whom he denounceth the horrible iudgement of God.

10 He willeth them to cõſider how that he ſeeketh not his own profit in this matter, ſeeing ỹ he could eſchew the hatred of men, if he would ioyne Iudaiſme with Chriſtianitie.

11 An example of a true paſtour inflamed with the zeale of gods glorie and loue of his flocke.

10 [9] I haue truſt in you through the Lord, that ye will be none otherwiſe minded: but he that troubleth you, ſhal beare *his* condemnation, whoſoeuer he be.

11 [10] And brethrẽ, If I yet preach circũciſion, why do I yet ſuffer perſecution? Then is the ſlander of the croſſe aboliſhed.

12 [11] Would to God they were euen cut of, which do [g] diſquiet you.

13 For brethren, ye haue bene called vnto libertie: [12] onely vſe not *your* libertie as an occaſion vnto the fleſh, but by loue ſerue one another.

14 [13] For [h] all the Law is fulfilled in one word, which is this, ✣ Thou ſhalt loue thy neighbour as thy ſelf.

15 [14] If ye bite and deuoure one another, take hede leſt ye be conſumed one of another.

16 [15] Then I ſay, ✣ walke in the Spirit, & ye ſhal not fulfill the luſtes of the fleſh.

17 For the [i] fleſh luſteth againſt the Spirit, &

g For they that preach the Law, cauſe mens conſciences alwaies to tremble.

12 The third part of this epiſtle, ſhewing ỹ the right vſe of Chriſtian libertie conſiſteth in this, that being deliuered and ſet at libertie from the ſlauerie of ſinne and the fleſh, and being obedient to the Spirit, we ſhould ſerue vnto one an others ſaluation through loue.

13 He propoundeth the loue of our neighbour as a marke whereunto all Chriſtians ought to referre all their actions, and thereunto he citeth the teſtimonie of the lawe.

h This particle (All) muſt be reſtrained to the ſeconde table. ✣*Leu.19.18. Mat.22.39 Mar.12.31. Rom.13.9. Iam.2.8.*

14 An exhortation to the duties of charitie, by ỹ profite that enſueth thereof, becauſe that no men prouide worſe for them ſelues, then they that hurt one another. 15 He acknowledgeth the great weakenes of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indued with the ſpirit of God, which hath deliuered them frõ the ſlauerie of ſinne, and ſo of the Lawe, ſo farre forth as it is the vertue of ſinne, that they ſhould not giue them ſelues to luſtes. ✣*Rom.13.14. 1.Pet.2.11*

i For the fleſh dwelleth euen in the regenerate man, but the Spirit reigneth, although not without great ſtrife, as is largely ſet forth Rom.7.

the

the Spirit against the flesh: and these are contrary one to the other, so that ye can not doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not under the Lawe.

19 [10] Moreouer the workes of the flesh are manifest, which are adulterie, fornicatiō, vnclennes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, dronkennes, gluttonie, & such like, whereof I tell you before, as I also haue tolde you before, that they which do such things, shall not inherite the kingdome of God.

22 But the [k] fruit of ỹ Spirit is loue, ioy, peace, long suffring, gentlenes, goodnes, faith,

23 Mekenes, temperancie: [17] against such there is no Lawe.

24 For they that are Christs, haue crucified ỹ flesh with the affections and the lustes.

25 If we [l] liue in the Spirit, let vs also walke in the Spirit.

26 [18] Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

16 He setteth out that particularly, which he spake generally, reckening vp some chief affectes of the flesh, and opposing them to the fruites of the Spirit, that no man may pretend ignorance.

k *Therefore they are not the fruites of free will, but so far forth as our will is made free by grace.*

17 Lest that any man should obiect, that Paul played the Sophister, as one who vrging the Spirit, vrgeth nothing but that which the Lawe commaundeth, he sheweth that he requireth not that literall and outward obedience, but spirituall, which proceadeth not from the Lawe, but from the Spirit of Christ, which doeth beget vs againe, and must and ought to be the ruler and guyder of our life.

l *If we be in deede indued with ỹ quickening Spirit, which causeth vs to die to sinne, & liue to God, let vs shewe it in our deedes, that is, by holines of life.*

18 He addeth peculiar exhortations according as he knewe the Galatians subiect to diuers vices: and first of all he warneth them to take hede of ambition, which vice hath two felowes, backbyting and enuie, out of which two it cannot be but many contentions must nedes rise.

CHAP.

CHAP. VI.

1 Now he entreateth particularly of charitie toward such as offend, 6 Towards the Ministers of the word, 10 And those that are of the houshold of faith: 12 Not like vnto such as haue a counterfait zeale of the Lawe, 13 Glorying in the mangling of the flesh 14 And not in the crosse of Christ.

1 BRethren, if a man be [a] sodainly taken in any offence, ye which are [b] spiritual, [c] restore such one with the [d] spirit of mekenes, [1] considering thy self, lest thou also be tempted.

2 [3] Beare ye one an others burden, and so fulfill the [e] Lawe of Christ.

3 For if any man seeme to him selfe, that he is somewhat, when he is nothing, he deceiueth him selfe in his imagination.

4 But let euery man proue his owne worke, and then shal he haue reioycing in him self only and not in an other.

5 ✣ [4] For euery man shall beare his owne burden.

6 [5] Let him that is taught in the worde, make him that hath taught him, partaker of [f] all his ✣ goods.

1 He condemneth importunate rigour, because that brotherly reprehensions, ought to be moderated and tempered by the Spirit of mekenes.

a Through the malice of the flesh and the deuill.

b Which are vpholden by the vertue of Gods spirit.

c Labour to fil vp that that is wanting in him.

d This is a kinde of speache which the Hebrues vse, giuing to vnderstand thereby, that all good giftes come from God.

2 He toucheth the sore: for they commōly are most seuere iudges, which forget their owne infirmities. 3 He sheweth that this is the end of reprehensions, to rayse vp our brother which is fallen, and not proudly to oppresse him. Therefore euery one must seeke to haue commendation of his owne life by approuing of him self and not by reprehending others.

e Christ, in plaine and flat wordes, calleth the commaundement of charitie, his commaundement. ✣ *1. Cor. 3. 8.*

4 A reason, wherefore men ought to haue the greatest eye vpon themselues, because that euery man shalbe iudged before God according to his owne life, and not by comparing him selfe with other men.

5 It is meete that masters should be founde by their scholers, so farforth as they are able.

f Of what soeuer he hath, according to his abilitie. ✣ *1. Cor. 9. 7.*

7 [illegible]

7 [f]Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shal he also reape.
8 For he that soweth to his [g]flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life euerlasting.
9 ✤ [f]Let vs not therfore be wearie of well doing: for in due season we shal reape, if we faint not.
10 [g]While we haue therefore time, let vs do good vnto all men, but specially vnto them, which are of the houshold of faith.
11 ¶ Ye see how large a letter I haue written vnto you with mine owne hande.
12 As many as desire to make a [h]faire shew in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the [k]crosse of Christ.
13 For they them selues which are circumcised kepe not the law, but desire to haue you circumcised, that they might reioyce in [l]your flesh.

6 He commendeth liberalitie towardes the poore, and first of all chideth them which were not ashamed to pretend this and that, & all because they would not helpe their neighbours, as though they could deceiue God: and afterward compareth almes to a spirituall sowing which shall haue a most plentifull harueste, so that it shalbe very profitable: & compareth couetous niggardnes to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by.

[f] *To the commodities of this present life.* ✤ *2. Thess. 3. 13.*

Against such as are liberall at the beginning, but continue not, because the harueste seemeth to be differred very long, as though the seede time and the harueste were at one instant.

They that are of the houshold of faith, that is, such as are ioyned with vs in the profession of one selfe same religion, ought to be preferred before other, yet so notwithstanding that our liberalitie extend to all.

The fourth and last part of the epistle, wherein he retourneth to his principall end and purpose, to wit, that the Galatians shoulde not suffer them selues to be led out of the way by the false Apostles: And he paynteth out those false Apostles in their colours, reprouing them of ambition, as men that doe not that which they do for any affection and zeale they haue to the Lawe, but onely for this purpose, that they may purchase thē selues honour amongest their owne sort, by the circumcision of the Galatians.

[g] *He setteth a fayre shewe against the trueth.*

[h] *In keeping of ceremonies.*

[k] *For the preaching of him that was crucified.*

[l] *That they haue entangled you in Iudaisme, and yet he harpeth on the forme of circumcision.*

14 [m]

10 He sticketh not to compare him sefe with the m, shewing that on the contrary part he reioyceth in those afflictiõs which he suffereth for Christes sake, and as he is despised of the world, so doeth he in like sort esteme the worlde as naught: which is the true circumcision of a true Israelite.

14 [10] But God forbid that I should [m] re-
but in the crosse of our Lord Iesus Christ, wh-
by the worlde is crucified vnto me, and I vnto
worlde.

15 For in Christ Iesus neither circumcision a-
uaileth any thing, nor vncircumcision, but a ne-
creature.

16 And as many as walke according to thi-
rule, peace *shall* be vpon them, and mercie, an-
vpon the [n] Israel of God.

17 [11] From henceforth let no man put me t-
busines: for I beare in my body the [o] markes o-
the [p] Lorde Iesus.

18 [12] Brethren, the grace of our Lorde Iesu-
Christ *be* with your [q] spirit, Amen.

¶ Vnto the Galatians written from Rome.

m When Paul vseth this word in good sense or part, it signifieth to rest a mans selfe wholy in a thing, and to content him selfe therewith. *n Upon the true Israel, whose praise is of God, and not of men, Rom. 2. 29.*

11 Continuing still in the same metaphore, he opposeth his miseries a-
the markes of those stripes which he bore for Christes sake, against the fa-
of the outward Circumcision, as a true marke of his Apostleship.

*o Markes which are burnt into a mans flesh, as they vsed in old time, to marke th-
seruantes that had runne away from the.* *p For it importeth much, whose marke w-
beare: for the cause maketh the Martyr, and not the punishement.*

12 Taking his farewell of them, he wisheth them grace, and the Spirit, a-
gainst the deceites of the false Apostles, which laboured to beate those out-
ward thinges into their braines.

q With your mindes and hartes.

TO TH-

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

After the salutation, 4 He entreateth of the free election of God 5 And adoption: 7. 13 From whence mans saluation commeth, as from the true and naturall fountaine: And because so high a misterie cannot be vnderstoode, 16 He prayeth that the full 20 Knowledge of Christ may by God be reueiled vnto the Ephesians.

PAVL an Apostle of IESVS CHRIST by the wil of God, to the ✣ Saintes, which are at Ephesus, & to the [a] faithful in Christ Iesus:

1 The inscription and salutatiō, whereof we haue spoken in ỹ former epistles. ✣ *1.Cor.1.2.*

a This is the definition of the Saintes, shewing what they are.

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

✣ *1.Cor.1.3.* *1.Pet.1.3.*

3 ✣ Blessed *be* God, and the Father of our Lord Iesus Christ, which hath blessed vs with [b] all spirituall blessing in [c] heauenly things in [d] Christ,

2 The first part of the epistle, wherein he hād-

all the partes of our saluation, propounding the example of the Ephe- and vsing diuers exhortations, and beginning after his maner with thes giuing. 3 The efficient cause of our saluation is God, not consi- confusedly and generally, but as the father of our Lord Iesus Christ. The next finall cause, and in respect of vs, is our saluation, al things be- bestowed vpon vs which are necessarie to our saluation, which kind of ing is heauenlie and proper to the elect.

With all kinde of gracious and bountiful goodnes which is heauenlie in deede and God onlie. c VVhich God our Father gaue vs from his high throne from aboue: cause the Saintes haue those giftes bestowed on them, which belong properlie to zens of heauen. 5 The matter of our saluation is Christ, in whome we are indewed with spiritual blessing and vnto saluation.

6 He declareth ỹ efficient cause, or by what meanes God the Father saueth vs in his Sonne: Because saieth he, he chose vs from euerlasting in his Sonne.

4 [c] As he hath chosen vs in [d] him, before the foundation of the world, 7 that we [e] should be holy, and without blame [g] before him in loue:

5 [8] Who hath predestinate vs, to be adopted through Iesus Christ [h] in him self, according to the good pleasure of his wil,

6 [9] To the [i] praise of the glory of his grace, [10] where with he hath made vs frely accepted in his beloued,

7 [11] By whome we haue redemption through his blood, *euen* the forgiuenes of sinnes, according to his rich grace:

8 [12] [k] Whereby he hath bene aboundant toward vs in [l] all wisdome and vnderstanding,

9 And hath opened vnto vs the [m] misterie of

d To be adopted in him.

7 He expoundeth the next final cause, which he maketh double, to wit, sanctificatiō, and iustification, whereof he will speake hereafter. And hereby also two things are to be noted, to wit, that holines of life can not be separate from the grace of election: and againe, what purenes so euer is in vs, is the gift of God who hath freelie of his mercie chosen vs. *e Then God did not chose vs, because we were or otherwise should haue bene holie, but to the end we should be holie. f Being clothed with Christs righteousnes. g Truely, and sincerely.*

8 An other plainer exposition of the efficient cause, & also of eternal election whereby God is said to haue chosen vs in Christ, to wit, because it pleased him to appoint vs out when we were not yet borne, whome he would make to be his children by Iesus Christ: so that there is no reason here of our election to be sought, but in ỹ free mercie of God, neither is faith which God foresawe the cause of predestination, but the effect.

h God respected nothing, either that present is, or that is to come, but him self only.

9 The vttermost and chiefest final cause is the glorie of God the Father who saueth vs freely in his Sonne. *i That as his bountiful goodnes deserueth praise, so also it should be set forth and published.* 10 An other final cause more nere, is our iustification, while that he freely accounteth vs for iust, in his Sonne. 11 An expounding of the material cause, how we are made accepteable to God in Christ, for it is he onely, whose sacrifice by ỹ mercy of God is imputed vnto vs, for forgiuenes of sinnes. 12 Now he cōmeth at length to ỹ formal cause, that is to say, to vocatiō or preaching of ỹ Gospel, whereby God executeth ỹ eternal counsel of our free reconciliation & saluation in Christ. And putting in place of ỹ Gospel al wisdome & vnderstanding he sheweth how excellent it is.

k By which gracious goodnes and bountifulnes.

l In perfite and sound wisdome. m For vnlesse the Lord had opened vnto vs the misterie, we could neuer haue so much as dreamed of it, our selues.

11 [19] according to his good pleasure, which
[illegible] purposed in him,
10 [14] That in the dispensation of the fulnes of
times he might [n] gather together in one all
things, both which are in heauen, and which are
in earth, *euen* in Christ:
11 [15] In whome also we are chosen when we
were predestinat according to the purpose of him
which worketh [o] all things after the counsell of
his owne wil,
12 That we, which [p] first trusted in Christ,
should be vnto the praise of his glory:
13 [16] In whome also ye *haue trusted* after that ye
heard the [q] worde of trueth, *euen* the Gospell of
your saluation, wherin also after that ye beleued,
were [r] sealed with the holy [s] Spirit of promes,
14 Which is the earnest of our inheritance,
vnto the [t] redemptiō of that libertie purchased vn-
to the praise of his glory.

13 Not only the election, but also ỹ vocation proceedeth of mere grace.
14 The Father exhibited and gaue christ who is the head of all the elect, vnto ỹ world, at ỹ time which was conuenient, according as he most wisely disposed al times from euerlasting. And Christ is he, in whome al the elect from ỹ beginning of the worlde, (otherwise wandring & separated frō God) are gathered together: of which some were then in heauen, when he came into ỹ earth, (to wit, such as by faith in him to come, were gathered together) & other being found vpon ỹ earth were gathered together of him, & the rest are daylie gathered together.

n The faithful are said to be gathered together in Christ, because they are ioyned together with him through faith, & be-come as it were one man. 15 He applieth seuerally the benefite of vocation to the beleeuing Iewes, going backe to ỹ very founteine, that euen they also may not attribute their saluation, neither to them selues, nor to their stock, nor to anie other thing, but to ỹ only grace & mercie of God, both because they were called, and also because they were first called.

All things are attributed to the grace of God without exception, and yet for al that, are not stockes, for he giueth vs grace both to wil and to be able to do those thinges that are good. Philip. 2. 13. *p He speaketh of the Iewes.* 16 Now he maketh the Gentiles (or rather al the Gentiles) equal to the Iewes, because that notwithstanding they came last, yet being called by the same Gospel, they embraced it by faith, and were sealed vp with the same Spirit which is ỹ pledge of election, vntil the inheritance it selfe be seene, that in them also the glorie of God might shine forth and be manifested.

That word which is trueth in deede, because it commeth from God. *r This is a borrowed kind of speach taken of a seale, which being put to any thing, maketh a difference betwene those things that are autentical, & others that are not.* *s With that Spirit, which bringeth not the Law, but the promise of free adoption.* *t Ful & perfect.*

17 He returneth to the former gratulation, concluding two things together of those things that wēt before. The first is, that al good thinges come to vs frō God the Father in Christ, and by Christ, that for them he may be praised of vs. The seconde is, that al those things, (which he bringeth to two heads, to wit, faith and charitie,) are encreased in vs by certain degrees, so that we must desire encrease, of his grace frō whom we haue the beginning, and of whome we hope for the end.

15 [17] Therefore also after that I heard of
faith, which ye haue in the Lord Iesus, and
towarde al the Saintes,
16 I cease not to giue thankes for you, makin
mention of you in my prayers,
17 [18] That the God of our Lord Iesus Chri
that Father of[u] glory, might giue vnto you th
Spirit of wisdome, and reuelation through th
[x] acknowledging of him,
18 That the eyes of your vnderstanding ma
be lightened that ye may knowe what the [y] hop
is of his calling, & what the riches of his glorio
inheritance *is* in the Saintes,
19 [19] And what is the exceeding greatnes
his power toward vs, which beleeue, ✣ accordin
to the working of his mightie power,
20 [20] Which he wrought in Christ, when h
raised him from the dead, & set him at his [z] righ
hand in the heauenly *places*,
21 Farre aboue all principalitie, and power,
might, and domination, and euery [a] Name, that
named, not in this worlde onely, but also in th
that is to come,

18 The causes of faith, are God the Father lig
ning our minds with his holie Spirit, that we may embrace Christ ope
vnto vs in the Gospel, to the obteyning of euerlasting life, and the setti
forth of Gods glorie.

u Ful of maiestie. x For it is not enough for vs to haue knowen God ones,
we must knowe him euerie day more and more. y What blessings they are, w
he calleth you to hope for, n home he calleth to Christ.

19 The excellencie of faith is declared by the effectes, because the mig
power of God is set forth and shewed therein. ✣ *Col.2.12. Chap.3.7.*

20 The Apostle willeth vs to beholde in our most glorious Christ w
the eyes of faith, that most excellent power and glorie of God, wherei
the faithful are partakers, although it be as yet verie darke in vs, by re
of the ignominie of the crosse and the weakenes of the flesh.

z To be set on Gods right hand, is to be partaker of the soueraintie which he
ouer all creatures. a Euerie thing whatsoeuer it be, or aboue all things be they
of such power or excellencie.

22 [21] An

22 And hath made al things subiect vnder
ete, and hath giuen him ouer al things *to be*
head to the Church,
23 Which is his bodie, *euen* the [c] fulnes of him
filleth all in all things.

22 That we should not think that that excellent glorie of Christ is a thing where with we haue nought to

he witnesseth, that he was appointed of God the Father head of al the rch, and therefore the bodie must be ioyned to this head, which o- wise shoulde be a maimed thing without the members: which not- standing is not of necessitie (seing that ỹ Church is rather quickened fulneyned by the onely vertue of Christ, so farre of is it, that he needeth fulnes thereof) but of the infinite good wil and pleasure of God, who- hfaseth to ioyne vs to his Sonne.

so much that there is nothing, but is subiect to him. c *For the loue of Christ great towardes the Church, that though he do fully satisfie all with al things, yet meth him selfe but a maimed & vnperfect head, vnlesse he haue the Church ioy- to him as his bodie.*

CHAP. II.

The better to set out the grace of Christ, he vseth a compari- calling them to minde, 5 That they were altogether cast- ways and al cents, 8 That they are saued by grace, 13 And ought nere, 16 By reconciliation through Christ, 12 Pub- shed by the Gospell,

1 And ✣ you *hath he quickned*, that were
[a] dead in [2] tresp asses and sinnes,
3 Wherin in time past ye walked, [4] accor- ng to the course of this worlde, & [b] after the nce that ruleth in the aire, *euen* the spirit, that [d] worketh in the [c] children of disobedience,

1 He declareth againe the greatnes of Gods good wil, by cõparing that miserable state wherein we are borne, with that

itie whereunto we are aduanced by God the Father in Christ. So that escribeth that condition in such sort, that he saieth, that touching spi- al motions we are not only borne halfe dead, but wholie and altogether

Col. 2. 13. a *Looke Rom. 6. 2. So then he calleth them dead, which are not regate: for as the immortalitie of them which are damned, is no life, so this knit- together of bodie and soule, is properlie no life, but death in them which are ruled the Spirit of God.*

He sheweth the cause of death, to wit, sinnes. 3 He proueth by the ef- ts that al were spiritually dead. 4 He proueth this euil to be vniuersal much as al are slaues of Satan. b *At the pleasure of the Prince.*

Men are therefore slaues to Satan, because they are willingly rebellious inst God.

They are called the children of disobedience, which are giuen to disobedience.

6 After that he hath seuerally condemned the Gentiles, he confesseth that the Iewes amongest whome he nombreth him selfe, are not a whit better.

3 [c]Among whome we also had our conuersation in time past, in the lustes of our [d]flesh, fulfilling the wil of the flesh, and of the minde, [7]were by nature the [e]children of wrath, as wel as [f]others.

4 [8]But God which is rich in mercie, through his great loue wherewith he loued vs,

5 Euen when we were dead by sinnes, hath quickened vs together in Christ, *by whose* grace ye are saued,

6 And hath raised vs vp [g]together, and made vs sit together in the heauenly *places* in Christ Iesus,

7 That he might shewe in the ages to come the exceding riches of his grace, through his kindnes towards vs in Christ Iesus.

8 For by [h]grace are ye saued through faith, & that not of your selues, *it is* the gift of God,

d By the name of flesh in the first place, he meaneth the whole man, which he deuideth into two partes: into the flesh, which is the part that the Philosophers terme without reason, & into the thought, which they call reasonable: so that he leaueth nothing in man halfe dead, but concludeth that the whole man is of nature a sonne of wrath.

7 The conclusion: Al men are borne subiect to the wrath and curse of God.

e Men are saied to be the children of wrath passiuely, that is to say, guiltie of euerlasting death by the iudgement of God, who is angrie with them. f Prophane people which knew not God.

8 Now hereof foloweth an other member of the comparison, declaring our excellencie, to wit, that by the vertue of Christ we are deliuered from that death, and made partakers of eternal life, to the end that at length we may reigne with him. And by diuers and sundrie meanes he beateth this into their heads, that the efficient cause of this benefite is the free mercie of God: and Christ him selfe is the material cause: and faith is the instrument which also is the free gift of God: and the end, is Gods glorie.

g To wit, as he addeth afterwardes, in Christ, for as yet this is not fulfilled in vs but onely in our head, by whose spirite we haue begonne to die to sinne, and liue to God, until that worke be fullie brought to an end: but yet the hope is certaine, & we are as sure of that we looke for, as we are of that we haue receiued alreadie.

h So then, Grace, that is to say, the gift of God and faith, do stand ouer against an other, to which two these are contrarie, To be saued by our selues, or by our owne workes. Therefore what meane they which woulde ioyne together things of contrarie nature?

9 [i]No

9 Not of workes, leſt any man ſhoulde boaſt himſelfe.

10 For we are [i] his workemanſhip created in Chriſt Ieſus vnto good workes, which God hath ordeined, that we ſhould walke in them.

11 [10] Wherefore remember that ye being in time paſt Gentiles in the fleſh, & [k] called vncircumciſion of them, which are [l] called circumciſiō in the fleſh, made with hands,

12 That ye were, *I ſay*, at that time [m] without Chriſt, and were [n] aliants from the cōmon wealth of Iſrael, and were ✣ ſtrangers from the couenāts of promiſe, and had no hope, and *were* without God in the worlde.

13 [11] But now in Chriſt Ieſus, ye which once were far of, are made nere by the blood of Chriſt.

14 [12] For he is our peace, which hath made of both one, and hath broken the ſtoppe of the partition wall,

15 ✣ In abrogating through his fleſh the hatred, *that is*, the Law of cōmandements *which ſtandeth* in ordinances, for to make of twaine one new man in him ſelfe, *ſo* making peace,

16 And that he might reconcile bothe vnto God in [o] one bodie by *his* croſſe, and [p] ſlaye

9 He taketh away expreſſely and namely frō our workes the praiſe of iuſtification, ſeing that the good works them ſelues are the effectes of grace in vs.

i He ſpeaketh here of grace, and not of nature: therefore be the workes neuer ſo good, Looke what they are, they are it of grace.

10 Applying the former doctrine to the Gentiles, he ſheweth that they were not onely as ỹ Iewes by nature, but alſo after an eſpecial ſort, ſtrangers & without God: and therefore they ought ſo much the rather remember ỹ ſame ſo great a

benefite of God. *k You were called no otherwiſe then Gentiles, that al the worlde might witneſſe of your vncleannes. l Of the Iewes, which were knowen from you by the marke of circumciſion, the marke of the couenant. m He beginneth firſt with Chriſt, who was the end of al the promiſes. n You had no right or title, to the common welth of Iſrael. ✣ Rom. 9.4.*

ſt Chriſt is the onely bond of the Iewes and Gentiles, whereby they be reconciled to God. 12 As by the ceremonies and worſhip appointed by the Lawe, the Iewes were deuided from the Gentiles, ſo now Chriſt, hauing broken downe the partition wall ioyneth them both together, both in himſelfe, and betwixt them ſelues, and to God. Whereby it followeth, that whoſoeuer eſtabliſheth the ceremonies of the Law, maketh the grace of Chriſt voide and of none effect. ✣ *Coloſ. 2. 14.*

He alludeth to the ſacrifices of the Lawe, which repreſented that true and one-ly ſacrifice. p For he deſtroyed death by death, and faſtened it as it were to the croſſe.

hatred thereby,

17 [13] And came, and preached peace to you which were a farre of, & to them that were nere.

18 For [q] through him we both haue an entrance vnto the Father by one Spirit.

19 [14] Now therefore ye are no more ſtrangers & foreners: but citizens with the Saintes, & of the houſhoulde of God,

20 [15] And are buylt vpon the foundation of the Apoſtles & Prophets, Ieſus Chriſt himſelfe being the [r] chiefe corner ſtone,

21 In whome al the building [r] coupled together, groweth vnto an holy Temple in the Lord,

22 In whome ye alſo are builte together to be the habitation of God by the Spirit.

13 The preaching of ỹ Goſpel, is an effectual inſtrument of this grace, common as wel to ỹ Iewes as to the Gentiles.

14 The concluſion: The Gentiles are taken into the felowſhip of ſaluation. And he deſcribeth the excellencie of the Church, calling it the citie and houſe of God. 15 The Lord committed the doctrine of ſaluation, firſt to the Prophets, and then to the Apoſtles, the end whereof and matter as it were and ſubſtance, is Chriſt. Therefore that is in deede ỹ true and Catholique Church, which is builded vpon Chriſt by the Prophets and Apoſtles, as a ſpiritual temple conſecrated to God.

q Chriſt is the gate as it were, by whome we come to the Father, and the holie Ghoſt is as it were our Lodes man who leadeth vs.

r That is, the head of the building, for the foundations are as it were the heads of the buildings. ſ So that God is the workeman not onely of the foundation, but alſo of the whole building.

CHAP. III.

1 He declareth that therefore he ſuffred manie thinges of the Iewes, 3 Becauſe he preached the miſterie touching the ſaluation of the Gentiles, 8 At Gods commandement. 13 After he deſireth the Epheſians not to faint for his afflictions: 14 And for this cauſe he prayeth vnto God, 18 That they may vnderſtand the great loue of Chriſt.

1 [1] FOr this cauſe, I Paul *am* the [a] priſoner of Ieſus Chriſt for you Gentiles,

1 He maintaineth his Apoſtleſhip againſt the offence of the croſſe, whereon alſo he taketh an argument to confirme himſelfe, affirming that he was not onely appointed an Apoſtle by ỹ mercie of God, but was alſo particularly appointed to ỹ Gentiles, to cal thē on euery ſide to ſaluation: becauſe God had ſo determined it from the beginning, though he differred a great while the manifeſtation of that his counſel.

a Theſe wordes, the priſoner of Ieſus Chriſt, are taken paſſimely, that is to ſay, I Paul am caſt into priſon for maintaining the glorie of Chriſt.

2 If ye haue heard of the diſpenſation of the grace of God, which is giuen me to you ward,

3 *That is*, that *God* by reuelation hath ſhewed this miſterie vnto me (as I wrote aboue in fewe wordes,

4 Wherby when ye reade, ye may know mine vnderſtanding in the miſterie of Chriſt)

5 Which in [b] other ages was not opened vnto the ſonnes of men, as it is now reueiled vnto his holy Apoſtles and Prophetes by the Spirit,

6 That the Gentiles ſhoulde be inheriters alſo, and of the ſame bodie, and partakers of his promiſe in Chriſt by the Goſpell,

7 Whereof I am made a miniſter by the gifte of the grace of God giuen vnto me through the effectual working of his power.

8 Euen vnto me the leaſt of all Saintes is this grace giuen that I ſhould preach amõg the Gentiles the vnſearcheable riches of Chriſt.

9 And to make cleare vnto all men what the felowſhip of the myſterie is, which from the beginning of the worlde hath bene hid in God, who hath created al things by Ieſus Chriſt,

10 [a] To the intent, that now vnto principalities and powers in heauenly *places* might be knowen by the Church the [c] manifolde wiſdome of God.

11 According to the [d] eternall purpoſe, which he wrought in Chriſt Ieſus our Lord.

12 By whome we haue boldenes and entrance with confidence, by faith in him.

13 Wherefore I deſire that ye faint not at my tribulations for your ſakes, which is your glorie.

b He meaneth not that none knewe the calling of the Gentiles before, but becauſe very fewe knewe of it, & they that did knowe it, as the Prophetes, had it reueiled vnto them very darkely, and vnder figures.

a The vnlooked for calling of the Gentiles, was as it were a glaſſe to the heauenly Angels wherein they might behold the marueilous wiſdom of God.

c God neuer had but one way onely, to ſeue men by: tho it had diuers faſhions and formes. *d Which was before all beginninges.*

14 [a] For

3 He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, & therefore we ought to ioyne prayers with the preaching and hearing of the worde: which are needeful not onely to them which are yongelings in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ, being cõfirmed with all spiritual giftes may be grounded and rooted

14 [3] For this cause I bowe my knees vnto the
Father of our Lord Iesus Christ,
15 (Of whome is named the whole [e] familie
in heauen and in earth)
16 That he might graunte you according to
the [f] riches of his glory, that ye may be strengthned by his Spirit in the [g] inner man,
17 That Christ may dwell in your hearts by
faith:
18 That ye, being rooted and grounded in
[h] loue, may be able to comprehend with al Saints,
[i] what is the breadth, and length, and depth, and
height:
19 And to know the [k] loue of Christ, which
passeth knowledg, that ye may be filled with all
[m] fulnes of God.
20 [4] Vnto him therefore that is able to do exceding aboũdãtly aboue al that we aske or think,
according to the power that worketh in vs,
21 *Be* praise in the Church by Christ Iesus,
throughout al generations for euer, Amen.

in the knowledge of that immeasurable loue wherewith God the Father hath loued vs in Christ, seing that the whole famylie, whereof part is already receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, in his only Sonne.

e All that whole people, which hath but one housholde Father, and that is the Churche, which is adopted in Christ. *f According to the greatnes of his mercie.* *g Looke Rom. 7. 22.* *h VVherewith God loueth vs, which is the roote of our election.* *i How perfite that worke of Christ is in euery part.*
k VVhich God hath shewed vs in Christ. *l VVhich passeth all the capacitie of mans wit, to comprehend it fully in his minde: for otherwise, who so hath the Spirit of God, perceiueth so much (according to the measure that God hath giuen him) as is sufficient to saluation.* *m So that we haue abundantly in vs, what soeuer things are requisite to make vs perfite with God.*

4 He breaketh forth into a thankes geuing, whereby the Ephesians also may be confirmed to hope for any thing of God.

CHAP. IIII.

These three last chapters conteyne preceptes of manners. 1. He exhorteth them to mutuall loue 7 Sondry giftes are there-

bestowed of God, 16 That the Church may be built vp. 18 He calleth them from the vanitie of the infideles, 25 From lying, 29 and from filthy talk.

1 Therefore, [1] being prisoner in the Lord, pray you that ye walke worthy of the [a] vocation whereunto ye are called,

2 [2] With all humblenes of minde, and meekenes, with [b] long suffring, supporting one another through loue,

3 [3] Endeuoring to kepe the vnitie of the Spirit in the bonde of peace.

4 [4] There is one body, and one Spirit, euen as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme,

6 One God and Father of all, which is [c] aboue all, and [d] through all, and [e] in you all.

7 [5] But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.

8 Wherefore he saith, when he ascended vp on hie, he led [g] captiuitie captiue, and gaue gifts vnto men.

1 An other part of the Epistle, conteinyng preceptes of Christiane life, the somme whereof is this, that euery man behaue him self as it is meete for so excellent grace of God.

a By this is meant, the generall calling of the faithful, which is this, to be holy as our God is holy.

2 Secondly he commẽdeth mekenes of mynde which is shewed forth by bearing one with an other. *b Luke Matth. 18. 25.*

3 Thirdly he requireth perfite agrement, but yet such as is knyt with the band of the holy Ghost. 4 An argument of great waight, for an earnest interteyning of brotherly loue and charitie one with an other, because we are made one bodie as it were of one God & Father, by one Spirit, worshipping one Lord with one faith, and consecrated to him with one Baptisme, and hope for one self same glorie, whereunto we are called. Therefore whosoeuer breaketh charitie, breaketh all these thinges asonder.

c Who onely hath the chiefe authoritie ouer the Churche. d Who onely powreth forth his prouidence, through all the members of the Churche.

e Who onely is ioyned togither with vs in Christ.

5 He teacheth vs, that we in deed are all one bodie, and that all good giftes proceede from Christ onely, who reigneth in heauen hauing mightely conquered all his enemies (from whence he heapeth all giftes vpon his Churche:) but yet notwithstanding these giftes are diuersly and sondrie wayes diuided according to his will and pleasure, and therefore euery man ought to be content with that measure that God hath giuen him, and to bestowe it to the common profite of the whole bodie.

f Which Christ hath giuen.

g A multitude of captiues.

9 (Now, in that he ascended, what is it but that he had also descended first into the [h] lowest parts of the earth?

10 He that descended, is euen the same that ascended, farre aboue all heauens, that he might [i] fil [k] al things)

11 [6] He therefore gaue some *to be* [l] Apostles, & some [m] Prophets, and some [n] Euangelists, & some [o] Pastours, and Teachers,

12 [7] For the repayring of the Saintes, for the worke of the ministerie, & for the edification of the [p] bodie of Christ,

13 [8] Til we all mete together (in the [q] vnitie of faith and that acknowledging of the Sonne of God) vnto a perfite man, & vnto the measure of the [r] age of the fulnes of Christ,

14 [9] That we hence forthe be no more chil-

[h] *Downe to the earth, which is the lowest part of the world.*

[i] *Fill with his giftes.*

[k] *The Churche.*

6 First of all he reckeneth vp the Ecclesiastical functions, which are partely extraordinarie and for a season, as Apostles, Prophetes, Euangelistes, & partly ordinarie and perpetual, as Pastours and Doctours.

[l] *The Apostles were those twelue, vnto whome Paul was afterward added, whose office was to plant Churches through out all the world.*

[m] *The Prophetes office was one of the chiefest, which were men of a marueillous wisdome, and some of them could foretel thinges to come.*

[n] *These the Apostles vsed as felowes in the execution of their office, being not able to answere all places them selues.* [o] *Pastours are they which gouerne the Churche, and Teachers are they which gouerne the schooles.*

7 He sheweth the end of Ecclesiastical functions, to wit, that by the ministerie of men all the sainctes may so growe vp togither that they may make one misticall bodie of Christ.

[p] *The Churche.*

8 The vse of this ministerie is perpetual so long as we are in this world, that is, vntil that time that hauing put of the flesh, and throughly and perfitly agreing betwixt our selues, we shalbe ioyned with Christ our head. Which thing is done, by the knowledge of the Sonne of God increasing in vs, and he him self by little and little growing vp in vs vntil we come to be a perfit man, which shalbe in the worlde to come, when God shalbe all in all.

[q] *In that most neare coniunction which is knyt and fastened togither by faith.*

[r] *Christ is said to grow vp to ful age, not in him self, but in vs.*

9 Betwixt our childehoode (that is to say a very weake state, while as we do yet altogither wauer) and our perfite age which we shal haue at length in another world, there is a meane, to wit, our youthe and steadie going forward to perfection.

dren,

[10] wauering and caryed about with euery
wynde of doctrine, by the [s] deceit of men, & [t] with
craftines, whereby they lay in wait to deceiue.
15 [11] But let vs followe the trueth in loue, & in
al things growe vp into him, which is the head,
that is Christ.
16 By whome al the body being coupled and
knit together by euery ioynt, for the furniture
thereof (according to the [u] effectual power, *vvhich is*
in the measure of euery part) receiueth [x] increase
of the body, vnto the edyfiyng of it self in [y] loue.
17 [12] This I say therfore & testifie in the Lord,
that ye henceforth walke not as ✣ other Gentils
walke, in [z] vanitie of their minde,
18 Hauing their vnderstanding darkened, and
being strangers from the [a] life of God through
that ignorāce that is in them, becauſe of the har-
denes of their heart:
19 Which being [b] paſt feling, haue giuen thē

10 He compareth them which rest not them selues vpon the word of God to little botes which are tosſed hither and thither with the doctrines of men as it were with contrarie windes, & therewithal forwarneth them that it commeth to paſſe not only by the lightnes of mans braine, but alſo by the craftines of certaine, which make as it were an art of it.

s VVith those vncertaine chaunces which toſſe men to and fro. *t By the deceite of those men which are very wel practiſed, in deceiuing of other.*

11 By earneſt affection of the trueth and loue, we growe vp into Chriſt: for he being effectual by the miniſterie of his worde, which as the vital ſpirit doeth ſo quicken the whole bodie, that it nouriſheth all the lymmes thereof according to the meaſure and proportion of eche one) quickeneth and cheriſheth his Churche which conſiſteth of diuers functions as of diuers members, and preſerueth the proportion of euery one. And thereof it foloweth, that neyther this bodie can liue without Chriſt, neyther can any man growe vp ſpiritually, which ſeparateth him ſelf, frō the other mēbers.

u Of Chriſt, who in maner of the ſoule quicketh all the members. *x Such increaſe as meete the bodie ſhould haue.* *y Charitie is the knytting of the lymmes togither.*

12 He deſcendeth to the fruits of Chriſtian doctrine, and reaſoneth firſt vpon the principles of maners & actions, ſetting downe a moſt graue compariſon betwene the children of God and them which are not regenerate: For in theſe men, all the powers of the minde are corrupted, and their mynde is giuen to vanitie, and their ſenſes are darkened with moſt groſſe myſtines, and their affections are ſo accuſtomed by little and little to wickednes, that at length they runne headlong into all vncleannes, being vtterly deſtitute of all iudgement. ✣ *Rom 1.21.*

z If the nobleſt partes of the ſoule be corrupte, what is man but corruption only?

a VVhereby God liueth in them. *b Void of all iudgement.*

ſelues

selues vnto wantones, to worke all vnclenes, with [c] griedines.

20 [13] But ye haue not so learned Christ,

21 If so be ye haue heard him, and haue bene taught by him, [d] as the trueth is in Iesus,

22 ✣ *That is*, that ye cast of, concerning the cōuersation in time past, [e] that olde man, which is corrupt through the deceiuable lustes,

23 And be renewed in the [f] spirit of your minde,

24 And put on the newe man, which [g] after God is created vnto [h] righteousnes, & [i] true holines.

25 [14] Wherefore cast of lying, and speake euery man trueth vnto his neighbour: for we are mēbers one of another.

26 [15] Be [k] angry, but sinne not: let not the sunne go downe [l] vpon your wrath,

27 Neither giue place to the deuill.

28 [16] Let him that stole, steale no more: but let

e *They stroue to passe one an other, as though there had bene some gain to be gotten by it.*

13 Here foloweth the contrarie part touching mē which are regenerate by the true and liuely knowledg of Christ, which haue other principles of their doings farre different; to wit, holy and honest desires, and a minde cleane chaunged by the vertue of the holy Ghost, from whence procede also like effectes, as a iust and holy life in deede.

d *As they haue learned, which acknowledge Christ in deede, an in good earnest.*

✣ *Colos. 3. 8.* e *Your selues.* f *Where there ought to haue bene the greatest force of reason, there is the greatest corruption of all which wasteth all things.*

g *After the image of God.* h *The effect and end of the newe creation.*

i *Not fayned nor counterfet.*

14 He commendeth seuerally certeine peculiar Christiane vertues, and first of all he requireth trueth (that is to say, sincere manners) condemning all deceite and dissembling, because we are borne one for an other.

15 He teacheth vs to bridle our anger in such sort, that although it be hote, yet that it breake not out, and that it be straight wayes quenched before we slepe: lest Satan taking occasion to giue vs euil counsel through that wicked counseller, destroye vs.

k *If it so fal out, that you be angrie, yet sinne not: that is, bridle your anger, and do not wickedly put that in execution, which you haue wickedly conceiued.* l *Let not the night come vpon you in your anger, that is, make an atonemēt quickely for all matters.*

16 He descendeth from the heart, to the hands, condēning theft: & because that men which geue them selues to this wickednes vse to pretēd pouertie, he sheweth that labour is a good remedie against pouertie, which God blesseth in such sort, that they which labour haue alwayes some ouerplus to help other, so farre is it from this that they are constrayned to steale other mens goodes.

him

rather labour, and worke with his hands the
ing which is [m] good, that he may haue to giue
to him that nedeth.

29 [17] Let no [n] corrupt communication proce-
out of our mouths: but that which is good, to
e vse of edifying, that it may minister [o] grace
to the hearers.

30 [18] And grieue not the holy Spirit of God,
whome ye are sealed vnto the day of redem-
tion.

31 Let all bitternes, and angre, and wrath,
ying, and euill speaking be put away from you,
th all maliciousnes.

32 Be ye courteous one to another, and ten-
hearted, freely forgiuing one another, [19] euē
God for Christs sake, freely forgaue you.

m By labouring in thinges that are holy, and profitable to his neighbour.

17 He bridleth the tongue also, teaching vs so to temper our talke, that our hearers myndes be not onely not destroyed, but also instructed.

n VVord for word, rotten.

o By grace, he meaneth that, whereby men may profit to the going on forward in godlines and loue.

A generall precept against all excesse of affections which dwel in that part of the mynde, which they call, Angrie, and he setteth against them the contrarie meanes. And vseth a most vehement preface, how we ought to take hede that we grieue not the holy Spirit of God through our immoderatenes and intemperancie, who dwelleth in vs to this end to moderate all our affections.

An argument taken from the example of Christ, most graue and vehement, both for pardonnyng of those iniuries which haue bene done vnto vs by our greatest enemies, and much more for hauing consideration of the miserable, and vsing moderation and gentle behauiour towardes all men.

CHAP. V.

Least, in those vices which he reprehended, they should set light by his admonitions, 5 he terrifieth them by denouncing seuere iudgment, 8 & stirreth them forward: 15 then he descendeth from generall lessons of manners 21 to the particular duties of wiues 25 and husbands.

BE ye therefore followers of God, as deare children,

And walke in loue, euen as Christ hath ✣ *Iohn.13.34. & 15.12. 1.Iohn.3.23.*
ued vs, and hath giuen him self for vs, *to be* an
ring and a sacrifice of a swete smelling sauour
o God.

3 ✣ [1] But

✣ *Chap.4.29. Coloss.3.5. 2.Thes.2.17.*

1 Now he commeth to an other kinde of affections, which is in that part of the mynde which men call couetous or desirous: & he reprehedeth fornication, couetousnes, and iesting, very sharply.

3 ✣ [1] But fornication, and all vnclennes, or couetousnes, let it not be once named among you, as it becommeth Saintes.

4 Neither filthines, neither fooliſh talking, neither [a] iesting, which are things not comely, but rather giuing of thankes.

5 [2] For this ye knowe, that no whoremõger, neither vncleane perſone, nor couetous perſone, which is an [b] idolater, hath any inheritance in the kingdome of Chriſt, and of God.

6 ✣ Let no man deceiue you with vaine words: for, for ſuch things commeth the wrath of God vpon the children of diſobedience.

7 [3] Be not therfore companions with them.

8 For ye were once darkenes, but are now [c] light in the Lord: walke as children of light,

9 (For the fruite of the [d] Spirit *is* in all goodnes, and righteouſnes, and trueth.)

10 Approuing that which is pleaſing to the Lord.

11 And haue no fellowſhip with the vnfruiteful workes of darkenes, but euen [e] reproue them rather.

a Iestes which men caſt one at an other: that no lightnes be ſene, nor euil example giuen nor any offẽce moued by euil wordes or backbyting.

2 Becauſe theſe ſinnes are ſuch that the moſt part of men coũt them not for ſinnes, he awaketh the godlye, to the end they ſhould ſo much the more take hede to them ſelues from them, as moſt hurtful plagues.

b A bond ſlaue to Idolatrie, for the couetous man thinketh that his life ſtandeth in his goodes. ✣ *Mat.24.4. Mar.13.5. Luk.21.8. 2.Thes.2.3.*

3 Becauſe we are not ſo readie to any thing as to folowe euil examples, therefore the Apoſtle warneth the godlie to remember all wayes, that the other, are but as it were darkenes, and that they them ſelues are as it were light. And therefore the other commit all vilanyes (as men are wont in the darke) but they ought not only not to folowe their examples, but alſo (as the propertie of the light is) reproue their darkenes, and to walke ſo (hauing Chriſt that true light going before them) as it becommeth wiſe men.

c The faithful are called light, both becauſe they haue the true light in them which lightneth them, and alſo becauſe they giue light to other, in ſo much, that their honeſt converſation reproueth the life of wicked men.

d By whoſe force we are made light in the Lord.

e Make them open to all the world, by your godly life.

12 For

12 For it is shame euē to speake of the things, which are done of them in secret.

13 But all things when they are reproued of the light, are manifest: for it is light that maketh all thinges manifest.

14 Wherfore [f] he saith, Awake thou that sleepest, and stand vp frō the [g] dead, and Christ shall geue thee light.

15 [4] Take hede therefore that ye walke circumspectly, not as fooles, but as ✣ wise,

16 [h] Redeming the season: for the [i] dayes are euill.

17 ✣ Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is.

18 [5] And be not drunke with wine, wherein is excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and hymnes, and spirituall songs, singing, and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwaies for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 [6] Submitting your selues one to another in the feare of God.

22 ¶ [7] Wiues, submit your selues vnto your husbands, [8] as vnto the Lord.

f The Scripture, or God in the Scripture.

g He speaketh of the death of sinne.

4 The worse & more corrupt the maners of this world are, the more watchfull ought we to be against all occasiōs, and respect nothing but the will of God.

✣ Coloss.4.5.

h This is a metaphore taken from the marchantes: who preferre the least profit that may be, before all their pleasures.

i The times are troblesome and sharpe.

✣ Rom.12.2. 1.Thess.4.3.

1 He setteth the sober and holie assemblies of the faithfull, against the dissolute bankets of the vnfaithful, in which the praises of the only Lord must ring, be it in prosperitie or aduersitie.

k All kinde of riot, ioyned with all maner of filthines and shamefulnes. *l With an earnest affection of the heart, and not with the tongue only.*

2 A short repetition of the end whereunto all things ought to be referred, to serue one another for Gods sake. *✣ Coloss.3.18. Tit.2.5. 1.Pet.3.1.*

3 Now he descendeth to a familie, diuiding orderly all the partes of a familie. And he saieth that the duetie of wiues consisteth herein, to be obedient to their husbandes.

4 The first argument, for they can not be disobedient to their husbandes, but they must resist God also, who is the authour of this subiection.

✣ 1.Cor.11.3.

9 A declaration of the former saying: Because God hath made the man head of the woman in matrimonie, as Christ is the head of the Church.

10 Another argument: because ỹ good estate of the wife dependeth of the man, so that this submission is not onely iust, but also verie profitable: as also the saluation of the Church is of Christ, although farre otherwyse.

11 The conclusion of the wyues duetie towardes their husbandes.

23 ✣ [9] For the husband is the wiues head, euen as Christ is the head of the Church, [10] and the same is the sauiour of *his* bodie.

24 [11] Therfore as the Church is in subiection to Christ, euen so *let* the wiues *be* to their husbands in euerie thing.

25 ¶ ✣ [12] Husbands, loue your wiues, euen as Christ loued the Church, and gaue him self for it,

26 [13] That he might [m] sanctifie it, and clense it by the washing of water through the [n] worde,

27 That he might make it vnto him self a glorious Church, [o] not hauing spot or wrincle, or any suche thing: but that it shoulde be holy and without blame.

28 [14] So ought mẽ to loue their wiues, as their owne bodies: he that loueth his wife, loueth him self.

29 For no mã yet euer hated his [p] owne flesh, but nourisheth & cherisheth it, euen as the Lord *doeth* the Church.

30 For we are members of his bodie, [q] of his

✣ Col.3.19. 12 The husbandes duetie towards their wyues, is to loue them as them selues, of which loue, ỹ loue of Christ toward his Church is a liuely paterne. 13 Because many men pretende the infirmities of their wiues to excuse their own hardnes and crueltie, the Apostle willeth vs to marke what maner of Church Christ gaue, when he ioyned it to him self, and how he doeth not onely not lothe all her filth and vnclenes, but ceaseth not to wipe the same away with his cleannes, vntill he haue wholy purged it.

m Make it holy. n. Through the promise of free iustification and satisfaction in Christ, receiued by faith. o The Church as it is considered in it self, shall not be without wrincle, before it come to the marke it shooteth at: for while it is in this life it runneth in a race: but if it be considered in Christ, it is cleane and without wrincle.

14 Another argument: Euery man loueth him self, euen of nature: therfore he striueth against nature ỹ loueth not his wife, he proueth ỹ consequẽt, first by the mysticall knitting of Christ & the Church together: and then by the ordinance of God, who saith ỹ man & wife are as one, ỹ is, not to be diuided.

p His own body. q He alludeth to ỹ making of the woman, which signifieth our coupling togither with Christ, which is wrought by faith, but is sealed by ỹ sacrament of ỹ supper.

flesh,

flesh, and of his bones.

31 ✣ For this cause shall a man leaue father and mother, and shal [r] cleaue to his wife, and they twaine shalbe one flesh. ✣ *Gen.2.24. Mat.19.5. Mar.10.7. 1.Cor.6.16.*

32 [15] This is a great secret, but I speake concerning Christ, and concerning the Church.

33 [16] Therefore euery one of you, *do ye so*: let euery one loue his wife, euen as him self, and *let* the wife *se* that she feare her husband.

[r] *Looke Mat.19.5.*

15 That no man might dreame of naturall conjunction or knitting of Christ and his Church togither (such as the husbands and the wiues is) he sheweth that it is secret, to wit, spirituall and such as farre differeth from the common capacitie of man: as which consisteth by the vertue of the Spirit and not of the flesh, by faith, and by no naturall bande. 16 The conclusion both of the husbandes duetie toward his wife, and of the wiues toward hir husband.

CHAP. VI.

1 He sheweth the dueties of children, 5 Seruants 9 And masters: 10 Then he speaketh of the fierce battell that the faithfull haue, 12 And what weapons we must vse in the same: 21 In the end he commendeth Tychicus.

1 [1] CHildren, ✣ obey your parents [2] in the [2] Lord: [3] for this is right.

2 ✣ [4] Honour thy father & mother [5] (which is the first commaundement with [b] promes)

3 That it may be wel with thee, and that thou maist liue long on earth.

4 [6] And ye, fathers, prouoke not your childrē

1 He commeth to an other part of a familie, and sheweth that the duetie of ỹ children towarde their parents, cōsisteth in obedience vnto thē.

✣ *Col.3.20.* 2 The first argument: because God hath so appointed, whereupon it foloweth also that childrē are so farre forth bound to obey their parents, as they may not swerue from the true worship of God.

[a] For the Lord is authour of all fatherhoode, and therefore we must yeld such obedience as he will haue vs.

✣ The second argument: because this obedience is most iust. ✣ *Exod.20.12. Deut.5.16. Eccls.3.9. Mat.15.4. Mar.7.10.*

4 A profe of the first argument. 5 The third argument taken of the profit that ensueth thereby. Because the Lord vouchesaued this commaundemēt amongest all the rest, of a speciall blessing.

[b] With a speciall promise: for otherwise the second commaundemēt hath a promise of mercie to a thousande generations, but that promise is generall. 6 It is the duetie of fathers to vse their fatherly authoritie moderatly and to Gods glorie.

to wrath: but bring them vp in instruction and [c] information of the Lord.

c Such informatiõs and precepts as being taken out of Gods booke are holy and acceptable to him.

5 [7]✣ Seruants, be obedient vnto them that are *your* masters, [8] according to the flesh, with [d] feare and trembling in singlenes of your hearts as vnto Christ,

7 Now he descendeth to the third part of a family, to wit, to the dutie both of the masters, and of the seruants. And he sheweth that ỹ dutie of seruants consisteth in an hartie loue and reuerence to their masters.

6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, [9] doing the will of God from the heart,

7 With good will seruing the [e] Lord, and not men.

8 [10] And knowe ye that whatsoeuer good thing any man doeth, that same shall he receiue of the Lord, whether *he be* bonde or fre.

9 [11] And ye masters, do the same things vnto them, putting away threatning: and knowe that euen your master also is in heauen, neither is there ✣ [f] respect of person with him.

✣ *Col.3.22. Tit.2.9. 1.Pet.2.18.*

10 ¶ [12] Finally, my brethren, be strong in the

8 He mitigateth the sharpenes of seruice, in that they are spiritually free notwithstanding the same, and yet that spirituall fredome taketh not away corporall seruice: in so much that they can not be Christes, vnlesse they seruе their masters willingly and faithfully, so farre forth as they may with safe conscience.

d With careful reuerence, for slauish feare is not alowable, much lesse in Christian seruants.

9 To cut of occasion of all pretences, he teacheth vs that it is Gods will that some are either borne or made seruants, and therefore they must respect Gods will, although their seruice be neuer so hard.

e Being moued with a reuerence to Godward, as though ye serued God himselfe.

10 Although they serue vnkinde and cruell masters, yet the obedience of seruants is no lesse acceptable to God, then the obedience of them that are free. 11 It is the duetie of masters, to vse the authoritie that they haue ouer their seruants, modestly and holily, seeing that they in an other respect haue a common master which is in heauen, who will iudge both the bond and the free.

✣ *Deut.10.17. 2.Chro.19.7. Iob.34.19. Act.10.34. Rom.2.11. Gal.2.6. Coloß.3.25. 1.Pet.1.17.* *f Either of fredome or bondage.*

12 He concludeth the other part of this epistle, with a graue exhortation, all be ready & fight constantly, trusting to spiritual weapons, vntill the enemies be cleane put to flight. And first of all he warneth vs to take the armour of God, wherewith only our enemy may be dispatched.

Lord

lorde, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the aſſauts of the deuill.

12 [13] For we wreſtle not againſt fleſh & [g]bloud, but againſt ✣ [h] principalities, againſt powers, *and* againſt the worldlie gouernours, *the princes* of the darkenes of this worlde, againſt ſpiritual wickednesſes, *vvhich are* in the hie places.

13 [14] For this cauſe take vnto you the whole armour of God, that ye may be able to reſiſt in the [i]euil day, and hauing finiſhed all things, ſtand faſt.

14 Stand therfore, & your loines girded about with veritie, and hauing on the breſt plate of righteouſnes,

15 And your fete ſhod with the [k] preparation of the Goſpel of peace.

16 Aboue all, take the ſhield of faith, wherewith ye may quenche all the fyrie dartes of the wicked,

17 And take the helmet of ſaluation, and the worde of the Spirit, which is the worde of God.

18 And pray alwaies with all maner prayer and ſupplication in the [l] Spirit: and watche therunto with all perſeuerance and ſupplication for all Saintes.

13 Secondly, he declareth that our chiefeſt and mightieſt enemies are inuiſible, that we may not thinke that our chiefeſt conflict is with men.

g Againſt men, which are of a fraile and brittle nature, againſt which are ſet ſpirituall ſubtilities, more mightie then the other by a thouſand partes.

✣ Chap. 2. 2.

h He giueth theſe names to the euill Angels, by reaſon of the effects which they worke: not that they are able to doe the ſame of themſelues, but becauſe God giueth them the bridle.

14 He ſheweth that theſe enemies are put to flight with the onely armour of God, to wit, with vprightnes of conſcience, a godly and holy life, knowledge of the Goſpell, faith, and to be ſhort, with the worde of God, vſing daily and earneſt prayer for the health of the Church, & eſpecially for the conſtancie of the true, godlie and valiant Miniſters of the word.

Looke Chap 5. 16.

k That the preparation of the Goſpel may be as it were ſhoes to you: and it is very fitly called the Goſpell of peace, for that, ſeeing we haue to go to God through moſt dangerous rankes of enemies, this may encourage vs to go on cheerefully, in that we knowe by the doctrine of the Goſpell, that we take our iourney to God who is at peace with vs.

l That holy prayers may proceade from the holy Spirit.

19 And for me, that vtterance may be giuen vnto me, that I may open my mouth boldely to publish the secret of the Gospell,

20 Whereof I am the ambassadour in bondes, that therein I may speake boldely, as I ought to speake.

15 A familiar & very amiable declaration of his state togither with a solemne praier, wherewith Paul is wont to end his epistles.

21 ¶ [15]But that ye may also know mine affaires, *and* what I doe, Tychicus *my* deare brother and faithfull minister in the Lord, shall shewe you of all thinges,

22 Whom I haue sent vnto you for the same purpose, that ye might knowe mine affaires, and that he might comfort your hearts.

23 Peace *be* with the brethren, and loue with faith from God the Father, and *from* the Lord Iesus Christ.

24 Grace *be* with all them which loue our Lord Iesus Christ, to *their* [m] immortalitie, Amen.

m To life euerlasting.

¶ Written from Rome vnto the Ephesians, *and sent* by Tychicus.

THE EPISTLE OF PAVL TO THE Philippians.

CHAP. 1.

1 Having teſtified his godly and tender affection towards the Philippians, 12 He entreateth of him ſelf, and his bondes: 22 And pricketh them forward by his owne example, 27 And exhorteth them to vnitie 28 And patience.

1 PAul and Timotheus the ſeruantes of IESVS CHRIST, to all the Saintes in Chriſt Ieſus which are at Philippi, with the [a] Biſhops, and Deacons: 2 Grace *be* with you, and peace from God our Father, and *from* the Lorde Ieſus Chriſt.

3 I thanke my God *hauing* you in perfect memorie,

4 (Alwaies in all my prayers for all you, praying with gladnes)

5 Becauſe of the [b] felowſhip which ye haue in the Goſpell, from the [c] firſt day vnto now.

6 And I am perſuaded of this ſame thing that he that hath begon *this* good worke in you, will

1 The marke wherat he ſhooteth in this epiſtle, is to cõfirme the Philippians by all meanes poſſible, not only not to faint, but alſo to goe forward. And firſt of all he cõmendeth their former doings, to exhort them to go forward: which thing he ſaieth he hopeth fully they will do, and that by the teſtimonie of their liuely charitie, but in the meane ſeaſon he referreth all thinges to the grace of God.

[a] *By the Biſhops are meant both the Paſtours, which haue the diſpenſation of the worde, and the Elders that gouerne: and by Deacons, are meant thoſe that were ſtewardes of the treaſurie of the Church, and had to looke vnto the poore.*

[b] *Becauſe that you alſo are made partakers of the Goſpell.*

[c] *Euer ſince I knewe you.*

performe it vntill the [d] day of Iesus Christ,

7 As it becometh me so to iudge of you all, becauſe I haue you in remembrance that both in my [e] bandes, and in my defence, and confirmation of the Goſpel you all were partakers of my [f] grace.

8 [2] For God is my recorde, how I long after you all from the verie hart rote in Iesus Christ.

9 [3] And this I pray: that your loue may aboūd yet more and more in knowledge, and in all iudgement,

10 That ye may alowe thoſe things which are beſt, that ye may be pure and without offence vntil the day of Christ,

11 Filled with the [g] fruites of righteouſnes which are by Iesus Christ vnto the glorie & praiſe of God.

12 ¶ [4] I woulde ye vnderſtode, brethren, that the things which *haue come* vnto me, are turned rather to the furthering of the Goſpel,

13 So that my bandes [h] in Christ are famous throughout all the [i] iudgement hall, and in all other *places*.

14 In ſo muche that manie of the brethren in the Lord are boldned through my bandes, and dare more frankely ſpeake the [k] worde.

15 Some preach Christ euen through enuie and ſtrife, and ſome alſo of good will.

d The Spirit of God will not forſake you vnto the very later ende, vntill your mortall bodies ſhall appeare before the iudgement of Christ to be glorified.

e A true proſe of a true knitting together with Christ.

f He calleth his bandes, grace, as though he had receiued ſome ſingular benefite.

2 He declareth his good will towardes them, therewithall ſhewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.

3 He ſheweth what thing we ought chiefly deſire, to wit, firſt of all, that we may encreaſe in the true knowledge of God (ſo that we may be able to diſcerne thinges that differ one from an other) and alſo in charitie, that euen to the end we may giue our ſelues to good workes in deede, to the glory of God by Iesus Christ.

g If righteouſnes be the tree, and good workes the fruites, then muſt the Papiſtes needes be deceiued, when they ſay that workes are the cauſe of righteouſnes.

4 He preuenteth the offenſe that might come by his perſecution, wherby diuers tooke occaſion to diſgrace his Apoſtleſhip. To whom he anſwereth that God hath bleſſed his impriſonment in ſuch wiſe, that he is by ỹ meane become more famous, & the dignitie of ỹ Goſpel by this occaſion is greatly enlarged, although not with like affection in al men, yet in deede.

b For Christs ſake. i In the Emperours court. k The Goſpell is called the word, to ſet forth the excellencie of it.

16 The

16 The one parte preacheth Christ of contén-
tion *and* not [l] purely, supposing to adde more af-
fliction to my bandes.
17 But the others of loue, knowing that I am
set for the defense of the Gospell.
18 [5] What then? yet Christ is preached al ma-
ner wayes, whether *it be* vnder a [m] pretence, or syn-
cerely: and I therein ioye: yea and wil ioye.
19 For I knowe that this shall turne to my sal-
uation through your prayer, and by the helpe of
the Spirit of Iesus Christ,
20 [6] As I feruently looke for, and hope, that in
nothing I shalbe ashamed, but that with all confi-
dence, as all wayes, so nowe Christ shal be magni-
fied in my bodie, whether *it be* by life or by death.
21 For Christ *is* to me both in life, & in death
aduantage.
22 [7] And whether to liue in the [n] flesh *vvere* pro-
fitable for me, and what to chose I know not.
23 For I am distressed betwene both, desiring
to be losed and to be with Christ, which is best
of all.
24 Neuertheles, to abide in the flesh, *is* more
needefull for you.
25 And this am I sure of, that I shal abide, and
with you all continue, for your furtherance and
ioye of *your* faith,
26 That ye may more aboundantly reioyce in
Iesus Christ for me, by my cõming to you againe.
27 [8] Onely let your conuersation be, as it be-

l Not with a pure minde, for otherwise their doctrine was pure.

5 He sheweth by setting forth his owne example, that the end of our afflictions, is true ioye, and that through the vertue of the Spirit of Christ, which he giueth to them that aske it.

m Vnder a goodly colour and shewe: for they made Christ a cloke for their ambition and enuie.

6 We must continue euen to the ende, with great confidence, hauing nothing before our eyes, but Christes glorie onely, whether we liue or dye.

7 An example of a true shepeheard, who maketh more accompt how he may profite his

n To liue in this mortall body.

8 Hauing set downe those things before, in maner of a preface, he descendeth nowe to exhortations, warning them fyrst of all, to consent both in doctrine and mynd, and afterwarde, that being thus knit together with those cõmon bandes, they continue through the strẽgth of faith to beare all aduersitie in such sorte, that they admit nothing vnworthie the profession of the Gospell.

commeth

commeth the Goſpell of Chriſt, that whether I come and ſee you, or els be abſent, I may heare of your matters that ye [o]continue in one Spirit, & in one minde fighting together through the faith of the Goſpell.

28 [9] And in nothing feare your aduerſaries, which is to them a token of perdition, and to you of ſaluation, and that of God.

29 [10] For vnto you it is giuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake,

30 [11] Hauing the ſame fight, which ye ſawe in me, and nowe heare *to be* in me.

[o] *The word ſignifieth to ſtand faſt, and it is propre to wreſtlers, that ſtād faſt and ſhrinke not a foote.*

9 We ought not to be diſcouraged, but rather encouraged by the perſecutions which the enemies of the goſpell imagine and practiſe againſt vs: ſeeing that they are certayne witneſſes from God him ſelfe both of our ſaluation, and of the deſtructiō of the wicked. 10 He proueth that his ſaying, that perſecution is a token of our ſaluation, becauſe it is a gyft of God to ſuffer for Chriſte, whiche gift he beſtoweth vpon his owne, as hee doeth the gift of faith. 11 Nowe he ſheweth for what purpoſe hee made mention of his afflictions.

CHAP. II.

1 He exhorteth them aboue all things 3 to humilitie, 6 and that by the example of Chriſt. 19 He promiſeth to ſende Timotheus ſhortly vnto them, 26 and excuſeth the long tarying of Epaphroditus.

1 [I]F *there be* therfore any cōſolation in [a]Chriſt, if any comforte of loue, if any felowſhip of the Spirit, if any [b] compaſſion and mercy,

2 Fulfill my ioye, that ye be like minded, hauing the [c]ſame loue, being of one accorde, and of one iudgement,

3 That nothing *be done* through contention or vaine glorie, but that in mekenes of minde euery man eſteeme other better then him ſelf.

4 Looke not euery man on his owne things

1 A moſte earneſt requeſt, to remoue all thoſe things, whereby ý great and ſpecial conſent and agremēt is commonly broken, to wit, contention and pride, whereby it commeth to paſſe that they ſeparate them ſelues one from an other.

[a] *Any Chriſtian comfort.* [b] *If any feeling of inwarde loue.* [c] *Like loue*

euery man also on the things of other men.

5 [a] Let the same minde be in you that was e- 2 He setteth be-
en in Christ Iesus, fore them a
6 Who being in the [d] forme of God, [e] thought moste perfit ex-
no robbery to be [f] equall with God: ample of all
7 But he made him self of [g] no reputatiō, and modestie and
oke on him the [h] forme of a seruaunt, and was sweete conuer-
ade like vnto men, and was founde in shape as sation, Christ Ie-
man. sus, whome we
8 He humbled him selfe, and became obedi- ought to folow
ent vnto the death, euen the death of the crosse. with all our
9 [3] Wherefore God hath also highly exalted might: who a-
im, and giuen him a [i] Name aboue euery name, based him selfe
10 That at the Name of Iesus should [k] euery so farre for our
nee bowe, both of things in heauen and things sakes, although
earth, and things vnder the earth, he be aboue all,
11 And that [l] euery tongue shoulde confesse that hee tooke
at Iesus Christ is the Lorde, vnto the glorie of vpon him the
God the Father. forme of a ser-
12 [4] Wherefore my beloued, as ye haue al- uaunt, to wit,
ayes obeyed me, not as in my presence onely, our flesh, wil-
ut nowe much more in mine absence, so [m] make lingly, subiect
ende of your owne saluation with feare and to all infirmities,
embling. euen to ỹ death
of the crosse.

d Suche as God him selfe is, and therefore God, for there is none in all partes like to God, but God him

e Christ that glorious and euerlasting GOD knewe that hee might right- and lawfully not appeare in the base fleshe of man, but remayne with Maiestie ete for God: yet he chose rather to debase him selfe. f If the Sonne be equall to Father, then is there of necessitie an equalitie, which Arrius that heretike deny- : and if the Sonne be compared with the Father, then is there a distinction of sons which Sabellius that heretike denyeth. g He brought him selfe from all nges, as it were to nothing. h By taking our manhoode vpon him.

He sheweth the most glorious euent of Christes submission, to teache that modestie is the true way to true prayse and glorie.

Dignitie and renoume, and the matter with it. k All creatures shall at length ubiect to Christ. l Euery nation.

The conclusion: We must goe on to saluation with humilitie and sub- ssion by the way of our vocation.

He is said to make an ende of his saluation, which runneth in the race of righ- usnes.

13 [5] For

5 A most sure and grounded argumēt against pride, for that we haue nothing in vs praise worthie, but it commeth of the free gyft of God, and is without vs, for we haue no abilitie or power, so much as to will well, (much lesse to doe wel) but onely of the fre mercy of god

n VVhy then, we are not stockes, but yet we doe not will well of nature, but onely because God hath made of our naughtie will a good will.

6 He describeth modestie by the contrarie effects of pride, teaching vs that it is farre both from all malitious and close or inward hatred, and also from open contentions and brawlings. ✣ *1. Pet. 4. 9.*

7 To be short, he requireth a life without fault, and pure, that being lightned with the worde of God, they may shine in the darknes of this world. ✣ *Mat. 5. 14.* o *The Gospel is called the word of life, because of the effects which it worketh.* 8 Agayne he pricketh them foreward, setting before them his true Apostolike care that he had of them: comforting them moreouer, to ꝑ end they should not be sorie for the greatnes of his afflictions, no not although he should die to make perfit their oblation with his blood, as it were with a drink offering.

p *As if he said, I brought you Philippians to Christ, my desire is that you present yourselues a liuely sacrifice to him, and then shall it not grieue me to be offered vp as a drink offering, to accomplish the thus your spirituall offering.*

9 Moreouer, he confirmeth their mindes both by sending backe Epaphroditus vnto them, whose fidelitie towards them, and great paines in helping him, he commendeth: and also promising to sende Timothie shortly vnto them, by whose presence they shal receiue great cōmoditie, and hoping also to come him self shortly vnto them, if God will. ⁂ *Act. 16. 1.*

q *May be confirmed in my ioy of minde.* ✱ *1. Cor. 10. 24.* r *The most part.*

13 [s] For it is God which worketh in you, both [t] the will and the deede, *euen* of *his* good pleasure.

14 [u] Doe al things without ✣ murmuring and reasonings,

15 [w] That ye may be blameles, and pure, & the sonnes of God without rebuke in the middes of a naughtie and croked nation, among whome ye shine as ✣ lights in the worlde,

16 Holding forth the [o] worde of life, [q] that I may reioice in the day of Christ, that I haue not runne in vayne, neither haue laboured in vaine.

17 Yea, and though I be offered vp vpon the [p] sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 [y] And I trust in the Lord Iesus, to send Timotheus shortly vnto you, that I also may be of [q] good comforte, when I knowe your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 ✱ For [r] al seke their owne, & not that which

s *It is God which worketh in you, both the will and the deede, that is, he is the cause of your good will, and of your good deedes.*

t *Euen of his good pleasure, that is, of his free mercy.*

u *Doe al things without murmuring and reasonings, that is, doe them willingly, and without grudging.*

w *That ye may be blameles, and pure, &c. that is, that ye may be such as ye ought to be, and as God requireth you to be.*

o *Holding forth the worde of life, that is, the Gospel, which is called the worde of life, because it is the cause of life.*

q *That I may reioice in the day of Christ, that is, that I may haue cause to reioice in the day of Christ, when I shall see you to be such as I wish you to be.*

p *Sacrifice, and seruice of your faith, that is, your faith, which is a sacrifice and seruice to God.*

y *And I trust in the Lord Iesus, to send Timotheus shortly vnto you, that is, I trust that the Lord Iesus will send Timotheus shortly vnto you.*

q *Good comforte, when I knowe your state, that is, when I shall knowe how you do.*

r *For al seke their owne, that is, the most part.*

Iesus Christs.

22 But ye knowe the prose of him, that as a
ne with the father, he hath serued with me in
e Gospell.

23 Him therefore I hope to sende assone as I
owe how it will go with me,

24 And trust in the Lorde, that I also my selfe
all come shortly.

25 But I supposed it necessary to send *my* bro-
er Epaphroditus vnto you, my companion in
bour, and fellowe souldier, euen your messen-
r, and he that ministred vnto me such thinges
s I wanted.

26 For he longed after all you, and was full of
eauines, because ye had heard, that he had bene
icke.

27 And no doute he was sicke, very neare vn-
o death: but God had mercy on him, and not on
im onely, but on me also, lest I should haue sor-
owe vpon sorrowe.

28 I sent him therefore the more diligently,
hat when ye should see him agayne, ye might re-
oyce, and I might be the lesse sorrowfull.

29 Receyue him therefore in the Lorde with
ll gladnes, and make much of such:

30 Because that for the [f] worke of Christ he
as neare vnto death, & regarded not his life, to
ulfill that seruice which was lacking on your part
ward me.

[f] *He calleth it here the worke of Christ, to visit Christ being poore and in bands in the person of Paul.*

CHAP. III.

He refuteth the vayne boastings of the false Apostles, 7 and setteth Christ against them. 10 He setteth out the force and nature of faith, 15 that laying all things aside, they may be partakers of the crosse of Christ, 18 The enemies whereof he noteth out.

1 [1] More-

1 A conclusion of those things which haue ben before sayde, to wit, that they goe forwarde cherefully in the Lorde.

2 A preface to the next admonition that followeth, to take good heede and beware of false Apostles, which ioyne Circumcision with Christ, (that is to say, iustification by workes, w^ch^ fre iustification by faith) and beate into mens heades the ceremonies whiche are abolished, for true exercises of godlines and charitie. And he calleth them dogges as prophane barkers & euil workemen, because they neglected true workes, and did not teach the true vse of them. To be short, he calleth them Concision, because in vrging Circumcision, they cut of them selues and others from the Churche.

1 MOreouer, my brethren, reioyce in the Lord. [2] It grieueth me not to write [a] same things to you, and for you it is sure thing.

2 Beware of dogges: beware of euill workers: beware of the [b] concision.

3 [3] For we are the circūcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence [c] in the flesh:

4 [4] Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I,

5 Circumcised the eight day, of the kinred of Israell, of the tribe of Beniamin, ✣ an Ebrewe of the Ebrewes, ✣ by the law a Pharise.

6 Concerning zeale, I persecuted the churche touching the righteousnes which is in the law, was vnrebukeable.

7 But the thinges that were [d] vantage vnto me, the same I counted losse for Christes sake.

a VVhich you haue often times heard of me. b He alludeth to circumcision, of whose name whereof whiles they boasted, they cut a sunder the Church.

3 He sheweth that we ought to vse true circumcision, to wit, the circumcision of the heart, that cutting of all wicked affections by the vertue of Christ, we may serue God in puretie of life.

c In outward things, which perteyne nothing to the soule.

4 He doubteth not to preferre him selfe euen according to the flesh before those peruers hote vrgers of the Lawe, that all men may know that he doeth with good iudgement of minde, lightly esteeme al those outward things: for so much as he lacketh nothing whiche hath Christ, nay the cōfidence of our workes can not stand with the free iustification in Christ by fayth. ✣ *2. Cor. 11. 22.* ✣ *Act 23. 6.*

d VVhich I accompted for vantage.

8 Yea, doutles I thinke [e] all thinges but losse
for the excellent knowledge sake of Christ Iesus
my Lorde, for whome I haue counted all things
losse, and doe iudge *them* to be dongue, that I
might [f] winne Christ,

9 And might be founde in [g] him, *that is*, [h] not
hauing mine owne righteousnes, which is of the
Lawe, but that which is through the faith of
Christ, *euen* the righteousnes which is of God
through faith,

10 [5] That I may [i] knowe him, and the ver-
tue of his resurrection, and the [6] fellowship of his
afflictions, and be made conformable vnto his
death,

11 If by any meanes I might attayne vnto the
resurrection of the dead:

12 Not as though I had already attained
either, eyther were already perfect: but I fol-
lowe, if that I may comprehende *that* for whose
sake also I am [l] comprehended of CHRIST
IESVS.

13 Brethren, I counte not my selfe, that I
haue attained *to it*, but one thing *I doe*: I forget
that which is behinde, and endeuour my self vn-
to that which is before.

14 And followe hard toward the marke, for
the price of the hie calling of God in Christ
Iesus.

e He shutteth out all workes, as well those that go before, as those that come after faith.

f That in their place I might get Christ, and of a poore man become riche: so farre of am I from losing any thing.

g In Christ: for they that are founde without Christ, are subiect to condemnation.

h That is, to be in Christ, to be founde not in a mans owne righteousnes, but clothed with the righteousnes of Christ imputed to him.

5 This is the ende of righteousnes by faith touching vs, that by the vertue of his resurrection we may scape from death.

i That I may feele him in

ble, and haue a triall of him.

The way to that eternall saluation is to followe Christ his steps, by afflictions and persecutions, vntill we come to Christ him selfe who is our marke whereat we shoote, and receyue that reward whereunto God calleth vs in him. And the Apostle setteth these true exercises of godlines, agaynst those vaine ceremonies of the Lawe, wherein the false Apostles put the summe of godlynes.

To life euerlasting, which followeth the resurrection of the Saintes.

For we runne not, but so farre forth as we are laid holde on of Christ, that is, as God giueth vs strength, and sheweth vs the way.

15 [7] Let

7 The conclusion of this exhortation standing vpon three members: The one is, that such as haue profited in the trueth of this doctrine, should continew in it. The second is, that if there be any whiche are yet ignorant and vnderstande not these things, and doubt of the aboliſhing of the Law, they ſhold cauſe no trouble and ſhoulde be gently borne withall, vntill they alſo be inſtructed of the lord. The third is, ỹ they eſteme ỹ falſe Apoſtles,

15 [7] Let vs therefore as many as be [m] perfite be thus minded: and if ye be otherwiſe minded God ſhall reueile euen the ſame vnto you.

16 Neuertheles, *in that* wherunto we are come let vs proceede by one rule, that we may mind one thing.

17 Brethren, be folowers of me, and looke on thē, which walk ſo, as ye haue vs for an enſample.

18 [8] ✣ For many walke, of whom I haue told you often, and now tell you weeping, *that they* are the enemies of the Croſſe of Chriſt.

19 Whoſe [n] ende *is* damnation, whoſe God *is* their bellie, and *vvhoſe* [o] glory *is* to their ſhame which minde earthly things.

20 [9] But our conuerſation is in heauen, from whence alſo we looke for the ✣ Sauiour, *euen* the Lord Ieſus Chriſt,

21 Who ſhal change our vile body, that it may be faſhioned like vnto his glorious body, according to the working, whereby he is able euen to ſubdue all things vnto him ſelfe.

by their fruits: wherein he doubteth not to ſet forth him ſelfe for an exāple.

m He ſaid before that he was not perfect. So that in this place he calleth them perfite which haue ſomewhat profited in the knowledge of Chriſt and the Goſpel, whome he ſetteth againſt the rude and ignorant, as he expoundeth him ſelfe in the next verſe following.

8 He painteth out the falſe Apoſtles in their colours, not vppon malice or ambition, but with ſorowe and teares, to wit, becauſe that being enemies of the Goſpel (for that it is ioyned with affliction) they regard nothing els, but the commodities of this life: that is to ſay, that flowing in peace, quietnes and all worldly pleaſures, they may liue in great eſtimation amongſt men, whoſe miſerable end he forewarneth them of. ✣ *Rom.16.17.*

n Rewarde. o VVhich they hunt after at mens hands.

9 He ſetteth againſt theſe felowes, true Paſtours which neglect earthly thinges, and aſpire to heauen onely, where they knowe, that euen in their bodyes they ſhalbe clothed with that eternall glorie, by the vertue of God. ✣ *1.Cor.1.7. Tit.2.13.*

CHAP. III.

particular exhortations, 4 he commeth to generall. 8 He sayeth that he tooke such ioy in their readines to liberalitie. 12 That he will patiently beare the want.

THerefore, [1] my brethren, beloued & longed for, *my* ioy and my [a] crowne, so continue in the [b] Lord, ye beloued.

2 [2] I pray Euodias, and beseche Syntyche, that they be of one accorde in the Lord.

3 Yea, and I beseche thee, faithfull yokefelowe, helpe those *women*, with laboured with me in the Gospell, with Clemente also, and with other my felowe labourers, whose names *are* in the booke of life.

4 [3] Reioyce in the [d] Lord alway, againe I say, reioyce.

5 [4] Let your [e] patient minde be knowen vnto all men. [5] The Lord *is* at hand.

6 [6] Be nothing carefull, but in all things let your requestes be shewed vnto God in prayer, & supplication with [f] giuing of thankes.

7 And the [g] peace of God which passeth all

1 A rehersal of the conclusion. That they manfully continue, vntil they haue gotten the victorie, trusting to the Lordes strength he.

a My honour.

b In that concord, whereof the Lord is the band.

2 He also calleth on some by name, partly because they needed priuate exhortation, and partly also to styrre vp other to be more prõpt & ready.

Reuel. 3. 5. & 10. 8. & 21. 27.

It is said after the maner of men, to haue a booke, wherein the names of his elect are written, to whome he wil giue euerlasting life. Ezechiel calleth it the writing of the house of Israel, and the secret of the Lord. chap. 13. 9.

He addeth particular exhortations: and the first is, that the ioye of the Philippians be not hindred by any afflictions that the wicked imagine and worke against them.

Not the ioye of the world distinguished from our ioye.

The second is, that taking all thinges in good part, they behaue themselues moderately with all men.

Your quiet and setled minde.

The taking away of an obiection. We must not be disquieted through impatience, seing that God is at hand to giue vs remedie in time against all miseries.

The third is, that we be not to careful for any thing, but with sure confidence giue God thankes, and craue of him, whatsoeuer we haue neede of, & with a quiet conscience we may wholy and with all our hartes submyt our selues to him.

Dauid began very oft with teares, but ended with thankes giuing.

That great quietnes of mynde, which God only giueth in Christ.

vnderstanding, shall preserue your [h] hearts & mindes in Christ Iesus.

8 [7] Furthermore, brethre, whatsoeuer things are true, whatsoeuer things [i] are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are worthy loue, whatsoeuer things are of good reporte, if there be any vertue, or if there be any prayse, thinke on these things.

9 Which ye haue both learned and receiued, and heard, and seene in me: those things do, and the God of peace shalbe with you.

10 [8] Now I reioyce also in the Lord greatly, that now at the last your care for me springeth a fresh, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of [k] want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be [l] abased, and I can abounde: euery where in al things I am [m] instructed, both to be ful, and to be hungry, and to abounde, and to haue want.

13 I am able to do al things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding ye haue wel done, that ye did communicate to mine affliction.

15 [9] And ye Philippians knowe also that in the

h *He deuideth the minde into the heart, that is, into that part which is the seate of the will, and affections, and into the higher part, whereby we vnderstand and reason of matters.*

7 A general conclusion, that as they haue bene taught both in worde and example, so they frame their liues to the rule of all holynes & righteousnes.

i *Whatsoeuer thinges are such as doe beautifye and set you out with a holy grauitie.*

8 He witnesseth, that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme pouertie: but yet so moderating his wordes, that he might declare him self void of all suspicion of dishonestie, & that he hath a mynde contented both with prosperitie & aduersitie, and to be short, that he reposeth him self in the onely will of God.

k *As though I passed for my want.*

l *He vseth a generall word, and yet he speaketh but of one kinde of crosse, which is pouertie: for commonly pouertie bringeth all kindes of discommoditie with it.*

m *That is a metaphore taken from holy thinges or sacrifices, for our life is like a sacrifice.*

9 He witnesseth, that he remembreth also their former benefits, and against putteth away sinistrous suspicion of immoderate desire, in that that he receiued naught of any els.

a beginning

beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, concerning the matter of giuing and receiuing, but ye onely.

16 For euen *when I was* in Thessalonica, ye sent once, and afterwarde againe for my necessitie,

17 [10] Not that I desire a gift: but I desire the fruite which may further your reckening.

18 Now I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which *came* from you, an [o] odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shal fulfil all your necessities through his riches with glory in Iesus Christ.

20 Vnto God euen our Father *be* praise for euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren, which are with me, greete you.

22 All the Saintes salute you, and moste of all they which are of [p] Cesars houshold.

23 The grace of our Lord Iesus Christ, *be* with you all, Amen.

Written to the Philippians from Rome, *and sent* by Epaphroditus.

n At the beginning when I preached the Gospel amongest you.

10 He witnesseth againe, that he alloweth wel of their benefite, not so much for his owne sake as for theirs, because they gaue it not so much to him, as they offred it to God as a sacrifice, whereof the Lord him selfe wil not be forgetful.

o He alludeth to the swete smelling sauours that were offered in the old Law.

p Such as belong to the Emperour Nero.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 After the salutation, 4 he praiseth them the more to make them attentiue vnto him. 7 He reporteth the testimony of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them, 20 & sheweth that all the parts of our saluation consist in Christ alone.

1 PAVL an Apostle of Iesus Christ, by the [a] wil of God, & Timotheus *our* brother,

2 To them, which are at [b] Colosse, Saintes & faithfull brethren in Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 [1] We giue thankes to God euen the [c] Father of our Lord Iesus Christ, alwayes praying for you:

4 Since we heard of your faith in Christ Iesus, and of *your* loue towarde all Saintes,

5 For the [d] hopes sake, which is laid vp for you in heauen, whereof ye haue heard before by the worde of trueth, *vvhich is* the Gospell,

6 Which is come vnto you, euen as *it is* vnto all the worlde, and is fruitefull, as *it is* also among you, from the day that ye heard and truely knewe the grace of God,

7 As ye also learned of Epaphras our deare felowe seruant, which is for you a faithfull minister

a By the fre bountyfulnes of God.

b Colosse is situated in Phrygia, not far from Hierapolis and Laodicea, on that side that they bend toward Lycia and Pamphilia.

1 He commendeth the doctrine that was deliuered them by Epaphras, and their readines in receiuing it.

c VVe can not otherwise consider of God to our saluation, but as he is Christs father, in whome we are adopted.

d For the glorie that is hoped for.

ter of Christ:

8 [2] Who hath also declared vnto vs your loue in the [e] Spirit.

9 For this cause we also, since the daye we heard *of it*, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of [f] his will, in all wisdome, and spirituall vnderstanding,

10 That ye might walke worthy of the Lord, and please *him* in all things, being fruitefull in all good workes, and increasing in the knowledge of God,

11 [3] Strengthened with al might through his glorious power, vnto all patience, and long suffring with [g] ioyfulnes,

12 [4] Giuing thankes vnto the [5] Father, which hath made vs mete to be partakers of the inheritance of the Saincts in [h] light,

13 Who hath deliuered vs from the power of darkenes, & hath translated vs into the kingdome ✣ of his deare Sonne,

14 [6] In whome we haue redemption through his bloud, *that is*, the forgiuenes of sinnes,

2 He declareth his good wil towardes them, telling thē that they must not still remaine at one stay, but goe on further both in the knowledge of the Gospel, & also in the true vse of it.

e Your spiritual loue, or your loue which commeth from the Spirit.

f Gods wil.

3 The gift of continuance is not of vs, but it proceedeth frō the vertue of God, which he doeth freely giue vs.

g It must not be vnwilling, and as it were drawen out of vs by force, but procede from a merrie and ioyful mynde.

4 Hauing ended the preface, he goeth to the matter it self, that is to say, to an excellent description (although it be but short) of whole Christianite, which is fitly diuided into thre treatises: for first of all he expoundeth the true doctrine according to the order of the causes begynning from this verse to the 21. And from thence he beginneth to applye the same to the Colossians with diuers exhortations to the 6. verse of the 2. chap. And last of all in the third place, euen to the 3. chap. he refuteth the corruptions of true doctrine.

5 The efficient cause of our saluacion is the only mercy of God the Father, who maketh vs mete to be partakers of eternal life, deliuering vs from the darkenes wherein we were borne, and bringing vs to the light of the knowledge of the glorie of his Sonne.

h In that glorious and heauenly kingdome.

✣ *Mat. 3. 17. & 17. 5. 2. Pet. 1. 17.*

6 The matter it self of our saluation, is Christ the Sonne of God who hath obteined remission of sinnes for vs, by the offering vp of him self.

7 A liuely description of the i person of Christ, whereby we vnderstand that in him only, God sheweth himself to be sene: who was begotten of the Father before any thing was made, that is, from euerlasting, by whome also all thinges that are made, were made without any exception, by whome also they doe cõsist, & whose glorie they serue.

15 7 Who is the ✣ image of the inuisible God, the first begotten of euery creature.

16 ✣ For by him were all thinges created, which are in heauen, & which are in earth, things visible and inuisible: whether *they be* k Thrones or Dominions, or Principalities, or Powers, all things were created by him, and for him,

17 And he is before all things, and in him all things consist.

18 8 And he is the head of the bodye of the Church: he is the beginning, ✣ *and* the l first begotten of the dead, that in all thinges he might haue the preeminence.

19 ✣ For it pleased *the Father*, that in him should m all fulnes dwell,

20 9 And through peace made by that blood of that his crosse, to reconcilie to him self through

✣ *Hebr.1.3.* i *Begotten before any thing was made: and therefore the euerlasting Sonne of the euerlasting Father.* ✣ *Iohn.1.3.* k *He setteth forth the Angels with glorious names, that by the comparison of most excellent spirits, we may vnderstand how farre passyng the excellency of Christ is, in whome only we haue to content our selues, and let goe all Angels.*

8 Hauing gloriously declared the excellent dignitie of the person of Christ, he describeth his office and function, to wit, that he is that same to the Churche, that the heade is to the bodie, that is to say, the prince and gouernour of it, and the very beginning of true life, as who rising first from death, is the Authour of eternal life, so that he is aboue all, in whome only there is most plentyful aboundance of all good thinges, which is powred out vpon the Churche.

✣ *Reuel.1.5. 1.Cor.15.20.*

l *Who so rose againe that he shal dye no more, and who raiseth other from death to life by his power.* ✣ *Iohn.1.14. Chap.2.9.*

m *Most plentyful aboundance of all thinges perteining to God.*

9 Now he teacheth how Christ executed that office which his Father enioyned him, to wit by suffering the death of the crosse (which was ioyned with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father, all men as wel them which beleeued in him to come and were already vnder this hope gathered into heauen, as them which should vpon the earth beleeue in him afterward. And thus is iustification described of the Apostle, which is one and the chiefest part of the benefit of Christ.

him

him I say [n] all thinges, both which are in earth, and which are in heauen.

21 [10] And you which were in times past strangers and enemies, because *your* mindes *were set* in euil workes, hathe [o] he now also reconciled,

22 In that bodie of his [p] flesh through death, to make you holy, and vnblameable and without faulte in his sight,

23 [11] If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whereof ye haue heard, and which hathe bene preached to [q] euerie creature which is vnder heauen [12] whereof I Paul am a minister,

24 Now, reioyce I in my suffrings for [r] you, & fulfil the [s] rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 [13] Whereof I am a minister, according to the dispensation of God, which is giuen me vnto youwarde, to fulfil the worde of God,

26 ✤ *VVhich is* the mysterie hid since the

n *The whole Churche.*

10 Sanctification is an other worke of God in vs by Christ, in that that he restored vs (which hated God extremely, & were wholy and willingly giuen to sinne) to his gracious fauour in such sort, that he therewithal purifieth vs with his holy Spirit, & cõsecrateth vs to righteousnes.

o *The Sonne.*

p *In that fleshye bodie, to giue vs to vnderstand that his bodie was not a fantastical bodie, but a true bodie.*

11 The second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer them selues by any meanes to be moued from this doctrine, shewing and declaring that there is no where any other true Gospel.

q *To all men: whereby we learne that the Gospel was not shut vp within the corners of Iudea alone.*

12 He purchaseth authoritie to this doctrine by his Apostleship, and taketh a most sure profe thereof, of his afflictions, which he suffreth for Christ his name, to instructe the Churches with these examples of patiẽce.

r *For your profit and commoditie.*

s *The afflictions of the Churche are said to be Christs afflictions, by reason of that felowship and knytting togither, that the bodie and the heade haue the one with the other, not that there is any more nede to haue the Churche redemed, but that Christ sheweth his power in the daylie weakenes of his, and that for the comfort of the whole bodie.*

13 He bringeth an other profe of his Apostleship, to wit, that God is the Authour of it, by whome also he was appointed peculiarly Apostle of the Gentiles, to the end that by this meanes, that same might be fulfilled by him, which the Prophetes foretolde of the calling of the Gentiles.

✤ *Rom.16.25. Ephes.3.9. 2.Tim.1.10. Tit.1.2. 1.Pet.1.20*

worlde began, and from all ages, but now is ma-
t VVhom he chose to sanctifie vnto him self in Christ: moreouer he sayeth that the mysterie of our redemption was hidden since the worlde began, except it were reueiled vnto a fewe, who also were taught it extraordinarilie.
manifest to his t Saintes,
27 To whome God u woulde make know-
what is the riches of his glorious mysterie a-
mong the Gentiles, which *riches* is Christ in you
the hope of glorie,
28 14 Whome we preache, admonishing eue-
rie man, and teaching euerie man in x all wi-
dome, that we may present euerie man perfect in
Christ Iesus,
29 Whereunto I also labour and striue, accor-
ding to his working which worketh in me migh-
tely.

u 14 He protesteth that he doeth faithfully execute his Apostleship in eue-
ry place, bringing men vnto Christ onely, through the Lordes plentifu
blessing of his labours.

x *Perfect and sound wisdome, which is perfect in it self, and shal in the end ma
them perfect that folowe it.*

CHAP. II.

4 He condemneth, as vaine, what soeuer is without Christ, 11 in treating specially of circumcision, 16 of abstinence fro meates, 18 and of worshipping of Angels. 20 That we a deliuered from the traditions of the Lawe through Christ.

1 The taking a-
way of an obiec-
tiō. In that that
he visited not
the Colossians
nor the Laodi-
ceans, he did it
not of any negli-
gence, but is so
much the more careful for them.

1 FOr I y woulde ye knewe what greate figh-
ting I haue for your sakes, and for them
Laodicea, and for as many as haue not sene m
z person in the flesh,
2 That a b their hearts might be cōforted
they knit together in loue, and in al riches of th
c ful assurance of vnderstanding, to know the m

a *Me present in bodie.*

2 He concludeth shortly the somme of the former doctrine, to wit, t
the whole somme of true wisdome, & most secret knowledge of God, re
sisteth in Christ onely, & that this is the vse of it touching men, that th
being knyt togither in loue, rest them selues happilie in the knowledge
so great a goodnes, vntil they come fully to enioye it.

b *VVhome he neuer sawe.* c *Of that vnderstanding, which bringeth forth a certa
and vndoubted persuasion in our mindes.*

y of God, euen the Father, and of Christ:
3 In whom are hid al the treasures of [d] wisdome and knowledge.
4 [3] And this I say, lest any man should beguile you with [e] entising wordes:
5 ✣ For though I be absent in the flesh, yet am I with you in the spirit reioycing, and beholding your [f] order, and your [g] stedfast faith in Christ.
6 As ye haue therefore [h] receiued Christ Iesus the Lord, so walke in him,
7 Rooted and builte in him, and stablished in the faith, as ye haue bene taught, aboūding therein with thankes giuing.
8 [4] Beware lest there be any man that [i] spoile you through philosophy, & vain deceit, [5] through the traditions of men, [6] according to the [k] rudiments of the world, [7] and not after Christ.
9 [8] For [l] in him [m] dwelleth [n] all the fulnes of the Godhead [o] bodely.
10 And ye are compleate in him, which is the head of all principalitie and power.
11 [9] In whom also ye are circūcised with ✣ cir-

d There is no true wisdome, without Christ.
3 A passing ouer to ỹ treatise following, against ỹ corruptions of Christianitie.
e With a framed kind of talke made to perswade.
✣ *1.Cor.5.3.*
f The maner of your Ecclesiasticall discipline.
g Doctrine.
h So then Christ hangeth not vpon mens traditions.
4 He bringeth al corruptions to three kindes, The first is that, which resteth of vaine and curious speculations, and yet beareth a shewe of a certaine subtil wisdome.
i This is a word of warre, and it is as much as to drive or carie away a spoyle or bootie.
5 The second, which is manifestly superstitious and vaine, and standeth vpon custome and fained inspirations. 6 The third kinde was of them which ioined the rudiments of the world, (that is to say the ceremonies of the Lawe) with the Gospel.
k Principles and rules, wherewith God ruled his Church, as it were vnder a schole-maister. 7 A general confutation of al corruptions is this, that that must needes be a false religion, which addeth anie thing to Christ. 8 A reason: because only Christ God and man, is most perfect, and passeth farre aboue all things, so that whosoeuer hath him, may require nothing more.
l By these wordes, is shewed a distinction of the natures. *m This word (Dwelleth) setteth out vnto vs the ioyning together of those natures, so that of God and Man, is Christ.* *n These words set downe most perfect Godhead to be in Christ.*
o The knitting together of God and Man, is substancial and essentiall.
9 Now he dealeth precisely against ỹ third kind, that is to say, against the which vrged ỹ Iewish religion: and first of al, he denieth that we haue neede of the Circumcision of the flesh, seing, that without it we are circumcised within, by the vertue of Christ. ✣ *Rom.2.29.*

cumcision

cumcision made without hands, by putting of
p sinfull body of the flesh, through the circumci-
sion of Christ,

12 [10] In that ye are ✣ [9] buried with [r] him
through baptisme, [11] in whome ye are also raise
vp together through the faith of the operation o
[s] God, which raised him from the dead.

13 ✣ [12] And ye which were dead in sinnes, [13] &
in the vncircumcision of your flesh, hath he quic-
kened together with him, forgiuing you all your
trespaces.

14 [14] And putting out the [t] hand writing o

p *These manie wordes are vsed to shewe what the olde man is, whom Paul in other places calleth the bodie of sinne.*

10 The taking away of an obiection: we neede not so much as ȳ external signe which our fathers had, seing ȳ our Baptisme is a most effectual pledge and witnes, of that inward restoring & renewing.

✣ *Rom.6.4. Ephes.1.19.* q *Looke Rom.6.4.* r *So then al the force of the matter commeth not from the verie deede done, that is to say, it is not the dipping of vs into the water by a Minister, that maketh vs to be burted with Christ, as the Papistes say that euen for the verie actes sake, we become verely Christians, but it commeth from the vertue of Christ, for the Apostle addeth the resurrection of Christ, and faith.*

11 One end of Baptisme is the death and burial of the olde man, and that by the mightie power of God onelie, whose vertue we lay holde on by faith in the death and resurrection of Christ.

s *Through faith which commeth from God.* ✣ *Ephes.2.1.*

12 An other end of Baptisme is, that we which were dead in sinne, might obteyne free remission of sinnes and eternal life, through faith in Christ who died for vs. 13 A new argument which lieth in these fewe wordes, and it is thus: vncircumcision was no hinderance to you, why you being Iustified in Christ should not obteine life, therefore you neede not circumcision to the attainement of saluation. 14 He speaketh now more generally against the whole seruice of the Lawe, and sheweth by two reasons that it is abolished: First, to what purpose should he that hath obteined remission of all his sinnes in Christ, require those helpes of the Lawe? Secondlie, because that if a man do nighly consider those rites he shal finde that they were so manie testimonies of our guiltines, whereby we manifestly witnessed as it were by our owne hand writinges, that we deserued damnation. Therefore did Christ put out that hand writing by his comming, and fastening it to the crosse, triumphed ouer all our enemies, were they neuer so mightie. Therefore to what end and purpose should we now vse those ceremonies, as though we were stil guiltie of sinne, and subiect to the tyrannie of our enemies? ✣ *Ephes.2.15.*

t *Abolishing the rites and ceremonies.*

ordinances

ces that was against vs, which was contra- to vs, he euen toke it out of the way, and faste- it vpon the crosse.

15 And hath spoiled the [u] Principalities, and ers, & hath [x] made a shewe of them openly, & triumphed ouer them in the [y] same *crosse*.

16 [15] Let no man therefore condemne you in eat & drinke, or in respect of an holy day, or of new moone, or of the Sabbath *dayes*,

17 Which are *but* a shadowe of things to come: the [z] body is in Christ.

18 [16] Let no man at his pleasure beare rule o- you by [a] humblenes of minde, and worship- ing of Angels, [17] aduancing him selfe in those ings which he neuer saw, [18 b] rashly puft vp with fleshly minde,

19 [19] And holdeth not the [c] head, where of al body furnished & knit together by iointes & nds, increaseth with the increasing of [d] God.

u Satan and his Angels.

x As a conqueroure made he a shewe of those captiues and put them to shame.

y The crosse was as a chariot, of triumph. No conqueroure could haue triumphed so gloriously in his chariot, as Christ did vpō the crosse.

15 The conclusion: wherein also he nameth certaine kindes, as the difference of daies, and meates, and proueth by a newe argument that we are not bound

o them: to wit, because those things were shadowes of Christ to come, t we possesse him now exhibited vnto vs.

The bodie as a thing of substance and pith, he setteth against shadowes.

He disputeth against the first kinde of corruptions, and setteth downe worshipping of Angels for an example: which kinde of false religion confuteth, first, this way: because that they which bring in such a wor- attribute that vnto them selues which is proper onely to God, to authoritie to binde mens consciences with religion, although they me to bring in these things by humblenes of minde.

By foolishe humblenesse of minde: for otherwise humblenes is a vertue. For Angel worshippers, blamed such of pride as woulde go straight to God, and vse other vndermeanes beside Christ.

Secondly, because they rashly thrust vpon them for oracles, those gs which they neither saw nor heard, but deuised of them selues.

Thirdly, because these things haue no other ground whereupon they built, but onlie the opinion of men, which please them selues without easure in their owne deuises.

Without reason.

The fourth argument, which is of great waight, because they spoyle rist of his dignitie, who onelie, is sufficient both to nourish and also to ease his whole bodie.

Christ. d With the increasing which commeth from God.

20 [20] Where-

20 Now last of al, he fighteth against ỹ seconde kinde of corruptions, that is to say, against mere superstitions, inuented of men which partly deceiue the simplicitie of some with their craftines, and partly

20 [20] Wherfore if ye *be* dead with Christ [f] the ordinances of the world, why, [e] as though liued in the worlde are ye burdened with tra-
ons?
21 [21] As, Touch not, Taste not, Handel not.
22 [22] Which al perish with the vsing, [23] & after the commandements and doctrines men.
23 [24] Which things haue indeed a shew of [f]

with verie foolish superstitions and to be laughed at: as when godlines, mission of sinnes, or anie such like vertue, is put in some certaine kinde meate and such like thinges, which the inuentours of such rites the selues vnderstand not, because in deede it is not. And he vseth an arg ment taken of comparison. If by the death of Christ who established new couenant with his blood, you be deliuered from those external ri wherewith it pleased the Lord to prepare the world, as it were by cert rudiments to that ful knowledge of true religion, why would ye be bu dened with traditions I wote not what, as though ye were citizens of t worlde, that is to say, as though ye depended vpon this life, and earth thinges? Now this is the cause why before verse 8. he folowed an ot order, then he doeth in the confutation: because he sheweth there by w degrees false religions came into the world, to wit, beginning first by cu ous speculations of the wise, after which in processe of time succeded gr superstition, against which mischieues the Lord set at length that ser of the Lawe, which some abused in like sort: but in the confutation, began with the abolishing of the Lawe seruice, that he might shewe comparison that those false seruices, ought much more to be taken awa

e As though your felicitie stoode in these earthly things, and the kingdome of were not rather spiritual.

21 An imitation in the person of these superstitious men, rightly expres their nature and vse of speache. 22 An other argument: The spir and inward kingdome of God can not consist in these outward thinges such as perishe with the vsing. 23 The third argument: Because Go not the Authour of these traditions, and therefore they do not binde consciences. 24 The taking away of an obiection. These thinges ha a goodly shewe, because men by this meanes, seeme to worship God wi good minde, and humble them selues, and neglect the bodie which most part of men curiously pamper vp and cherishe: but yet notwithst ding the things themselues are of no value, forsomuch as they pertein to things that are spiritual and euerlasting, but to ỹ nourishment of ỹ fl

f Which seeme in deede to be some exquisite thing, and so wise deuises as th they came from heauen.

dom

in [8] voluntarie religion and humblenes [g] de, and in [h] not sparing the body, which are of no valewe, *sith they pertaine* to the [i] fil- of the flesh.

[g] *Hence sprang the workes of supererogation, as the Papistes terme the, that is to say, false workes, as though men performed more then is commanded them: which was the beginning and the verie ground whereon Monkes merites were brought in.* [h] *A lively description of Monkerie.* [i] *Seing they stand in meat and drinke, wherin the kingdome of God doeth not stand.*

CHAP. III.

Against earthly exercises, which the false Apostles urged, 2 He exhorteth heavenlie: 5 And beginneth with the mortifying of the flesh, 8 Whence he draweth particular exhortations, 12 And particular duties which depend on eche mans calling.

[1] F ye then [2] be [3] risen with Christ, [3] seke those things which are aboue, where Christ sitteth at the right hand of God.

[1] An other part of this epistle, wherein he taketh occasion by reason of those vaine exercises, to shew the duetie of a Christian life: which is an ordinarie thing with him, after he hath once set downe the doctrine it selfe. 2 Our renewing or new birth which is wrought in vs by being partakers of the resurrection of Christ, is a fountaine of al holines, out of which sundrie armes or riuers do afterwardes flowe.

For if we be partakers of Christ, we are caried as it were into an other life where we shal neede neither meat nor drinke, for we shalbe like vnto the Angels.

2 Set your affections on things which are a- [4] and not on things which are on the [b] earth.

3 For ye are dead, [5] and your life is hid with Christ in God.

The end and marke which al the dueties of Christian life shoote at, is to bring vs into the kingdome of heauen, and to giue our selues to those thinges which leade vs thither, that is to true godlines, and not to those outward & corporal things.

4 When Christ which is our life, shal appeare, then shal ye also appeare with him in glory.

He calleth that shew of religion, which he spake of in the former chapter.

A reason taken of the efficient causes & others: you are dead as touching the flesh, that is touching the olde nature which seeketh after al transitorie things, & on the other side, you haue begon to liue according to the Spirit, therefore giue your selues to spiritual & heauenly, & not to carnal & earthly things. 5 The taking away of an obiection: whiles we are yet in this life, we are subiect to manie miseries of this life, so that the life that is hid, is as it were hidden: yet notwithstanding we haue the beginnings of life and glorie, the accomplishment whereof which lieth now in Christs & in his hand, shal be assuredly & manifestly perfourmed in that glorious coming of the Lord.

5 [6] Morti-

5 [6] ✤ Mortifie therfore your [c] members which are on the earth, fornication, vnclennes, the inordinate affection, euil concupiſcence, and couetousnes which is idolatrie.

6 For the which things ſake the wrath of God [d] commeth on the children of diſobedience.

7 Wherein ye alſo walked once, when ye liued in them.

8 But now put ye away euen all theſe things: wrath, anger, maliciouſnes, curſed ſpeaking, filthy ſpeaking, out of your mouth.

9 Lie not one to another, [7] ſeing that ye haue put of the olde man with his workes,

10 And haue put on the new, [8] which is renewed in [e] knowledge after the image of him that created him,

11 [9] Where is neither Grecian nor Iewe, circumciſiō nor vncircumciſion, Barbarian, Scythian, bonde, free: but Chriſt is al and in al things.

12 Now therefore as the elect of God holy and beloued, [f] put on the [g] bowels of mercies, kindnes, humblenes of minde, mekenes, long ſuffring,

13 Forbearing one another, and forgiuing one another, if any man haue a quarel to another: euen as Chriſt forgaue, euen ſo do ye.

6 Let not your dead nature be any more effectual in you, but let your liuing nature be effectual. Now ✤ force of nature is knowen by the mocions. Therefore let the affections of ✤ fleſh die in you, and let the contrarie motions which are ſpiritual, liue. And he reckoneth vp a great long ſcroule of vices, & their contrarie vertues.

✤ *Ephe. 5. 3.*

c *The motions and luſtes that are in vs, are in this place verie properlie called members, becauſe that the reaſon and wil of man corrupted, doeth vſe them as the bodie doeth his members.* d *Vſeth to come.*

7 A deſcription of our new birth taken of the partes thereof, which are, the putting of, of the olde man, that is to ſay, of the wickednes which is in vs by nature, and the reſtoring and repayring of the new man, that is to ſay, the purenes which is giuen vs by grace: but both of them are but begonne in vs in this preſent life, & by certaine degrees finiſhed, the one dying in vs by litle and litle, and the other comming to the perfection of an other life, by litle and litle. 8 Newnes of life conſiſteth in knowledge which transformeth man to the image of God his maker, that is to ſay, to the ſincerite and purenes of the whole ſoule. e *He ſpeaketh of an effectuall knowledge.*

9 He telleth them againe that the Goſpel doeth not reſpect thoſe external things, but true iuſtification and ſanctification in Chriſt onely, which haue manie fruites as he rekoneth them vp here: But commendeth two things eſpecially, to wit, godly concord, & continual ſtudie of Gods word.

f *So put on, that you neuer put of.* g *Thoſe moſt tender affections of exceding compaſſion.*

14 And

14 And aboue all these things *put on* loue, which is the [h] bonde of perfectnes.

15 And let the peace of God [i] rule in your hearts, to the which ye are called in [k] one bodie, and be ye thankeful.

16 Let the worde of Christ dwel in you plentifully in al wisdome, teaching and admonishing your owne selues, in [l] psalmes, and hymnes, and spiritual songs, singing with a grace in your hearts to the Lord.

17 ✦ And whatsoeuer ye shall do, in worde or deede, *do* al in the [m] Name of the Lord Iesus, giuing thankes to God euen the Father by him.

18 ¶ ✝ [10] Wiues, submit your selues vnto your husbandes, as it is [n] comely in the Lord.

19 ❧ [11] Husbandes, loue your wiues, and be not bitter vnto them.

20 ¶ ✱ [12] Children, obey your parents in [o] all things: for that is wel pleasing vnto the Lord.

21 [13] Fathers, prouoke not your children to anger, lest they be discouraged.

22 ¶ [14] ✱ Seruants, be obedient vnto the[e] that are your masters, according to the flesh in all things, not with eye seruice as men pleasers, but in singlenes of heart, fearing God.

23 And whatsoeuer ye do, do it heartely, as to the Lord Christ, *when you do it, or, do it to Christes prayse and glorie.* ✝*Ephe.5.22.*

h VVhich tyndeth and knitteth together al the dueties that passe from man to man.

i Rule and governe al things.

k You are ioyned together into one body through Gods goodnes, that you might helpe one an other, as felow members.

l By Psalmes he meaneth al godlie songes which were written vpon diuers occasions, and by Hymnes, al such as conteyne the praise of God, & by spiritual songes, other more peculiar and artificious songes which were also in praise of God, but they were made fuller of Musike.

✝ *1.Cor.10.31.*

m Cal vpon the

o He goeth from precepts which concerne the whole ciuil life of man, to precептes perteyning to euerie mans familie, & requireth of wiues subiection in the Lord.

n For those wiues do not wel, that do not set God in Christ before them, in their loue, as this Philosophie knoweth not. ❧ *1.Pet.3.1.*

o He requireth of husbands, that they loue their wiues, and vse them louingly. ✱*Ephe.6.1.* 12 He requireth of Children, that according to Gods commandement they be obedient to their parentes.

e In the Lord, and so is it expounded, Ephes.5.19.

f Of Parents, that they be gentle towards their children. 14 Of seruants: that fearing God him selfe to whome their obedience is acceptable, they seruently, faithfully, and from the heart, obey their masters. ✱ *Ephe.6.5.* *Tit.2.9.* *1.Pet.2.18.*

the

the Lord, and not to men,

24 Knowing that of the Lord ye shal rec
the [p] reward of the inheritance: for ye serue th
Lord Christ,

25 [15] But he that doeth wrong, shal receiue fo
the wrong that he hath done: and there is no re
spect of persons.

[p] *For that that you shall haue duely obeyed your Masters, the time shal come, that you shalbe made sonnes of seruants, and then shal you know this of a suretie, which shalbe when you are made partakers of th heauenlie inheritance.*

15 He requireth of masters, that being mindeful how that they them selu also shal render an account before that heauenly Lord and Master, whic wil reuenge wrongful doings without anie respect of masters or seruant they shew them selues iust and vpright with equitie, vnto their seruants.

CHAP IIII.

2 He returneth to generall exhortations, 3 Touching prayer, gracious speache, 7 And so endeth with greetings and com dations.

1 He addeth certaine general exhortations, and at length endeth his epistle with diuers familiar and godlie salutations.

1 YE masters, do vnto your seruantes, th which is iust, and equal, knowing that y also haue a master in heauen.

2 [1] ✣ [2] Continue in prayer, and watch in th same with thankes giuing.

3 [3] ✣ Praying also for vs, that God may ope vnto vs the [a] dore of vtterance, to speake the my terie of Christ: wherefore I am also in bondes,

4 That I may vtter it, as it becommeth m to speake.

5 ¶ [4] Walke [b] wisely towarde them that a without, and redeme the [c] season.

6 [5] *Let* your speach *be* [d] gracious alwayes, s powdred with [e] salt, that ye may knowe how t answere euery man.

7 ¶ Tychicus *our* beloued brother and faith

2 ✣ *Luke.18.1. 1.Thes.5.17.*

2 Prayers must be continual and earnest.

3 Such as minister the word, must especially be commended to the prayers of the Church.

✣ *Ephes.6.18. 2.Thess.3.1.*

a An open and free mouth to preach the Gospell.

4 In al partes of our life, we ought to haue good consideration euen of th which are without the Church. ✣ *Ephes.5.15. b Aduisedly and circu spectly. c Seeke occasion to winne them, although you loose of your owne by it.*

5 Our speache and talke must be applied to the profite of the hearers.

d Framed to the profite of your neighbour. e Against this is set filthie com nication, as Ephes.4.29.

...nister, and fellowe seruaunt in the Lord, shal
...e vnto you my whole state,
8 Whome I haue sent vnto you for the same
...pose that he might knowe your state, & might
...sforte your hearts,
9 With Onesimus a faithfull and a beloued
...other, who is one of you. They shall shewe you
...all things here.
10 Aristarchus my prison fellow saluteth you,
...d Marcus, Barnabas cosin (touching whom ye
...ceiued commandements, If he come vnto you,
...ceiue him)
11 And Iesus which is called Iustus, which are
...the circumcision. These [f] onely are my worke-
...lowes vnto the [g] kingdome of God, which haue
...me vnto my consolation.
12 Epaphras the seruaunt of Christ, which is
...e of you, saluteth you, and alwayes striueth for
...u in prayers, that ye may stand perfect, and ful
...all the will of God.
13 For I beare him recorde, that he hathe a
...reat zeale for you, and for them of Laodicea, &
...em of Hierapolis.
14 ✣ Luke the beloued physition greteth you,
...d Demas.
15 Salute the brethrē which are of Laodicea,
...Nymphas, & the Church which is in his house.
16 And when this epistle is read of you, cause
...at it be read in the Church of the Laodiceans
...o, and that ye likewise reade the epistle *vvritten*
...om Laodicea.
17 And say to Archippus, Take heede to the
...inistery, that thou hast receiued in the Lorde,
...at thou fulfill it.
18 The salutation by the hand of me Paul. Re-
...mber my bandes. Grace *be* with you, Amen.

f VVhy then, Peter was not at that tyme at Rome.
g In the Gospell.
✣ *2.Tim.4.11.*

¶ Written from Rome to the Colossians, *and sent* by Tychicus, and Onesimus.

THE FIRST EPI

STLE OF PAVL TO

THE THESSALONIANS.

CHAP. I.

1 He therefore beginneth with thankesgiuing, 4 to put th in minde that whatsoeuer was prayse worthie in them, it co of Gods goodnes: 8 and that they are ensamples vnto other.

1 PAul and Siluanus, and Timo theus, vnto the Church of th Thessalonians, *vvhich is* in Go the Father, and in the Lord Iesus Christ: Grace *be* wit you, and peace from God ou Father, and *from* the Lord Iesus Christ.

1 An example of a right Christian reioycing, whereby also we learne, that suche as haue great gifts in them, are in two sortes bridled, to wit, if they consider

2 [a] We giue God thankes alwayes for you al making mention of you in our prayers.

3 [a] Without ceasing, remembring your eff actuall faith, and diligent loue and the pacience o *your* hope in our Lord Iesus Christ, in the sight o God euen our Father,

4 Knowing, beloued brethren, that ye are [a] lect of God.

that they haue receyued all from God, and that continuance must be d sired at his handes, whereunto also the whole Epistle exhorteth th Thessalonians. 2 He commendeth them for three speciall gyftes, f fectuall fayth, continuall loue, and patient hope: to the ende th might be ashamed being indued with suche excellent gyftes, not to co tinue in Gods election.

a *VVord for worde, that your election is of GOD.*

5 [1] For

5 [a]For our Gospel was not vnto you in word only, but also in power, and in the holy Ghost, & in much assurance, as ye knowe after what maner we were among you for your sakes.

6 [b]And ye became followers of vs, and of the Lord, and receiued the worde in much affliction, with [c]ioye of the holy Ghost,

7 So that ye were as ensamples to all that beleue in Macedonia and Achaia.

8 For from you sounded out the worde of the Lord, not in Macedonia and in Achaia onely: but your faith also which is towarde God, spread abroade in all quarters, that we nede not to speake any thing.

9 For [d]they them selues shewe of vs what maner of entring in we had vnto you, [e]and howe ye turned to God from idoles, to serue the liuing and true God.

10 And to looke for his Sonne from heauen, whom he raised from the dead, *euen* Iesus which deliuereth vs from [f]that wrath to come.

3 An other reason why they ought in no wise start backe but continue to the end, because they can not doubt of his doctrine which hath bene so many wayes confirmed vnto them euen from heauen, as they them selues did well knowe.

b Paul sheweth by two things that therefolowed very great fruit of his preaching, to wit, by these giftes of the holy Ghost, and that certayne assurance which was throughly setled in their myndes, as appeared by their

ling bearing of the Crosse.

An other reason, because euen to that day, they embraced the Gospell with great cherefulnes, in so much that they were an example to all their neighbours: so that it should be more shame to them to faint in y mid race.

With ioye which commeth from the holy Ghost. d All the beleuers.

Here is no true conuersion to forsake Idols, vnlesse a man therewithall worshippe the true and liuing God in Christ the onely redeemer.

This word (That) is not put here without cause: and by (wrath) is meant that reuenge and punishment, wherewith the Lorde will iudge the world at length in his terrible wrath.

CHAP. II.

He declareth howe faithfully he preached the Gospell vnto the, 1 seeking neyther gayne, 6 nor prayse of men: 10 and he proueth the same by their owne testimonie: 14 that they did courageously beare persecutions of their country men. 17 That he desireth very much to see them.

1 That whiche he touched before shortly cõcerning his Apostleship, hee handleth nowe more at large, and to that ende and purpose which we spake of.

2 The vertues of a true Pastour are, freely, and without feare to preache the Gospell, euen in the middest of dangers.

+ *Act. 16. 12.*

a Through God his gracious helpe.

3 To teache pure doctrine faithfully and with a pure heart.

b By any wicked and naughtie kind of dealing.

4 To approue his conscience to God, being free from all flatterie and couetousnes.

1 [1]For ye your selues knowe, brethren, [illegible] our entrance in vnto you was not in va[illegible]

2 [2]But euẽ after that we had suffred before and were shamefully entreated at + Philippi (as ye knowe) we were bolde in [a] our God, to speake vnto you the Gospell of God with much striuing.

3 [3]For our exhortation was not by deceit, nor by [b] vncleanes, nor by guile.

4 [4]But as we were [c] allowed of God, that the Gospel should be committed *vnto vs*, so we speake not as they that please men, but God, which [d] approueth our hearts.

5 Neither yet did we euer vse flattering wordes, as ye knowe, nor coloured couetousnes, God *is* recorde.

6 [5]Neither sought we prayse of men, neither of you, nor of others, When we might haue been [e] chargeable, as the Apostles of Christ.

7 But we were [f] gentle among you, euen as a nource cherisheth her children.

8 [6]Thus being affectioned towarde you, our good will was to haue dealt vnto you, not the Gospell of God onely, but also our owne soules, because ye were deare vnto vs.

c Seeing there is this difference betweene the iudgementes of God and the iudgements of men, that when men choose, they respect the qualities of those things which stande before them, but God findeth the reason of his counsell onely in him selfe, it followeth that seeing we are not able to thinke a good thought, that whome so euer he first choseth to those holy callinges, he maketh them able, and doeth not finde them able. And therefore in that we are allowed of God, it hangeth vppon his mercie.

d VVhich liketh and alloweth of them.

5 To submit him selfe euen to the baseste, to winne them, and to eschew all pryde.

e VVhen I might lawfully haue lined vpon the expenses of the Church.

f VVe were not rough, but easie, and gentle as a nurse, that is neither ambitious nor couetous, but taketh all paynes as patiently as if shee were a mother.

6 To haue the flocke that is committed vnto him, in more estimation than his owne lyfe.

9 [7]Fo[illegible]

9 For ye remember, brethren, our labour & trauile: for we laboured day & night, because we would not be chargeable vnto any of you, and preached vnto you the Gospell of God.

10 Ye are witnesses, and God also, how holily, and iustly, & vnblameably we behaued our selues among you that beleue.

11 As ye knowe how that we exhorted you, & comforted, and besought euery one of you (as a father his children)

12 That ye would walk worthy of God, who hath called you vnto his kingdome and glory.

13 For this cause also thanke we God without ceasing, that when ye receiued the worde of God, which ye heard of vs, ye receiued it not as the word of men, but as it is in deede the word of God, which also worketh in you that beleue.

14 For brethren, ye are become folowers of the Churches of God, which in Iudea are in Christ Iesus, because ye haue also suffered the same things of your owne countrey men, euen as they haue of the Iewes,

15 Who both killed the Lorde Iesus and their owne Prophetes, and haue persecuted vs away, and God they please not, and are contrarie to all men,

7 To departe with his owne right, rather then to be chargeable to his sheepe.
✣ *Act.20.34. 1.Cor.4.12. 2.Thes.3.8.*

8 To excell other in example of godly life.

9 To exhort & comfort with a fatherly mynde and affection.

10 To exhort al men diligently and earnestly to leade a godly lyfe.
✣ *Ephe.4.1. Philip.1.27. Col.1.10.*

11 Hauing approued his ministerie, he cõmendeth againe (to that end & purpose that I spake of) § cherefulnes of the Thessalonians whiche was answerable

his diligence in preaching, and their manly patience. 12 He confirmeth them in their afflictions which they suffred of their owne people, because they were afflicted of their owne countrie men: which came as wel (sayeth he) to the Churches of the Iewes as to them: and therefore they ought to take it in good part.

i Which Christ hath gathered together. k Euen of them which are of the same countrie, and the same towne that you are of.

15 He preuenteth an offence which might be taken, for that the Iewes especially aboue all other persecuted the Gospell. That is no newe thing saith he, seeing they slewe Christ him selfe, and his Prophetes, and haue banished me also. 14 He foretelleth the vtter destruction of the Iewes, least any man should be moued by their rebellion.

l For the Iewes would neither enter into the kingdome of God them selues, nor suffer other to enter in.

16 And forbid vs to preache vnto the G
tiles, that they might be saued, to [k] fulfill
sinnes alwaies: for the [l] wrath of God is come
them, to the vtmoste.

17 [15] Forasmuch brethren, as we [m] were t
from you for a season, concerning sight, but not
the heart, we enforced the more to see your fa
with great desire.

18 Therfore we would haue come vnto you
Paul, at lest once or twise) but Satan hindered

19 For what is our hope or ioye, or crowne
reioysing? are not euen you it in the presence
our Lorde Iesus Christ at his comming?

20 Yes, ye are our glorie and ioye.

k. *Vntil that wickednes of theirs which they haue by inheritance as it were of their fathers, be grawen so great, that the measure of their iniquitie being filled, God may come forth to wrath.*

l. *The iudgement of God being angrie, which in dede appeared shortly after in the destruction of the citie of Hierusalem, whether many resorted euen out of diuers prouinces, when it was besieged.*

15 He meteth with an obiection, why he came not to them straight wa
being in so great miserie. I desired often times (sayeth he) and it lay not
me, but Satan hindered my endeuours, and therefore I sent Timothie m
faithfull companion vnto you, because you are most deare to me.

m. *Were kept a sunder from you, and as it were orphanes.*

CHAP. III.

1 To shewe his affection towards them, he sendeth Timothie
to them. 6 He is so moued by the report of their profes
state, 9 that he can not giue sufficient thankes, 11 and the
fore he breaketh out into prayer.

1 WHerefore since we coulde no longe
forbeare, we thought it good to re
maine at Athens alone,

2 And haue sent Timotheus our brother
minister of God, and our labour fellow in the Go
spell of Christ, to stablish you, and to comfort yo
touching your faith,

3 That no man shoulde be moued with the
afflictions: [1] for ye your selues knowe, that we a
appointed thereunto.

4 For verely when we were with you, we to

◆ *Act. 16. 1.*

1. The will of god who calleth his on this cõdi tiõ, to bring thẽ to glorie, by affliction, is a most sure remedie against all afflictions.

before that we ſhould ſuffer tribulations, euē
came to paſſe, and ye knowe it.

5 Euen for this cauſe, when I coulde no lon-
forbeare, I ſent *him* that I might know of your
ith, leaſt the tempter had tempted you in any
re, and that our labour had bene in vaine.

6 [2] But now lately when Timotheus came frō
ou vnto vs, and brought vs good tidings of your
ith and loue, and that ye haue good remem-
rance of vs alwayes, deſiring to ſee vs, as we alſo
you,

7 Therefore, brethren, we had conſolation in
ou, in all our affliction & neceſſity through your
ith.

8 For now are we [a] aliue, if ye ſtand faſt in
he Lord.

9 For what thankes can we recōpence to God
gaine for you, for all the ioye wherewith we re-
oyce for your ſakes before our God,

10 Night and day, ✣praying exceedingly that
we might ſee your face, and might [b] accompliſhe
that which is lacking in your faith?

11 Now God him ſelf, euen our Father, & our
Lorde Ieſus Chriſt, guide our iourney vnto you,

12 [3] And the Lord increaſe you, and make you
abounde in loue one towarde another, and to-
warde all men, euen as we *do* towarde you:

13 ✣To make your hearts ſtable & vnblamea-

2 Becauſe they haue hitherto gone ſo wel forward, he exhorteth thē againe to make an ende of the reſt of the iourney, ſeeing that therein alſo they ſhal do him their Apoſtle a great pleaſure.

a For nowe you can not otherwiſe thinke me ſafe and in good caſe, vnleſſe you goe forward in religion and faith.

✣ *Rom. 1. 10. and 15. 23.*

b Paul was conſtrayned through the importunate dealing of the enemies to leaue the building which he had ſcarſe begonne: And for that cauſe he had left Silas and Timothe in Macedonia, and when Timothe came to Athens to him, he ſent him backe againe ſtraight way. So that he deſireth to ſee the Theſſalonians, that he may throughly accompliſhe their faith and religion, ỹ was as yet imperfect.

3 An other part of the Epiſtle, wherein he ſpeaketh of the dueties of a Chriſtian lyfe. And he ſheweth that the perfection of a Chriſtian lyfe, conſiſteth in two thinges, to wit, in charitie towarde all men, and inwarde puritie of the heart, the accompliſhement whereof notwithſtanding is differred to the next comming of Chriſt, who will then perfit this worke by the ſame grace, wherewith he begonne it in vs. ✣ *Chap. 5. 23. 1. Cor. 1. 8.*

able in holines before God euen our Father, at the comming of our Lord Iesus Christ with all his Saintes.

CHAP. IIII.

1 He exhorteth them 3 to holines, 9 and brotherly loue. 13 He forbiddeth them to sorowe after the maner of infideles. 15 He setteth out the historie of our resurrection.

1 AND furthermore we beseche you, brethren, and exhorte you in the Lorde Iesus, that ye [a] increase more and more, as ye haue receyued of vs, howe ye ought to walke and to please God.

2 For ye knowe what commaundements we gaue you by the Lord Iesus.

3 ✣ [2] For this is the will of God *euen* your [b] sanctification, *and* that ye should abstaine from fornication,

4 [3] That euery one of you should knowe, how to possesse his vessell in holines and honour,

5 [4] *And* not in the lust of concupiscence, euen as the Gentiles which knowe not God:

6 ✣ [5] That no man oppresse or defraude his brother in any matter: for the Lord *is* a venger of all such things, as we also haue tolde you before time, and testified.

7 ∴ For God hath not called vs vnto vnclenes, but vnto holines.

8 He therefore that [c] despiseth *these things*

despiseth

---

2 Diuers exhortations, ỹ ground whereof is this, to be mindefull of those things which thei haue heard of the Apostle.

a That ye labour to excell more and more, and dayly passe your selues.

✣ *Rom. 12. 2. Ephes. 5. 17.*

2 This is the summe of those thinges, which he deliuered thē to dedicate thē selues wholly to God. And hee condemneth plainly al filthines thorough lust, because it is altogether contrary to the will of GOD.

b Looke Iohn 17. 17.

3 An other reason, because it defileth the body. 4 The third, because the Saincte are discerned from them which knowe not God, by honestie and puritie. ✣ *1. Cor. 6. 8.* 5 Secondly, he reprehendeth all violent oppression, and immoderate desire, and sheweth most seuerely as the Prophet of God, that God will reuenge such wickednes.

✣ *1. Corinth. 1. 2.*

c These commaundementes which I gaue you.

iseth not man, but God who hath euen giuen
his holy Spirit.

9 [6] But as touching brotherly loue, ye nede
not that I write vnto you: ✣ for ye are taught of
God to loue one another.

10 Yea, & that thing verely ye do vnto all the
brethren, which are throughout all Macedonia:
but we beseche you, brethren, that ye increase
more and more,

11 [7] And that ye studie to be quiet, and to me-
dle with your owne busines, [8] and to worke with
your owne handes, as we commaunded you,

12 That ye may behaue your selues honestly
towarde them that are without, and that nothing
be lacking vnto you.

13 ¶ [9] I would not, brethren, haue you ignorãt
[10] concerning them [11] which are a sleepe, that ye
sorowe not euen as other which haue no hope.

14 [12] For if we beleeue that Iesus is dead, and
is risen, euen so them which sleepe in [d] Iesus, will
God [e] bring with him.

15 [13] For this say we vnto you by the [f] word of

6 Thirdly, he requireth a readie minde to all maner of louing kindnes, and exhorteth them to profite more and more in that vertue.

✣ *Iohn.13.34. and.15.12. 1.Iohn.2.8.& 4.21.*

7 He condẽneth vnquiet braines, and such as are curious in matters which appertaine not vnto them.

8 He rebuketh idlenes & slothfulnes, which vices whosoeuer are giuen vn to, fal into other

wickednes, to the great offence of the Church. 9 The third part of the epistle, which is interlaced among the former exhortations (which he returneth vnto afterward) wherein he speaketh of mourning for the dead, and the maner of the resurrection, and of the later day.

10 We must take hede that we do not immoderatly bewaile the dead, ỹ is, as they vse to do which thinke that they are vtterly perished.

11 A Confirmation: for death is but a sleepe of the body (for he speaketh of the faithfull) vntil the Lord commeth. 12 A reason of the confirmation, for seeing that the head is risen, the members also shal rise, and that by the vertue of God.

d They die in Christ, which continue in faith whereby they are graffed into Christ, euen to the last gaspe. e VVill call their bodies out of their graues, and ioyne their soules to them againe. 13 The maner of the resurrection shalbe thus. The bodies of the dead shalbe as it were raised out of sleepe, at the sound of the trompet of God. Christ him self shal descend from heauen. The saincts (for he speaketh properly of them) which shal then be found aliue, togither with ỹ dead which shall rise, shalbe taken vp into the cloudes to mete the Lord, and shal be in perpetuall glorie with him.

f In the name of the Lorde, as though he him selfe spake vnto you.

the Lord,

the Lord, that [g] we which liue, and are remaining in the comming of the Lord, shal not preuent the which sleepe.

16 For the Lord him self shal descend frō heauen with a [h] showte, *and* with the voyce of the Archangel, & ✣ with the trumpet of God: and the dead in Christ shal rise first:

17 Then shall we which liue and remaine, be [i] caught vp with them also in the cloudes, to mete the Lorde in the ayer: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another with these wordes.

g He speaketh of these things, as though he should be one of them whom the Lord shall finde aliue at his comming, because that time is vncertaine: and therefore euery one of vs ought to be in such a readynes, as if the Lord were comming at euery moment.

h The word which the Apostle vseth here, signifieth properly that encouragement which mariners vse one to an other, when they altogether with one showte put forth their oares and rowe together. ✣ 1. Cor. 15. 52

i Sodainly and in the twinkling of an eye.

CHAP. V.

1 Condemning the curious searching for the seasons of Christes coming, 6 He warneth them to be ready daily to receiue him 21 And so giueth them sondrie good lessons.

1 BVt of the times and [a] seasons, brethren, ye haue no nede that I write vnto you.

2 For ye your selues knowe perfectly, that the day of the Lord shal come, euen as a thiefe in the night.

3 For when they shall say, Peace, and safetie, then shall come vpon them sudden destruction, as the trauaile vpon a woman with childe, & they shall not escape.

4 [2] But ye, brethren, are not in darkenes, that that day should come on you, as *it were* a thiefe.

1 The day that God hath appointed for this iudgement, we knowe not. But this is sure that it shall come vpon men when they looke for nothing lesse.

a Looke, Act. 1. 7.

2 Returning to exhortations, he warneth vs which are lightned with ỹ knowledge of God, ỹ it is our duetie not to liue securely in deliciousnes, lest we be sodainly taken in a dead slepe in pleasures: but contrariwise to haue an eye to the Lord, & not suffer our selues to be oppressed wt the cares of this world, for ỹ is meete for ỹ darkenes of ỹ night, & this for the light.

5 Ye

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenes.

6 Therefore let vs not sleepe as do other, but let vs watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 [3] But let vs which are of the daye, be sober, [a] putting on the brest plate of faith and loue, and for the hope of saluation for an helmet.

9 [4] For God hath not appointed vs vnto wrath but to obtaine saluation by the meanes of our Lord Iesus Christ,

10 [5] Which died for vs, that whether we wake or sleepe, we should liue togither with him.

11 [6] Wherfore exhorte one another, and edifie one another, euen as ye do.

12 [7] Now we beseeche you, brethren, that ye [b] acknowledge them, which labour among you, & are ouer you in the [c] Lord, and admonish you,

13 That ye haue them in singular loue for [d] their workes sake. [8] Be at peace among your selues.

14 [9] We desire you, brethren, admonish them that are [e] out of order: cõfort the feble minded: beare with the weake: be pacient toward all men.

15 [10] [†] See that none recompense euil for euil vnto any man: but euer folowe that which is

3 We must fight with faith and hope, much lesse ought we lye carelesly snorting. [†] *Esa.59.17. Ephes.6.17.*

4 He pricketh vs forewards by setting most certaine hope of victorie before vs.

5 The death of christ is a pledge of our victorie, for therefore he died, that we might be partakers of his life or vertue, yea euen whiles we liue here.

6 We must not only watch our selues, but we are also bounde to stirre vp and confirme one another. 7 We must haue great consideratiõ of them which are appointed to the ministerie of the word, and gouernmẽt of the Church by God, and do their duetie.

a That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accompted of among you. c In those things which pertaine to Gods seruice: so is the ecclesiastical function distinguished from ciuill authoritie, and true shepeherdes from wolues. d So then where this cause ceaseth, there must the honour ceasse.

8 The maintenance of mutual concorde, is especially to be looked vnto.

9 We must haue consideratiõ of euery man, & as the disease is, so must the remedie be vsed. *e That kepe not their rãke or standing.* 10 Charitie ought not to be ouercome with any iniuries. [†] *Prou.17.13. & 20.22. Mat.5.39. Ro.12.17. 1.Pet.3.9.*

good,

good, both toward your selues, and toward al[l]

16 [11] Reioyce euermore.

17 ✣ Pray continually.

18 In al things giue thankes: for this *is* the [f]wil of God in Christ Iesus toward you.

19 [12] Quench not the Spirit.

20 Despise not [g] propheſying.

21 Trie all things, & kepe that which is good.

22 [13] Abſteine from all [h] appearance of euill.

23 Now the very God of peace [i] ſanctifie you throughout: and *I pray God* that your whole ſpirit and ſoule and bodie, may be kept blameles vnto the comming of our Lord Iesus Christ.

24 [14] ✣ [k] Faithfull *is he* which calleth you, which will alſo [l] do it.

25 [15] Brethren, pray for vs.

26 Greete all the brethren with an holy kiſſe.

27 I charge you in the Lord, that this epiſtle be read vnto all the brethren the Saintes.

28 The grace of our Lord Iesus Christ be with you, Amen.

¶ The firſt *Epiſtle* vnto the Theſſalonians written from Athens.

11 A quiet and appeaſed mynd, is nouriſhed w continuall prayers, reſpecting the will of God.

✣ *Luk. 18. 1.*

f *An acceptable thing to God, and ſuch as he liketh well of.*

12 The ſparkes of the Spirit of God that are kindled in vs, are nouriſhed with daily hearing ſ word of God: but true doctrine muſt be diligently diſtinguiſhed from falſe.

g *The expounding of the word of God*

13 A general cõcluſion, that we wayting for the comming of Christ do giue our ſelues to pureneſs both in mynde, will, and body, through the grace and ſtrength of the Spirit of God.

h *Whatſoeuer hath but the very ſhewe of euill abſteine from it.*

i *Separate you from the worlde, and make you holy to him ſelf through his Spirit, in Christ, in whom onely you ſhall atteine vnto that true peace.*

14 The good will and power of God is a ſure confirmation againſt all difficulties, whereof we haue a ſure witnes in our vocation. ✣ *1. Cor. 1. 9.*

k *Alwaies one, and euer like him ſelf, who perſourmeth in dede whatſoeuer he promiſeth: and an effectuall calling is nothing els but a right declaring and true ſetting forth of Gods will: and therefore the ſaluation of the elect, is ſafe and ſure.*

l *Who will alſo make you perfit.*

15 The laſt part of the epiſtle, wherein with moſt waightie charge, he commendeth both him ſelfe and this epiſtle vnto them.

THE

THE SECOND EPISTLE OF PAVL TO the Theſſalonians.

CHAP. I.

He commendeth the increaſe of faith, and charitie, 4 And the patience of the Theſſalonians: 6 And deſcribing Gods vengeance againſt ſuch as oppreſſe the godly, 10 He teacheth the godly to wayte for the laſt iudgement.

PAul and Siluanus, and Timotheus, vnto the Church of the Theſſaloniãs, *vvhich is* in God our Father, and in the Lord Ieſus Chriſt:

2 Grace *be* with you, and peace from God our Father, and *from* the Lorde Ieſus Chriſt.

3 ✣[1]We ought to thanke God alway for you, brethrẽ, as it is mete, becauſe that your faith [a]groweth excedingly, & the loue of euery one of you toward another, aboundeth,

4 So that we our ſelues reioyce of you in the Churches of God, becauſe of your patience and faith in all your perſecutions & tribulations that ye ſuffer,

5 ✣[2] *VVhich is* a manifeſt token of the righteous

✣ *1 Theſſ. 1. 2.*

1 The firſt part of the epiſtle, wherein he reioyceth that through the grace of God, they haue manfully ſuſteined all the aſſaultes of their enemies wherein he confirmeth them, moreouer ſhewing with what giftes they muſt chiefly fight, to wit, with faith and charitie, which muſt daily increaſe. *a That whereas it grewe vp before, it doeth alſo receiue ſome increaſe euery day more and more.* ✣ *Iud. 6.*

2 He openeth the fountaine of al true comfort, to wit, ỹ in afflictions which we ſuffer of the wicked for righteouſnes ſake, we may behold as it were in a glaſſe the teſtimonie of that iudgement to come, and the end therof moſt acceptable to vs, and moſt ſharpe to his enemies.

iudgemẽt

iudgement of God, that ye may be counted worthie of the kingdome of God, for the which ye also suffer.

6 [3] For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest [4] with vs ✣ [5] when the Lord Iesus shall shew him self from heauen with his mighty Angels,

8 In flaming fyre, rendring vengeance vnto them, [6] that do not know God, & which obey not vnto the Gospell of our Lord Iesus Christ,

9 Which shalbe punished with euerlasting perdition, from the presence of the Lord, & from the glorie of his power,

10 When he shall come to be glorified in his Sainctes, and to be made marueilous in al them that beleeue [7] (because our testimonie towarde you was beleeued) in that day.

11 [8] Wherfore, we also praye alwaies for you, that our God may make you worthy of [b] this calling, and fulfill [c] all the good pleasure of *his* goodnes, and the [d] worke of faith with power,

12 That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lorde Iesus Christ.

3 A prose: God is iust, therefore he wil worthely punish the vniust, and will do away the miseries of his people.

4 He cõfirmeth them also by the way, by this meanes, that the condition both of this present state and the state to come, is common to him with them.

✣ *1.Thess.4.16.*

5 A most glorious description of the second cõming of Christ, to be set against all the miseries of the godly, and the triumphes of the wicked.

6 There is no knowledge of God vnto saluation, without the Gospel of Christ.

7 The children of God shalbe counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. 8 Seeing that we haue the marke set before vs, it remaineth that we goe vnto it. And we go to it, by certayne degrees of causes: first by the free loue and good pleasure of God, by vertue whereof all other inferiour causes worke: from thence proceadeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in vs, and vs in Christ.

b By (calling) he meaneth not the very acte of calling, but that selfe same thing whereunto we are called, which is the glorie of that heauenly kingdome.

c Which he determined long since onely vpõ his gracious & mercifull goodnes towards you. d So then, faith is an excellent worke of God in vs: and we see here plainely that the Apostle leaueth nothing to free will to make it checkmate with Gods worke therein, as the Papistes dreame.

CHAP.

He sheweth that the day of the Lord shall not come, till there be a departure from the faith, 3 And that Antichrist be reuealed, 8 Whose destruction he setteth out, 15 And thereupon exhorteth to constancie.

NOw we beseche you, brethren, by the comming of our Lord Iesus Christ, & by our [a] assembling vnto him,

2 [1] That ye be not suddenly moued from *your* minde, nor troubled neither by [b] spirit, nor by worde, nor by [d] letter, as *it were* from vs, as though the daye of Christ were at hand.

3 Let no mã deceiue you by any meanes: [2] for *that day shall not come*, except there come a departing first, and that [e] that man of sinne be disclosed, *euen* the sonne of perdition,

4 Which is an aduersarie, and [f] exalteth himself against al that is called God, or that is worshipped: [3] so that he doeth sit as God in the Temple of God, shewing him self that he is God.

1 The second part of the epistle, conteining an excellent prophecie of the state of ỹ church which shalbe frõ the Apostles times vnto the later day of iudgement.

a If we thinke earnestly vpon that vnmeasurable glorie, which we shal be partakers of with Christ, it will be an excellent remedy for vs against wauering and inconstancie, so that neither the glistering of the worlde shall allure vs, nor the dreadfull face of the crosse dismay vs.

We must take hede of false Prophetes, especially in this matter, which go about to deceiue, and that for the most part, after three sortes, for either they bring of fayned propheticall reuelations: or they bring coniectures and reasons of their owne, or vse counterfet writinges.

b By dreames and fables, which men pretend to be Spirituall reuelations. e Either by word of mouth, or by bookes written. d Either by forged letter, or falsely glosed vpon.

The Apostle fortelleth that before the comming of the Lord, there shal be a throne set vp cleane contrarie to Christes glorie, wherein that wicked man shall sit, and transferre all things that appertaine to God, to him self, and many shall fall away from God to him.

f By speaking of one, he pointeth out the bodie of the tyrannous and persecuting Church.

All men knowe who he is that saieth he can shut vp heauen and open it at his pleasure, and tooke vpon him to be Lord and Master aboue all kinges and princes, before whom kinges and princes fall downe and worship, honouring that Antichrist as a God.

4 He fortelleth, that Antichrist (that is, whosoeuer he be that shall occupie that seate that falleth away from God) shall not reigne without the Churche, but in the very bosome of the Church.

5 [1] Re-

5 [5] Remeber ye not, that when I was yet w you, I tolde you these things?

6 And now ye know [g] what withholdeth th he might be reueiled in his time.

7 [6] For the mysterie of iniquitie doeth alread worke: [7] onely he which now [h] withholdeth, sha *let* till he be taken out of the waye.

8 [8] And then shall [i] that wicked man be reuei led, [♣] whom the Lord shall [k] consume with the [l] Spirit of his mouth, and shall abolishe with th brightnes of his comming,

9 [9] *Euen him* whose cōming is by the effectual working of Satan, with all power and signes, an [m] lying wonders,

10 And in all deceiueablenes of vnrighteous nes among them that perish, because they recei ued not the loue of the trueth, that they might be saued.

11 And therfore God shal send thē [n] strong d luſion, that they should beleeue lyes,

12 That all they might be damned which be leeued not the trueth, but, [o] had pleasure in vn righteousnes.

5 This propheeie was continually declared to the auncient Church, but it was neglected of them that folowed.

g VVhat hindreth and staieth.

6 Euen in the Apostles time [ÿ] first foundations of the Apostaticall seate were laied, but yet so that they deceiued men.

7 He foretelleth, that when the Empire of Rome is taken away, the seate [ÿ] falleth away frō God shall succede and shall hold his place, as the olde writers Tertullian Chrysostome and Hierome do expound it.

h He which is now in authoritie and ruleth all, to wit, the Romane Empire.

8 That wickednes shall at length be detected by the word of the Lord, and shall vtterly be abolished by Christ his cōming.

♣ Esai. 11. 4.

i VVord for word, that lawlesse felowe: that is to say, he that shal make Gods Lawe cleane vnder foote.

k Bring to naught.

l VVith his word, for ibe true Ministers of the word are as a mouth, whereby the Lord breatheth out that mighty & euerlasting word, which shall breake his enemies in sonder, as it were an yron rod.

9 He fortelleth that Satan will bestowe all his might and power, and vse false miracles that he can to establishe that seate, & that with great successe, because the wickednes of the worlde doeth so deserue it: yet so, that only the vnfaithfull shall perishe through his deceit.

m VVhich are partly false, and partly wrought to establish a falshood.

n A most mightie working to deceiue them.

o They liked lyes so well, that they had pleasure in them, which is the greatest madnes that may be.

13 [10] But

13 [o] But we ought to giue thankes alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through [p] sanctification of the Spirit, and the [q] faith of trueth,

14 Whereunto he called you by our [r] Gospel, to obtaine the glory of our Lord Iesus Christ.

15 [11] Therefore, brethren, stand fast and kepe the instructions, which ye haue bene taught, either by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord and our God euen the Father which hath loued vs, & hath giuen vs euerlasting consolation and good hope through grace,

17 Comforte your hearts, and stablish you in euery worde and good worke.

10 The elect shal stand stedfast and safe frō al these mischieues. Now electiō is knowen by these testimonies: Faith is gathered by sanctification: faith, by that that we accord vnto the trueth: trueth by calling, through the preaching of the Gospel: from whēce we come at length to a certaine hope of glorification.

o To sanctifie you. q Faith which layeth holde not vpon lies, but vpon the trueth of God, which is the Gospell. r By our preaching.

10 The conclusion: It remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles, through the free good wil of God, which comforth vs with an inuincible hope, and also in al godlines our whole life long.

CHAP. III.

He desireth them to further the preaching of the Gospell with their prayers, 6 And to withdrawe them selues from those, who through idlenes, 11 And curiositie peruert good order: 14 Whom he excludeth from the companie of the faithfull.

FVrthermore, brethren, [t] pray for vs, that the worde of the Lord may haue free passage, & be glorified, euen as *it is* with you,

2 And that we may be deliuered from [a] vnreasonable & euil men: [2] for al men haue not faith.

1 He addeth now consequently according to his maner, diuers admonitions. The first of them is, that they make prayers for the increase and free passage of the Gospel, and for the safetie of the faithful ministers of the same. ✣*Ephes.6.19.Coloss.4.3.*

a Which haue no care of their duetie.

2 It is no meruaile that the Gospel is hated of so manie, seing that faith is a rare gift of God. Notwithstanding, the Church shal neuer be destroyed by the multitude of the wicked, because it is grounded and staied vpon the faithful promise of God.

3 But the Lord is faithful, which wil ſtabliſh you, and keepe you from [b] euil.

4 [3] And we are perſuaded of you through the Lord, that ye both do, and wil do the things which we warne you of.

5 [4] And the Lord guide your hearts to the loue of God, and the waiting for of Chriſt.

6 [5] We warne you, brethren, in the Name of our Lord Ieſus Chriſt, that ye withdrawe your ſelues from euerie brother that walketh inordinately, and not after the inſtruction, which he receiued of vs.

7 [6] For ye your ſelues know, ✣ how ye ought to followe vs: ✣ for we behaued not our ſelues inordinately among you,

8 Neither tooke we bread of anie man for naught: but we wrought with labour and trauaile night and day, becauſe we would not be chargeable to anie of you.

9 Not but that we had authoritie, but that we might make our ſelues an enſample vnto you to followe vs.

10 For euen when we were with you, this we warned you of, that if there were anie, which would not worke, that he ſhould [c] not eate.

11 For we heare, that there are ſome which walke among [7] you inordinately, and work not at

[b] *From Satans ſnares, or from euil.*

3 The ſecond admonition is, that they folow alwayes the doctrine of the Apoſtles as a rule for their life.

4 Thirdly, he diligently and earneſtly admoniſheth them of two thinges which are giuen vs by the onelie grace of God, to wit, of charitie, and a watchful minde to the comming of Chriſt.

5 Fourthly, he ſayeth, that idle and laſie perſons, ought not to be relieued of the Church, nay, that they are not to be ſuffred.

6 Leſt he might ſeme to deale hardlie with them, he ſetteth forth him ſelfe for an example, who beſides his trauaile in preaching laboured w his hands, which he ſaith he was not ſimply bound to do. ✣ *1. Cor. 11. 1.* ✣ *1. Theſſ. 4. 11.*

[c] *VVhat ſhall we do then with thoſe idle bellied Monkes, and ſacrificing Prieſts? A Monke (ſayeth Socrates, booke. 8. of his tripartite hiſtorie) which worketh not with handes, is like a thiefe.*

7 How great a fault idleneſs is, he declareth by that that God created no man in vaine or to no purpoſe, neither is there anie vnto whome he hath not alotted as it were a certaine ſtanding and roome. Wherevpon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great ſinne and wickednes.

al,

but are busie bodies,

12 [9] Therefore them that are such, we warne and exhorte by our Lord Iesus Christ, that they worke with quietnes, and eat their owne bread.

13 [10] And ye, brethren, be not wearie in well doing.

14 [11] If anie man obey not this our saying, in this letter, note him, and haue no [12] companie with him, [13] that he may be ashamed,

15 [14] Yet count him not as an enemie, but admonish him as a brother.

16 [15] Now the Lord him selfe of peace giue you peace alwayes by al meanes. The Lord *be* with you al.

17 [16] The salutation of me Paul, with mine owne hand, which is the token in euerie Epistle: so I write,

18 The grace of our Lord Iesus Christ *be* with you al, Amen.

8 He reprehendeth a vice, which is ioyned with ỹ former, wherevpon followe an infinite sort of mischiefes: to wit, that there are none more busie in other mens matters, then they which neglect their owne. 9 The Lord commandeth, & the Apostles pray in the name of Christ, first, that no man be idle, and next, that euerie man do quietly and carefully see to do his duetie in ỹ

office and calling wherein the Lord hath placed him. 10 We must take heede, that some mens vnworthines cause vs not to be slacker in well doing. 11 Excommunication is a punishment for ỹ obstinate. 12 We must haue no familiaritie nor felowship with the excommunicate.

13 The end of excommunication is not the destruction, but the saluation of the sinner, that at least through shame he may be driuen to repentance.

14 We must so eschew familiaritie with the excommunicate, that we diligently seeke al occasions and meanes that may be to bring them againe into the right way. 15 Prayers are the seales of al exhortations. 16 The Apostle subscribed his letters with his owne hand, that false letters might not be brought and put in place of true.

The second *epistle* to the Thessalonians, written from Athens.

THE FIRST EPI

STLE OF PAVL TO

TIMOTHEVS.

CHAP. I.

Setting forth a perfect patterne of a true Pastour, whose office especially consisteth in teaching, 4 He warneth him, that vaine questions set apart, he teach those things, 5 Which further charitie and faith: 12 And that his authoritie be not contemned, 14 He sheweth what an one he is made through the grace of God.

1 PAVL an Apostle of IESVS CHRIST, by the "commandement of God our Sauiour, and of *our* Lord Iesus Christ our hope,

2 Vnto Timotheus *my* naturall sonne in the faith: Grace, [a] mercy, *and* peace from God our Father, and *from* Christ Iesus our Lord.

1 First of al, he anoucheth his owne free vocation and also Timothies, that the one might be confirmed by the other: and therewithall he declareth the somme of the Apostolical doctrine, to wit, the mercie of God in Christ Iesus apprehended by faith, the end whereof is yet hoped for.

3 [a] As I besought thee to abide still in Ephesus, when I departed into Macedonia, *so do*, that thou maiest warne some, that they teach none

[a] *Or, ordinance.* a *There is as much difference betwixt mercie and grace, as betwixt the effect, and the cause. For grace is that free good will of God, whereby he chose vs in Christ, and mercie is that free iustification which followeth it.*

2 This whole epistle consisteth in admonitions, wherein al the duetie of a faithful Pastour, are liuely set out. And the first admonition is this, that no innouation be made either in the Apostles doctrine it selfe, or in the maner of teaching it.

other

er doctrine,

3 Neither that they giue hede to fables & genealogies *vvhich are* endles, which brede questions rather then godly edifiing which is by faith.

4 For ✣ the ende of the [c] commandement is [d] loue out of a pure heart, and of a good conscience, and of faith vnfained.

5 From the which things some haue erred, & haue turned vnto vaine iangling.

6 They woulde be doctours of the Law, & yet vnderstand not what they speake, neither whereof they affirme.

7 And we knowe, that the Lawe is good, if a man vse it lawfully,

8 Knowing this, that the Law is not giuen vnto a [e] righteous man, but vnto the lawles & disobedient, to the vngodly, & to [f] sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to men stealers, to liers, to the periured, and if there be any other thing, that is contrary to wholesome doctrine,

3 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and vtterance whereof can nothing helpe our faith.

b He noteth out one kinde of vaine questions.

4 The seconde admonition is, that the right vse and practise of the doctrine, must be ioyned with the doctrine. And that consisteth in pure charitie, & a good conscience and true faith.

✣ *Rom. 13. 10.*

c Of the Law.

d There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the word of God.

1 That which he spake before generally of vaine and curious controuersies, he applieth to them which pretending a zeale of the Lawe, dwelled vpon outward things, and neuer made an end of babling of fooliſh trifles.

6 There are none more vnlearned, and more impudent in vsurping the name of holines, then fooliſh sophistical bablers.

7 The taking away of an obiection: He condemneth not the Lawe, but requireth the right vse and practise of it.

8 He indeede escapeth the curse of the Lawe, and therefore doeth not abhorre it, who fleing and eschewing those thinges which the Law condemneth, giueth him selfe with al his heart to obserue it: and not he that maketh a vaine babling of outward and curious matters.

e And such a one is he, whome the Lord hath indued with true doctrine, and with the holie Ghost.

f To such as make an arte as it were of sinning.

9 He ſetteth againſt fond and vaine babling, not onely the Lawe, but the Goſpel alſo, which condemneth not but greatly commendeth the holſome doctrine conteined in the commandemẽts of God, and therefore he calleth it a glorious Goſpel, & the Goſpel of the bleſſed God, ỹ vertue whereof theſe bablers knew not.

10 A reaſon, why neither any other Goſpel is to be taught thẽ he hath taught in the Church, neither after any other ſort, becauſe there is no

11 [9] *Which is* according to the glorious Goſpel of the bleſſed God, [10] which is committed vnto me.

12 [11] Therefore I thanke him, which hath made me [g] ſtrong, *that is*, Chriſt Ieſus our Lord: for he counted me faithful, and put me in *his* ſeruice:

13 When before I was a [h] blaſphemer, and a perſecuter, and an oppreſſer: but I was receiued to mercie: for I did it ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding aboundant [12] with faith and loue, which is, in Chriſt Ieſus.

15 [13] This *is* a [i] true ſaying, and by al meanes worthie to be receiued, that ✣ Chriſt Ieſus came into the world to ſaue ſinners, of whome I am chiefe.

16 Notwithſtanding, for this cauſe was I receiued to mercie, that Ieſus Chriſt ſhould firſt ſhewe on me al long ſuffring vnto the enſample of them, which ſhal in time to come beleue in him vnto eternal life.

17 [14] Now vnto the King euerlaſting, immortal, inuiſible, vnto God [k] onely wiſe, *be* honour and

other Goſpel beſide that, which God committed to him. 11 He maintaineth of neceſsitie his Apoſtleſhip, againſt ſome that did carpe at his former life, debaſing him ſelfe euen to hel, to aduance Chriſts onely mercie, wherewith he aboliſhed al thoſe his former doings.

g VVhich gaue me ſtrength, not onely when I had no wil to do wel, but alſo when I was wholie giuen to euill. h Theſe are the preparatiue workes which Paul begeth of.

12 He proueth this change by the effectes, for that, that he that was a prophane man, is become a beleuer: and he that did moſt outragiouſly perſecute Chriſt, burneth now in loue towards him. 13 He turneth the reproch of the aduerſaries vpon their owne head, ſhewing that this ſingular example of the goodnes of God, redoundeth to ỹ cõmoditie of ỹ whole Church.

i VVorthie to be beleeued. ✣ Mat. 9. 13. Mar. 2. 17.

14 He breaketh out into an exclamation, euen for verie zeale of minde, for that he can not ſatiſfie him ſelfe in amplifying the grace of God.

k Looke Iohn. 17. 3.

glorie,

rie, for euer, and euer, Amen.

18 [15] This commandement commit I vnto thee, sonne Timotheus, according to the prophesies, which went before vpon thee, that thou [l] by them shouldest fight a good fight,

19 Hauing [m] faith and a good conscience, [16] which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whome is Himeneus, and Alexander, [17] whome I haue [n] deliuered vnto Satan, that they might [o] learne not to blaspheme.

15 The conclusion of both the former fatherly admonitions, to wit, that Timothie striuing mā fullie against al lets, being called to the ministerie according to manie prophecies which went before of him, should both maintaine the doctrine which he had receiued, and keepe also a good conscience.

l By the helpe of them. m Wholsome and sound doctrine.

16 Whosoeuer keepe not a good conscience, do leese also by litle and litle, the gift of vnderstanding: which he proueth by two most lamentable examples. *1. Cor. 5. 5.* 17 Such as fall from God and his religion, are not to be suffred in the Church, but rather ought to be excommunicated.

n Cast out of the Church, and so deliuered them to Satan. o That by their smart they might learne what it is to blaspheme.

CHAP. II.

1 He exhorteth them to make publike prayers for al men, 4. 5 And that for two causes: 8 And therefore he willeth all men in al places to pray: 9 And declareth in what apparell 11 And with what modestie women ought to behaue them selues in holie assemblies.

1 [1] Exhort therefore, that first of al supplication, praiers, intercessions *and* giuing of thanks be made for al men,

2 For Kings, and for al that are in authoritie, [2] that we may leade a quiet and a peaceable life, in al godlines and [a] honestie.

1 Hauing dispatched those thinges which perteine to doctrine, he speaketh now in the second place of ỹ other part of the ministerie of ỹ word, to wit, of publike praiers. And first of al, declaring this question, for whome we ought to pray: he teacheth ỹ we must pray for all men, & especially, for al maner of magistrates, which thing was at ỹ time somewhat douted of, seing that kings, yea and ỹ most part of magistrates were at time enemies of the Church. 2 An argument taken of ỹ end: to wit, becaus that Magistrates are appointed to this end, that men might peaceably and quietly liue in al godlines & honestie, and therefore must we commend them especiallie to God, that they may faithfully execute so necessarie an office.

a This word, conteineth al kinde of duetie which is to be vsed amongest men in al their affaires.

3 An other argument, why Churches or congregations ought to pray for al men, with out anie difference of nation, kinde, age, or order: to wit, because the Lord by calling of al sortes, yea some time those that are greatest enemies to ỹ Gospel, wil haue his Church gathered together after this sort, and therefore prayers to be made for al.

3 [3] For this is good and acceptable in the sight of God our Sauiour,

4 Who wil that al men shalbe saued, and come vnto the acknowledging of the trueth.

5 [4] For there is one God, and one mediator betwene God and man, *vvhich is* the [b] man Christ Iesus,

6 Who gaue him selfe a ransome for al men, [5] *to be* that testimonie in due time,

7 ✣ Whereunto I am ordeined a preacher & an Apostle (I speake the trueth in Christ, and lie not) *euen* a teacher of the Gentiles in [c] faith and veritie.

8 [6] I wil therefore that the men pray, euerie where [d] lifting vp pure hands without [e] wrath, or [f] douting.

4 God should not els be manifested to be the onely God of al men, vnlesse he should shewe his goodnes in sauing of al sortes of men: neither should Christ be seene to be the onely Mediatour betwene God and al sortes of men, by hauing taken vpon him that nature of man which is common to al men, vnlesse he had satisfied for all sortes of men, and made intercession for al.

b Christ Iesus which was made man.

5 A confirmation, because that euen to the Gentiles is the secret of salua tion now opened and made manifest, the Apostle him selfe being appointed properly to this office, which he doeth faithfullie and sincerely execute. ✣ *2.Tim.1.11.*

c Faithfully and sincerely: and by faith he meaneth holsome and sound doctrine, and by trueth, an vpright and sincere handling of it.

6 He hath spoken of the persons for whome we must pray: and now he teacheth that the difference of places is taken away: for in times past, one onelie nation, & in one certaine place, came together to publike seruice: but now Churches or congregations are gathered together euerie where, (orderly and decently) and men come together to serue God publikely with common praier, neither must we striue for the nation, or for the purification of the bodie, or for the place, but for the minde to haue it cleane from al offence, and ful of sure trust and confidence.

d He putteth the signe for the thing it selfe, the lifting vp of hands for the calling vpon God. e VVithout those griefes and offences of the minde, which hinder vs from calling vpon God with a good conscience. f Doubting which is against faith. Iam.1.6.

9 ✣ [7] Likewise

9 ✣[7] Likewise also the women, that they a-
raye them selues in comely apparell, with shame-
fastnes and modestie, not with broyded heare, or
gold, or pearles, or costly apparell,

10 But (as becommeth women that profesſe
the feare of God) with good workes.

11 Let the woman learne in silence with all
subiection.

12 ✣I permit not a woma to teache, [8]nether to
vsurpe authoritie ouer the ma, but to be in silēce.

13 [9] For ∴ Adam was first formed, then Eue.

14 ✱ [10] And Adam was not [s] deceiued, but the
woman was deceiued, & was in the transgression.

15 [11] Notwithstanding, through bearing of
children she shalbe saued if they cōtinue in faith,
and loue, and holines with modestie.

✣ *1.Pet.3.3.*

7 Thirdly he appointeth women to learne in the publike assemblies with silence & modestly, being comely apparailed, without any riot or excesse in their apparell.

✣ *1.Cor.14.34.*

8 The first argument, why it is not lawful for women to teache in the congregation, because by this meanes they should be placed aboue men, for they should be their masters: which is against Gods ordinaunce.

9 He proueth this ordinaunce of God, whereby the woman is subiect to man, first by that, that God made the woman after man, for mans sake.

∴ *Gen.1.27.& 2.7,21.* ✱ *Gen.3.6.*

10 Then, because that after sinne, God enioyned the woman this punishment, for that the man was deceiued by hir.

[s] *Adam was deceiued, but through his wifes meanes, and therefore she is worthely for this cause subiect to hir husband, and ought to be.*

11 He addeth a cōfort by the way, that this their subiection hindereth not but that women may be saued as wel as men, if they behaue them selues in those burdens of mariage holily and modestly, with faith and charitie.

CHAP. III.

1 He setteth out Byshops, & Christian Deacons, with their wiues, 12 childrē & family: 15 he calleth the Church the house of God.

1 THis [1] *is* a true saying, [2] If any man [a] desire
the office of a bishoppe, he desireth a wor-

1 Hauing dispatched the treatise as wel of doctrine & of the maner of handling of it, as also of publike prayer, he now in the third place cōmeth to the persons thē selues, speaking first of Pastours & afterward of Deacōs, & he vseth a preface, that the Churche may knowe that these be certeine & sure rules. 2 A bishopricke or the ministerie of the word is not an idle dignitie, but a worke, & that an excellent worke: & therfore a Bishop must be furnished with many vertues both at home & abroad. Wherfore it is requisite before he be chosen, to examine wel his learning, his giftes, & ablenes, & his life.

[a] *He speaketh not here of ambitious seking, then the which there can not be a worse fault in the Churche, but generally of the minde & disposition of man, framed and disposed to help & edifie the Church of God, when and where so euer it shal please the Lord.*

thy

thy worke.

2 ✣ A bishop therefore must vnreproueable, the husband of [b] one wife, watching, temperate, modest, harberous, apt to teache,

3 Not [c] giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honestie.

5 For if any can not rule his owne house, how shall he care for the Church of God?

6 He may not be a yong scholer, lest he being puffed vp fall into the [d] condemnation of the deuill.

7 He must also be wel reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuill.

8 [3] Likewise *must* [e] Deacōs *be* graue, not double tongued, not giuen vnto muche wine, neither to filthie lucre,

9 ✣ Hauing the [f] mysterie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blameles.

11 [4] Likewise their wiues *must be* honest, not euil speakers, *but* sober, *and* faithfull in all things.

12 [5] Let the Deacons be the husbands of one wife, and suche as can rule their children well, and their owne housholdes.

13 For they that haue ministred wel, get them selues a good [g] degre, and [h] great libertie in the

✣ Tit.1.6.

[b] *Therfore he that shutteth out maried men from the office of Bishops onely because they are maried, is Antichrist.*

[c] *A common tippler, and one that wil sit by it.*

[d] *Lest by reason that he is aduanced to that degree, he take occasion to be proud, which wil vndoe him, and so he fal into the same condemnation that the deuil him self is fallen into.*

3 Likewise the Deacons must first be proued, that that may be good tryal of their honestie, trueth, sobrietie, minde voide of couetousnes, that they are wel instructed in the doctrine of faith, and to be short, of their good conscience and integritie.

[e] *These are they that had to see to the poore.*

✣ *Chap.1.19.* [f] *The doctrine of the Gospel, which is a mysterie in deede: for flesh and blood doe not reueale it.*

4 Regard must be had also, to the Pastours and Deacons wiues.

5 They that haue more wiues then one, at one time, must neither be called to be ministers, nor to be Deacons.

[g] *Honour and estimation.* [h] *Bold and assured confidence without feare.*

faith,

with, which is in Christ Iesus.

14 [6] These things write I vnto thee, trusting to come very shortely vnto thee.

15 But if I tary long, that thou maist yet know, how thou oughtest to behaue thy self in the [7] house of God, which is the Church of the liuing God, the [i] pillar and grounde of trueth.

16 [8] And [k] without cõtrouersie, great is the mysterie of godlines, *which is*, God is manifested in the flesh, [k] iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleued on in the worlde, *and* receiued vp in glory.

6 Paul purposing to adde many peculiar thinges perteining to the dailie office of a Pastour, speaketh first a word or two concerning his comming to Timothie, that he should be so much the more careful, least at his comming he might be reproued of negligence.

7 The Pastour hath alwayes to thinke, how that he is occupied in the house of the liuing God, wherein the treasure of the trueth is kept.

i *To wit, In respect of men: for the Churche resteth vpon that corner stone, Christ, and is the preseruer of the trueth, but not the mother.*

8 There is nothing more excellent then this trueth, whereof the Churche is the keper and preseruer here amongest men, the ministerie of the word being appointed to that end and purpose: for it teacheth vs the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ, by taking our nature vpon him, whose maiestie notwithstanding in so great weakenes was manifested many wayes, in so much that the sight of it perced the very Angels, and to conclude, he being preached vnto the Gentiles was receiued of them, and is now placed aboue in glory vnspeakeable.

k *The power of the Godhead shewed it self so marueilously in that weake flesh of Christ, that though he were a weake man, yet all the world knoweth he was and is God.*

CHAP. IIII.

1 He condemneth aswel false doctrines 3 of mariage and the choyse of meates, 7 as also prophane fables: 8 and commendeth the godly exercise, 13 and the dayly readinge of the Scripture.

1 NOw [x] the Spirit speaketh euidently, that in the latter times some shall departe

1 He setteth against that true doctrine, false opinions, which he foretelleth that certaine which shal fal away from God and his religion, shal bring in by the suggestion of Satan, and so, that a great nomber shal giue eare to them.

from

from the [a] faith, and shall giue hede vnto spirites of errour, and doctrines of deuils,

2 [a] Which speake lies through [b] hypocrisie, and haue their [c] consciences burned with an hote yron,

3 [3] Forbidding to marie, *and commaunding* to abstein from meats [4] which God hath created [5] to be receiued [6] with giuing thankes of them which beleeue and knowe the trueth.

4 [7] For euery creature of God *is* good, and nothing *ought* to be refused, if it be receiued with thankesgiuing.

5 [8] For it is [d] sanctified by the [e] worde of God, and prayer.

6 [9] If thou put the brethren in remembrance of these thinges, thou shalt be a good minister of Iesus Christ, which hast bene nourished vp in the

a *From the true doctrine of God.*

2 Although heretikes counterfet holines neuer so much, yet haue they no conscience.

b *For they wil as it were practise the art of disguised persons & players, that we may not thinke they wil lye lurking in some one corner, or kepe any resemblance of shamefastnes.*

c *VVhose cõscience waxed so hard, that there grewe an hard fleshines ouer it, and so became to haue a canker in it, and now at length required of very necessitie to be burned with an hote yron.*

3 He setteth downe two kindes of this false doctrine, to wit, the Law of sole life, and difference of meates. 4 He proueth that he iustly called such doctrines diuelish, first, because the teachers of them make lawes of thinges which are not their owne: for haue they created the meates?

5 Secondly, because they ouerthrowe with their decrees, the end wherfore they were created of God, to wit, that we should vse them. 6 Thirdly, for that by this meanes they rob God of his glorie, who wil be honored in the vse of them. And herewithall, the Apostle declareth that we must vse the liberalitie of God, sobrely, and with a good conscience.

7 He setteth an Apostolicall rule, for taking away the differẽce of meates, against that false doctrine. 8 He vseth Gods benefites rightly, which acknowledgeth the giuer of them by his worde, and calleth vpon him.

d *It is so made pure and holy in respect of vs, so that we may vse it with a good conscience, as receiued at the Lords hand.* e *VVe confesse and acknowledge that God is the maker & giuer of those creatures which we vse. Secondly, that we are of the nũber of those, who through Christs benefit, haue recouered that right ouer al creatures, which Adam lost by his fall. Thirdly, by our prayers we crawe of the Lord, that we may vse those meates with a good conscience, which we receiue at his hands. Forthly, we make an end of our eating and drincking, with thankes giuing and prayer: and so are our meates sanctified to vs.*

9 The conclusion with an exhortation to Timothie to propound these thinges diligently to the Churches, which he had sucked of the Apostle euen in a manner from the teate.

words

rds of faith, and of good doctrine, which thou
ast continually [f] followed.

7 [10] But cast away prophane, and olde wiues
ables, [11] and exercise thy self vnto [g] godlines.

8 [12] For bodily exercise profiteth litle: but
odlines is profitable vnto all things, which hath
the promes of the life present, and of that that is
to come.

9 [13] This *is* a true saying, and by all meanes
worthie to be receiued.

10 For therefore we labour and are rebuked,
because we trust in the liuing God, which is the
sauiour of all men, specially of those that belee-
ue.

11 These thinges warne and teache.

12 [14] Let no man despise thy youth, but be vn-
to them that beleeue, an ensample, in worde, in
conuersation, in loue, in spirit, in faith, *and* in pu-
renes.

13 [15] Till I come, giue attendance to reading,
to exhortation, *and* to doctrine.

f Neuer departing from the side of it.

10 He setteth against true doctrine not onely against that false and apostaticall doctrine, but also against al vaine and curious subtilties.

11 It is not onely requisite that the Minister of the word be sound in doctrine, but also that his life be godly and religious.

g In the true seruing of God.

12 Godlines consisteth in spiritual exercise, & not in outward austerenes of life, which though it be something to be accounted of if it be rightly vsed, yet is it in no wise comparable with godlines. For it profiteth not of it self, but through the benefit of another, but this hath the promise both of the life present, and of that that is to come.

13 He goeth a litle from his matter, and sheweth that they which giue them selues to godlines, although they are afflicted and reproched, are notwithstanding not to be counted miserable as other men are, because they are not afflicted for that cause that other men are, and the end of them both is farre different one from the other. For how can God forsake his which is bountiful euen towardes his enemies? And he willeth that this doctrine be wel beaten into their heades.

14 Now he returneth to that exhortation, shewing which are the true vertues of a Pastour, whereby he may come to be reuerenced although he be but yonge, to wit, such speache and life as are witnesses of charitie, zeale, faith, and puritie: but here is no mencion made of the crosier staffe, ring, cloke, and such other foolish and childish toyes.

15 The priuate exercise of Pastours, is continual reading of the Scriptures, whence out they may draw matter of wholsome doctrine and exhortation, both to them selues and to other.

14 Despise

14 Despise not the gift that is in thee, which was giuen thee by propheſie with the laying on of the handes of the companie of the Elderſhip.

15 Theſe things exerciſe, *and* giue thy ſelf vnto them, that it may be ſeene how thou profiteſt among all men.

16 Take hede vnto thy ſelf, and vnto learning: continue therein: for in doing this thou ſhalt both [h] ſaue thy ſelf, and them that heare thee.

h Faith is by hearing, & hearing by preaching: and therefore the Miniſters of the worde are ſo ſayed to ſaue them ſelues and other, for that in them the Lord hath put the word of reconciliation.

CHAP. V.

1 Hauing ſet downe a maner how to rebuke all degrees, 5 He entreateth of widowes, who then were choſen for the ſeruice of the Churche: 17 Then he commeth to Elders, 23 and ſpeaketh ſomwhat touching the health of the bodie.

1 [1] REbuke not an Elder, but exhort him as a father, *and* the yonger men as brethren,

2 The elder women as mothers, the yonger as ſiſters, with all purenes.

3 [2a] Honour widowes, which are widowes in deede.

4 [3] But if any widowe haue children or nephewes, let them learne firſt to ſhewe godlines [4] towarde their owne houſe, and [5] to recompenſe their kinred: [6] for that is an honeſt thing and acceptable before God.

5 [7] And ſhe that is a widowe in deede and left alone, truſteth in God, & continueth in ſupplications and prayers night and day.

1 Of keping meaſure in priuate reprehenſions according to the degrees of ages and kindes.

2 The Apoſtle giueth theſe rules, touching the care of widowes.

a Haue care of thoſe widowes which haue neede of helpe.

3 Widowes children & nephues muſt take care for their parents, according to their habiltie. 4 The firſt reaſon, becauſe that, that which they beſtowe vpon theirs, they beſtowe it vpon themſelues. 5 An other, becauſe nature it ſelf teacheth vs to recompenſe our parents.

6 The third: becauſe this duetifulnes pleaſeth God.

7 The ſecond rule: Let the Church haue care of ſuch as are widowes in deede, that is to ſay, ſuch as are poore and deſtitute of helpe of their owne friendes, and liue godly and religiouſly.

6 [8] But

6 [8] But she that liueth in pleasure, is dead, while she liueth.

7 These things therefore warne *them* of, that they may be blameles.

8 If there be any that prouideth not for his owne, and namely for them of his housholde, he denieth the faith, and is worse then an infidell.

9 [9] Let not a widow be taken into the nomber vnder three score yeare olde, that hath bene the wife of [b] one husband,

10 And wel reported of for good workes: if she haue nouriſhed her children, if she haue lodged the ſtrangers, if she haue [c] waſhed the Saints feete, if she haue miniſtred vnto thē which were in aduerſitie, if she were continually giuen vnto euery good worke.

11 [10] But [d] refuse the yonger widowes: for when they haue begonne to waxe wanton againſt Chriſt, they will marie,

12 Hauing dānation, becauſe they haue broken the firſt faith.

13 [11] And likewiſe alſo being ydle they learne to go about from houſe to houſe: yea, *they are* not onely ydle, but alſo pratlers and buſibodies, ſpeaking things which are not comely.

14 [12] I wil therefore that the yonger women marie, and beare children, & gouerne the houſe, and giue none occaſion to the aduerſarie to ſpeake euill.

15 For certaine are already turned backe after Satan.

8 The third rule: Let widowes that liue in pleaſure, and neglect the care of their owne familie be holden & accompted as fallers away frō God and his religion, & worſe thē very infidels.

9 The fourth rule: Let none vnder thre ſcore yeare old, be taken into the nōber of widowes, to ſerue the Cōgregations or Churches, and ſuch as are free frō all reproche of vnchaſtitie, & are wel reported of, for their diligence, charitie, and integritie.

b That hath had no more husbands, but one at one time.

c This is ſpoken in reſpect of the maner of thoſe countries.

10 The firſt reaſon why yonger widowes are not to be admitted to this miniſterie, to wit, becauſe for the lightnes of their age, they wil at length ſhake of the burden that Chriſt hath layed vpō them, & thinke rather vpō maryng againe: & ſo wil forſake the miniſterie whereūto they had boūd thē ſelues.

d Take them not into the colledge of widowes.

11 Another reaſon: becauſe they are for the moſt part pratlers and buſie bodies, and gadders vp and downe neglecting their charge and duetie.

12 The fifth rule: Let yōger widowes mary & gouerne their houſes godly.

16 [13] If

13 The fixt rule. Let the faithful help their widowes at their owne charges as much as they can, and let not the Congregation be burdened with these expenses.

14 Now he giueth rules and sheweth how he ought to behaue him self with the Elders, that is to say, with the Pastours and such as haue the gouernaunce in the disciplin of the Churche, which is President of their cõpanie. The first rule. Let the Churche or Cõgregation see vnto

16 [13] If any faithfull man, or faithful woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes in dede.

17 ¶ [14] The Elders that rule wel, let them be had in [e] double honour, [f] specially they which labour in the worde and doctrine.

18 For the Scripture saith, ✣ Thou shalt not mousel the mouth of the oxe that treadeth out the corne: and, ✣ The labourer is worthie of his wages.

19 [15] Against an Elder receiue none accusation, but vnder two or thre witnesses.

20 [16] Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ ∴ [17] I charge *thee* before God and the Lord Iesus Christ, & the elect Angels, that thou obserue these things without preferring one to another, and do nothing parcially.

22 [18] Lay hands [g] sodainly on no man, neither be partaker of other mens sinnes: kepe thy self pure.

this especially, as God him self hath commaunded, that the Elders that doe their duetie wel, be honestly mainteined.

e We must be more carefull for them, then for the rest. *f There were two kindes of Elders, the one attended vpon the gouernment onely, and loked to the maners of the Congregation, the other did beside that, attend vpon preaching and prayers to and for the Congregation.* ✣ *Deut.25.4. 1.Cor.9.9.* ✣ *Mat.10.10. Luk.10.7*

15 The second rule. Let no accusation be admitted against an Elder, but vnder two or thre witnesses. 16 The third rule. Let the Elders so conuicted be rebuked openly, that they may be an example to other.

∴ *Chap.6.13.* 17 The fourth rule. Let sincerite be vsed without any preiudice or respect of persons in Ecclesiastical proceadings (especially against the Elders) because God him self is there present, and the Lord Iesus Christ with a multitude of Angels. 18 The fifth rule. Let the minister lay handes sodainly on no man. Let him not be faultie herein either by fauouring any mans folie, or peruerse affection: Yf ought be done otherwise then wel of his felowes, let him kepe his conscience pure.

g As much as in thee lyeth doe not rashely admit any whatsoeuer, to any Ecclesiasticall function.

23 [19] Drinke

23 [19] Drinke no longer water, but vse a litle wine for thy stomakes sake, and thine often infirmities.

19 The first rule Let the Elders haue indifferent consideration of their health, in the maner of their diet.

24 [20] Some mens sinnes are opē before hand, and goe before vnto iudgement: but some mens followe after.

20 Because hypocrites some times crepe in to the ministerie, although there be

25 [21] Likewise also the good workes are manifest before hand, and they that are otherwise, can not be hid.

neuer so great diligence vsed, the Apostle willeth ỹ Pastours not to be troubled therefore, or slacke any whit of their diligence in trying and examining, because the Lord hath appointed a time to discouer the faultes of such mē, and it is our partes to take hede that we offend not therein. 21 Another cō-cern belonging to thē, which sometimes are slaundered & misreported of.

CHAP. VI.

He sheweth the duetie of seruants: 10 And what a mischieuous euill couetousnes is: 13 And hauing spoken somwhat of richmē, he vnes against forbiddeth Timothie 20 To cōbre him self with vayne bablings.

1 LEt as many seruantes as are vnder the yoke, counte their masters worthy of all honour, [2] that the Name of God, and *his* doctrine be not euil spoken of.

1 He addeth also rules for the seruants duetie towards their masters: wherupon no doubt there were many

2 [3] And they which haue beleeuing masters, let thē not despise thē, because they are brethrē, but rather do seruice, because they are faithful, & beloued, and [a] partakers of the benefit. [4] These things teach and exhorte.

questions then moued by thē, which tooke occasion by ỹ Gospel to trouble ỹ common state. And this is the first rule: Let seruants that are come to ỹ faith and haue infidels to their masters, serue them notwithstanding with great fidelitie. 2 The reason: lest God should seme, by the doctrine of the Gospel to stirre vp men to rebellion & al wickednes. 3 The second rule: Let not seruants that are come to ỹ faith, & haue also masters of the same profession and religion, abuse the name of brotherhood, but let them so much ỹ rather serue them. *a Let this be sufficient, that as touching those things which perteine to euerlasting life, they are partakers of ỹ same good will and loue of God as their masters them selues are.* 4 A general conclusion, that these things ought not only to be simply taught, but must wt exhortacions be diligently beaten into their heades.

5 He condemneth seuerely & excommunicateth or casteth out of ỹ Church as proud men, such as content not them selues with Christs doctrine (ỹ is to say the doctrine of godlines) but wery both thẽ selues & others, in vaine questions, (for all other things are vaine) because they cõtent not them selues in Christs doctrine: And as lying deceiuers, because they sauour or sound of nothing but vanitie: as mad mẽ, because they trouble them selues so much in matters of nothing: as mischieuous plagues, for ỹ they cause great contentions, & corrupt mens minds & iudgement: to be short, as prophane & wicked, because they abuse ỹ pretious name of godlines and religion, to filthie lucre.

3 [5] If any man teache other wise, and consenteth not to the wholsome wordes of our Lord Iesus Christ, and to the doctrine, which is according to godlines,

4 He is puffe vp and knoweth nothing, but doteth about questions and [b] strife of words, whereof commeth enuie, strife, railings, euil surmisings,

5 Froward [c] disputatiõs of mẽ of corrupt minds & destitute of the trueth, which thinke that gaine is godlines: from such separate thy self.

6 [6] But godlines is great gaine, if a man be cõtent with that he hath.

7 [7] For we brought nothing into the worlde, and it is certaine, that we can carie nothing out.

8 Therfore when we haue foode and raimẽt, let vs therewith be content.

9 [8] For they that will be riche, fall into tentation and snares, and into many fooliſh and noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euil, which while some lusted after, they erred frõ the faith, and [d] perced them selues through with many sorowes.

b Strifings about words, and not about matter: and by words he meaneth all those thinges which haue no pith in them, and whereby we can reape no profit. c Such as we see in those shamelesse scholes of Poperie which are nothing els but vaine babling and prating.

6 He turneth away fitly, the name of gaine and lucre, confessing that godlines is great gaine, but far after another sort, to wit, because it bringeth true sufficiencie. 7 He mocketh their folie, which do so gredily gape after fraile things, that they can in no wise be satisfied, and yet notwithstãding they can not enioye that excesse. 8 He fraieth Timothie from couetousnes after an other sort, to wit, because it draweth with it an infinit sort of lustes, & those very hurtful, wherw̃ couetous men do torment them selues, so farre forth ỹ in the end, they cast away from thẽ their faith & saluatiõ. *d Sorow & grief do as it were perce through the mind of man, and are the harueſt and true fruite of couetousnes.*

11 9 But

11 But thou, O man of God, flee these things, & folow after righteousnes, godlines, faith, loue, patience, and meekenes.

9 A peculiar exhortacion to diuers vertues, wherwith it behoueth the pastours especially to be furnished.

12 Fight the good fight of faith: laye holde of eternall life, whereunto thou art also called, and hast professed a good professiō before many witnesses.

e VVhom the Spirit of God ruleth.

13 * I charge thee in the sight of God, who quickneth all things, & before Iesus Christ which vnder Pōtius Pilate † witnessed a good confessiō,

* Chap. 5. 21.

10 A most earneste requeste and charge, to obserue and kepe all the premisses faithfully with our eyes set vpō the comming of Iesus Christ, whose glorie we haue to set against the vaine glistering of this world, and his power, against all the terrours of the wicked.

† Mat. 27. 11. Iohn. 18. 37.

14 That thou kepe this cōmaundement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is f blessed and prince onely, the King of Kings, and Lord of Lords,

16 Who onely hath immortalitie, and dwelleth in ỹ light that none can attaine vnto, * whom neuer man sawe, neither can see, vnto whom be honour and power euerlasting, Amen.

f He heapeth many wordes together, to one purpose: wherby he voucheth the power of God, which if we stick

17 ‖ Charge thē that are rich in g this world, that they be not high minded, & that they * truste not in vncertaine riches, but in the h liuing God, (which giueth vs aboundantly al things to enioy)

18 That they do good, and be riche in good workes, and readie to distribute, & communicate,

19 * ‖ Laying vp in store for thē selues a good

fast vnto, we shall not be moued out of our standinges.

* Chap. 1. 11. Reuel. 17. 14. & 19. 16. * Iohn. 1. 18.

11 He addeth for an ouerplus as it were, a sharpe admonition to the riche, that they chiefly take heede of two mischieses, to wit, of pride, and deceitfull hope, against which he setteth three excellent vertues, hope in ỹ liuing God, liberalitie towardes their neighbour, and gentle conditions.

g In things pertaining to this life, & whom those mē are cōpared, which are rich in good workes. * Mat. 4. 19. Luk. 12. 15. h VVho only is, and that euerlasting: for he setteth the faile nature of riches against God. * Mat. 6. 2.

12 The praise of liberalitie, by the effectes therof: because it is a sure testimonie of ỹ Spirit of God which dwelleth in vs, & therfore of the saluation that shalbe giuen vs.

foundation against the time to come, that they may obteine eternall life,

13 He rehearseth the chiefest of al the former exhortations, which ought to be depely imprinted in the mindes of al ministers of ỹ word to wit, that they eschewe al vaine bablings of sophistrie, and cõtinue in the simplicitie of sincere doctrine.

20 [13] O Timotheus, kepe that which is committed vnto thee, & auoid prophane *and* vaine bablings, and oppositions of science falsely so called,

21 Which while some [i] profe sse, they haue erred concerning the faith. Grace be with thee, Amen.

¶ The first *epistle* to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

i Not onely in word, but also in countenance and gesture: to be short, whiles their behauiour was such that euen when they held their peace, they woulde make men beleeue, their heads were occupied about nothing but vie and waightie matters, euen then they erred concerning the faith.

THE SECOND EPISTLE OF PAVL TO Timotheus.

CHAP. I.

1 He commendeth Timothies faith, 6 And exhorteth him to go on faithfully in the charge committed vnto him: 8 And that neither for his bondes, 15 Nor the reuolting of others, he faynt, 11 He triumpheth of his Apostleship. 14 He willeth him to haue care of the thing committed vnto him, 16 And prayseth Onesimus.

Paul

1 PAul an Apoſtle of Ieſus Chriſt by the wil of God, [a] according to the promes of life which is in CHRIST IESVS,

2 To Timotheus *my* beloued ſonne: Grace mercy *and* peace from God the Father, and *from* Ieſus Chriſt our Lord.

3 [1] I thanke God, ✣ whom I ſerue from *mine* [b] elders with pure conſcience, that without ceaſing I haue remembrance of thee in my prayers night and day,

4 Deſiring to ſee thee, mindefull of thy teares, that I may be filled with ioye:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt firſt in thy grãdmother Lois, & in thy mother Eunice, and am aſſured that *it dvvelleth* in thee alſo.

6 [2] Wherefore, I put thee in remembrance that thou [c] ſtirre vp the gifte of God which is in thee, by the putting on of mine hands.

7 For God hath not giuen to vs the Spirit of [d] feare, but of power, and of loue, and of a ſounde minde.

8 [3] Be not therefore aſhamed of the teſtimonie of our Lord, neither of me [e] his priſoner: but be partaker of the afflictions of the [f] Goſpell, accor-

a Sent of God to preache that life, which he promiſed in Chriſt Ieſus.

1 The chiefeſt marke that he ſhooteth at in this Epiſtle, is to confirme Timothie to continue conſtantly and manfully euen to the end, ſetting firſt before him the great good wil he beareth him, & thẽ reckoning vp ỹ excellent giftes which God would as it were haue to be by inheritance in Timothie, and his auncetours, which might ſo much the more make him bound to God.

✣ *Act. 22. 3.*

b From Abraham, Iſaac and Iacob: for he ſpeaketh not of phariſaiſme, but of Chriſtianiſme.

2 He warneth vs to ſet the inuincible power of the Spirit, which God hath giuen vs, againſt thoſe ſtormes which may and do come vpon vs.

c The gift of God is as it were a certaine liuely flame kindled in our hartes, which the fleſh and the deuill go about to put out: and therfore we on the contrary ſide muſt labour as much as we can to foſter and kepe it burning.

d To ſpeake vs through, and terrifie vs, as men whom the Lord will deſtroye.

3 He proueth that the ignominie or ſhame of the croſſe is not onely not to be aſhamed of, but alſo that it is glorious and moſt honorable: firſt, becauſe the Goſpel wherfore the godly are afflicted, is the teſtimonie of Chriſt: & ſecondly, becauſe at length the great vertue and power of God appeareth in them.

e For his ſake. *f The Goſpell after a ſort is ſaied to be afflicted in thẽ that preach it.*

ding to the [g] power of God.

9 [4] Who hath ſaued vs, & called vs w an † holie calling, not according to our † workes, but according to his own purpoſe & grace, which was [h] giue to vs through Chriſt Ieſus [i] before ỹ world was,

10 But is nowe made manifeſt by that appearing of our Sauiour Ieſus Chriſt, who hath aboliſhed death, and hath brought life and immortalitie vnto [k] light through the Goſpell.

11 * [5] Whereunto I am appointed a preacher, and Apoſtle, and a teacher of the Gentiles.

12 [6] For ỹ which cauſe I alſo ſuffer theſe things, but I am not aſhamed: for I know who I haue beleued, and I am perſuaded that he is able to keepe that which I haue cõmitted to him againſt that day.

13 [8] Keepe the true paterne of the wholſome wordes, which thou haſt heard of me in faith and loue which is in Chriſt Ieſus.

14 [9] That worthy thing, which was cõmitted to thee, keepe [10] through the holy Ghoſt, which dwelleth in vs.

15 [11] This thou knoweſt, that al they which are

[g] *Through the power of God.* 4 He ſheweth with how great benefites God hath bound vs to maintein boldly and conſtantly his glorie which is ioyned with our ſaluation, and reckoneth vp ỹ cauſes of our ſaluatiõ, to wit, ỹ free and eternall purpoſe of God to ſaue vs in Chriſt which was to cõe wherby it ſhold come to paſſe, ỹ we ſhould at length be freely called of God by the preaching of the Goſpell, to Chriſt the deſtroyer of death and author of immortalitie. * *1.Cor.1.2.* † *Tit.3.5.* [h] *He ſaieth ỹ that grace was giuẽ vs frõ euerlasting, vnto which we were predeſtinat frõ euerlasting. So ỹ the doctrine of foreſeene faith & foreſeene works, is cleane cõtrarie to ỹ doctrine which preacheth & teacheth the grace of God.* [i] *Before ỹ courſe of yeres, which hath run on euer ſince ỹ beginning of the world.* [k] *Ro.16.25. Epheſ.3.4. Col.1.26. Tit.1.2.* [k] *Hath cauſed life and immortalitie to appeare. 1.Tim.2.7.* 5 That is ỹ goſpel, which ỹ Apoſtle preached. 6 He confirmeth his Apoſtleſhip by a ſtraunge argument, to wit, becauſe ỹ world could not abide it, & therfore, it perſecuted him ỹ preached it. 7 By ſetting his own exãple before vs, he ſheweth vs how it may be, ỹ we ſhal not be aſhamed of ỹ croſſe of Chriſt, to wit, if we be ſure ỹ God both can & will kepe ỹ ſaluation which he hath as it were laied vp in ſtore by him ſelf for vs againſt ỹ day. 8 He ſheweth wherin he ought to be moſt cõſtãt, to wit, both in ỹ doctrine it ſelf, ỹ abridgemẽt wherof is faith & charitie, & next in ỹ maner of teaching it, a liuely paterne & ſhape wherof Timothie knew in ỹ Apoſtle. 9 An amplificatiõ, takẽ of ỹ dignitie of ſo great a benefit cõmitted to ỹ miniſters. 10 The taking away of an obiectiõ. It is an hard thig to do it, but ỹ Spirit of God is mighti e, who hath inwardly indued vs w his vertue. 11 He preuenteth an offẽce which aroſe by ỹ meanes of certain ỹ fel frõ God & the religiõ, & vttereth alſo their names ỹ they might be knowẽ of al mẽ. But he ſetteth againſt thẽ ỹ ſingular faith of one man, ỹ one only good exãple might counterpoiſe & waigh down al euil examples.

in A-

in Asia, be turned from me; of which sorte are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But whē he was at Rome, he sought me out very diligently, and founde *me*.

18 The Lord graūt vnto him, that he may find mercy with the Lord at that day, & in how many thinges he hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

1 The better to set out perseuerance in the Christian warfare, 3 He taketh similitudes 4 From Souldiers, 6 And from husbandmen. 10 He sheweth that his bondes are for the profit of ỹ saincles: 15 Then he warneth Timothie to diuide the word of truth aright, 17 To beware of the examples of the wicked, 22 And to do all thinges modestly.

1 THou therfore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by [a] many witnesses, the same deliuer to faithfull men, which shalbe able to teache other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth him selfe with the affaires of [b] *this* life, because he woulde please him that hath chosen him to be a souldier.

5 [3] And if any mā also striue for a masterie, he

1 The conclusiō of the former exhortatiō which hath also added vnto it a declaration, how that they do not kepe that worthy thig that is committed vnto them, which kepe it to them selues, but they rather which do most

freely communicate it with other, to the end that many may be partakers of it, without any mans losse or hinderance.

a *When many were by, which can beare witnes of these thinges.*

2 Another admonition: That the Ministerie of the word is a spiritual warfare, which no mā can so trauaile in, that he may please his captaine, vnlesse he forgo and part with all hinderances which might drawe him away from it.

b *With affaires of housholde, or other thinges that belong to other ordinarie businesses.*

3 The third admonitiō: The ministerie is like to a game or iusting wherein men striue for the victorie, and no mā is crowned, vnlesse he striue according to the lawes which are prescribed, be they neuer so hard and painfull.

is not crowned, except he striue as he ought to do.

6 [4] The husbandman must labour before he receiue the fruites.

7 [5] Cõsider what I say: and the Lord giue thee vnderstanding in all things.

8 [6] Remember that Iesus Christ made of the seede of Dauid, was raised againe from the dead according to my Gospell,

9 [7] Wherein I suffer trouble as an euill doer, euen vnto bondes: but the worde of God is not bounde.

10 Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glorie.

11 [8] It is a true saying, For if we be ✣[c] dead together with him, we also shal liue togither ✣ him.

12 If we suffer, we shal also reigne togither with him: ✣ if we denie him, he also will denie vs.

13 If ∴ we beleeue not, yet abideth he faithfull: he can not denie him self.

14 Of these things put them in remembrance, and [d] protest before the Lord, that they striue not

4 An other similitude tẽding to the same end no mã may looke for the harueſt vnlesse he first take paines to plowe and sowe his ground.

5 Al these things can not be vnderstoode, & much lesse practised, vnlesse we aske of God and he giue vs vnderstanding.

6 He cõfirmeth plainly, two principles of our faith, which are alwayes assaulted of heretikes, the one whereof, to wit, that Christ is the true Messias made man of the seede of Dauid, is the ground of our saluation: and the other is the highest part of it, to wit, that he is risen againe from the dead.

7 The taking away of an obiection: Trueth it is ỹ he is kept in prison as an euill doer, yet there is no cause, why therefore some should go about to derogate credit from his Gospel, seeing that notwithstanding God did bless his ministerie, nay rather, the example of this his captiuitie and pacience did sondrie wayes confirme the Churche in the hope of a better life.

8 The fourth admonition: we ought not to contend vpon wordes and questions, which are not onely vnprofitable, but also for the most part hurtfull: but rather vpon this, how we may frame our selues to all maner of pacience, and to die also with Christ (that is to saie, for Christes name) because that is the playne way to the most glorious life: as contrariwise the falling away of mẽ can diminish no part of the trueth of God, although by such meanes they procure most certaine destruction to them selues.

✣ *Rom. 6. 5.* *c If we be afflicted with Christ, and for Christes sake.*
✣ *Mat. 10. 33. Mar. 8. 38.* ∴ *Rom. 3. 3. & 9. 6.* *d Call God to witnes, or as a Iudge, as Moses, Iosua, Samuel, and Paul him self did. Act. 20.*

about

worde, which is to no profit, but to the perverting of the hearers.

15 [d] Studie to shewe thy selfe approued vnto God, a workeman that needeth not to be ashamed, dividing the worde of trueth [e] aright.

16 [f] Stay prophane, and vaine bablings: [g] for they shall encrease vnto more vngodlines.

17 And their worde shall frot as a cancre: of which sorte is Hymeneus and Philetus,

18 Which as cõcerning the trueth haue erred from the marke, saying that the resurrectiõ is past already, and doe destroy the faith of certaine.

19 [h] But the foundation of God remaineth sure, and hath this seale, The Lord, knoweth who are his, and, Let euery one that [i] calleth on the Name of Christ, departe from iniquitie.

20 [k] Notwithstanding in a great house are not onely vessels of gold and of siluer, but also of woode and of earth, + and some for honour, and some vnto dishonour.

21 If any man therfore [l] purge himselfe from these, he shalbe a vessel vnto honour, sanctified, & mete for the Lord, and prepared vnto euery good worke.

9 The fifth admonition: A minister must not be an idle disputer but a faithful steward in dividing aright the word of trueth, in so much ỹ hee must stop the mouths of other vaine bablers.

e By adding nothing to it, neither ouerslipping any thing, neither mãgling it, nor renting it in sunder, nor wresting of it: but marking diligently what his hearers are able to beare, and what is fit to edifying.

f Marke and watch, and see they creepe not on further.

10 He discouereth the subtiltie of Satã, who beginning ỹ these priciples, draweth vs by litle & litle to vngodlines through the meanes of that wicked and prophane babling, stil creeping on: which he proueth by the horrible example of them that taught, that the resurrection was already past. 11 A digression, wherein he saueth ỹ offence which rose by their falling away: shewing first, that the elect are out of al danger of such falling away: secondly, that they are knowen to God and not to vs: and therfore it is no marueile if we count hypocrites oftẽ times for true brethren: but we must take heede that we be not like thẽ, but rather that we be indeede such as we are sayd to be.

g That serueth and worshippeth him, and is as it were named of him, a faithfull man or Christian.

+ The taking away of an obiection: It is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sort and for one seruice, but we must loke to this ỹ we be found vessels prepared to honour.

h Rom. 9.21. h By these words is meant the executiõ of the matter, & not the cause: for in that we purge our selues, it is not to be attributed to any free will that is in vs, but to God, who frely and wholy worketh in vs, a good and an effectuall will.

22 Flee

13 Returning to the matter from whēce he digreſſed verſ. 16. he warneth him to exerciſe him ſelf in waighti matters, and ſuch as pertayne to godlynes

22 Flee alſo from the luſtes of youth, & followe after righteouſnes, faith, loue, *and* peace, with them that † cal on the Lord with pure heart.

23 ‡ And put away fonliſh, and vnlearned queſtions, knowing that they ingender ſtrife.

24 But the ſeruaunt of the Lorde muſte not ſtriue, but *muſt* be gentle towarde all men apt to teache, ‖ ſuffring the euill.

14 The ſixth admonition: We muſt aboue all things eſchewe all bitternes of minde both in teaching al men, and alſo in calling them backe

25 Inſtructing them with meekenes that are ‖ contrary minded, *proning* if God at any time will giue them repentance, that they may acknowe-ledge the trueth.

26 And come to amendement out of that ſnare of the Deuil, of whom they are taken priſoners, to *doe* his will.

whiche haue gone out of the way. † *1. Cor. 1. 2. 1. Tim. 1. 4. and 4. 7. Tit. 3.*

‡ *To winne them through our patient bearing with them, but not to pleaſe them or excuſe them in their wickednes.* ‖ *He meaneth ſuch as doe not yet ſee the truth.*

CHAP. III.

1 He foretelleth the daungerous times that are to inſue: 9 but with the certayne hope of victorie 10 He encourageth him to the combat: 14 ſetting out eſpecially the tryall of ſounde doctrine.

1 THis know alſo, that in the † laſt dayes ſhall come perillous times.

2 For men ſhalbe louers of their owne ſelues, couetous, boaſters, proude, curſed ſpeakers, diſobedient to parents, vnthankfull, ‡ vnholy,

3 Without naturall affection, trucebreakers, falſe accuſers, intemperate, fierce, no louers of them which are good,

4 Traitours, headie, high minded, louers of pleaſures more then louers of God,

5 Hauing a ſhew of godlines, but haue denied

15 The ſeuenth admonition: we may not hope for a Church in this worlde without corruption: but there ſhalbe rather great aboundance of moſt wicked men euen in the very boſome of the Church, which notwithſtanding ſhall make a ſhewe and countenance of great holines and charitie.

† *1. Tim. 4. 1. 2. Pet. 3. 3. Iud. 18.*

‡ *VVhich make no account, either of right or honeſtie.*

the power therof: 'turne away therefore frō such.
6 For of this sorte are they which creepe into
houses, & leade captiue simple womē laden with
sinnes, and lead with diuers lustes,
7 *Which women are* euer learning, and are ne-
uer able to come to the acknowledging of the
trueth.
8 ✣ And as Iannes and Iambres withstoode
Moses, so doe these also resiste the trueth, men
of corrupt mindes, reprobate concerning the
faith.
9 But they shall preuaile no longer: for their
madnes shalbe euident vnto al men, as theirs also
was.
10 ¶ But thou hast fully knowē my doctrine,
maner of liuing, purpose, faith, long suffring, loue,
patience,
11 Persecutions, & afflictions which came vn-
to me at Antiochia, at Iconium, and at Lystri,
what persecutions I suffered: but from them al
the Lord deliuered me.
12 Yea, and al that will liue godly in Christ Ie-
sus shall suffer persecution.
13 But the euill men and deceiuers, shal waxe
euil and worse, deceiuing, and being deceiued.
14 But cōtinue thou in the things which thou
hast learned, & which are committed vnto thee,
knowing of whom thou hast learned *them*:
15 And that thou hast knowen the holy Scrip-
tures of a childe, which are able to make thee
wise vnto saluation through the faith which is in
Christ Iesus.

2 We must not dally wt such mē as resist ye trueth not of simple ignorance but of a peruerse mind, (which thing appeareth by their fruits whiche he painteth out here liuely) but we must rather turne away from them.
✣ *Exod.7.11.*
3 He addeth a comfort: The Lorde will at length plucke of all their visardes.
4 That we be not deceyued by such hypocrites, we must set before vs the vertues of the holy seruants of god, and we must not be afraid of persecution whiche they suffred willingly, & which alwayes followeth true godlynes. But we must especially holde fast the doctrine of the Apostles, the summe whereof is this,

16 ✣ For

*Thou knowest thoroughly not onely what I taught and did, but also howe I was
ded and disposed.*
Which is in Pisidia.
Their wickednes shall daily encrease.

16 ✠ [5] For the whole Scripture *is* giuen by inspiration of God, and *is* profitable to teach, to conuince, to correct, & to instruct in righteousnes,

17 That the [e] man of God may be absolute, being made perfect vnto all good workes.

✠ 2. Pet. 1. 20.

5 The eight admonition which is most pretious: A Pastour must be wise by the worde of God onely, wherein we haue perfectly deliuered vnto vs, whatsoeuer pertayneth either to discerne, knowe and establishe true opinions, and to confute false, and furthermore, to correct euill maners, and to frame good.

e *The Prophets and expounders of Gods will, are properly and peculiarly called, Men of God.*

CHAP. IIII.

1 He chargeth him to preache the Gospel with al diligence, 3 in that so miserable time: 6 That his death is hard at hande, 8 yet so, that as a conquerour, he maketh hast to a glorious triumphe: 10 He sheweth the cause why he sendeth for Timothie, 11 euen by reason of his present state.

1 [1] I Charge *thee* therefore before God, and *before* the Lord Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdome,

1 The principal and chiefe of all admonitions, being therfore proposed w a moste earnest charge, is this: that the word of God be propounded w a certaine holy importunitie, as necessitie requireth: but so, that a good and true ground of the doctrine be layd, and y vehemencie be tempered with all holy meekenes.

2 Preache the worde: be instant, in season and out of season: improue, rebuke, exhorte with all long suffering and doctrine.

3 [2] For the time will come, when they will not suffer wholsome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

4 And shal turne their eares from the trueth, and shalbe giuen vnto [2] fables.

5 [3] But watch thou in al things: suffer aduersitie: do the worke of an Euangelist: [b] cause thy ministerie

2 Faithful pastours in times past toke al occasions they could, because men were very prompt and ready to returne to their fables.

4 To false and vnprofitable doctrines, which the worlde is nowe so bewitched withall, that it had rather the open light of the trueth were vtterly put out, then it would come out of darkenes.

3 The wickednes and falling away of the worlde, ought to cause faithfull ministers to be so much the more carefull.

b Proue and shewe by good and substanciall profe, y thou art the true minister of God,

...erle to be throughly liked of.

6 [4] For I am now ready to be [c]offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For hence forth is laid vp for me the crowne of righteousnes, which the Lorde the righteous Iudge shall giue me at that day: & not to me only, but vnto all them also that loue that his appearing.

9 [5] Make speede to come vnto me at once.

10 For Demas hath forsaken me, and hathe embraced this present worlde, and is departed vnto Thessalonica. Crescens *is gone* to Galacia, Titus vnto Dalmacia.

11 ✣ Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to ministre.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchements.

14 Alexander the copper smith hath done me much euill: the Lorde rewarde him according to his workes.

15 Of whome be thou ware also: for he withstode our preaching sore.

16 At my first answering no man assisted me, but all forsooke me: *I pray God*, that it may not be laid to their charge.

17 Notwithstãding the Lord assisted me, and strengthened me, that by me the preaching might be fully beleued, and that all the Gentiles should heare, and I was deliuered out of the mouth of the [d]lion.

18 And the Lorde will deliuer me from euery euill worke, and will preserue me vnto his [g]heauenly

4 He foretelleth his death to be at hand, and setteth before them an excellent example, both of inuincible constancie, & sure hope.

c *To be offred for a drinke offring: and he alludeth to the powring out of blood or wine whiche was vsed in sacrifices.*

5 The last part of the Epistle, setting foorth grieuous complaintes against certaine, and examples of singular godlines in euery place, and of a mind neuer wearied.

d *Contented him selfe with this worlde.*

✣ *Colos.4.ro.14.*

e *Of Nero.*

f *Preserue me pure from committing any thing vnworthie my Apostleship.*

g *To make me partaker of his kingdome.*

uenly kingdome: to whom *be* praise for euer and euer, Amen.

19 Salute Prisca, & Aquila, and the ✦houshold of Onesiphorus.

✦ *Chap. 1. 16.*

20 Erastus abode at Corinthus: Trophimus left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lorde Iesus Christ *be* with thy spirit. Grace *be* with you, Amen.

¶ The second *Epistle* written from Rome vnto Timotheus the first Bishop elected, of the church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

He sheweth what kinde of men ought to be chosen Ministers: how vayne babblers mouthes should be stopped: 12 and through this occasion he toucheth the nature of the Cretians, 14 and the Iewes who put holynes in outward things.

1 He voucheth his Apostleship, (not for Titus, but for ỹ Cretenses sake) both by ỹ testimonie of his outward calling, and by his consent wherein he agreeth with all the elect frō the beginning of ỹ world.

1 PAul a seruant of God, & an Apostle of IESVS CHRIST according to the faith of gods elect, and the acknowledging of the trueth, which is according to godlines,

a A Minister, as Christ him selfe in that that he was a minister and head of the prophets, is called a seruant, Esa. 42. 1. b Of those whom God hath chosen.

2 The faith wherein al the elect consent, is the true and sincere knowledge of God, tending to this ende, that worshipping God a right, they may at length obteyne lyfe euerlasting according to the promise of God, who is true, which promise was exhibited in Christ in due tyme, according to his eternall purpose.

1 Vnto

2 Vnto the [c] hope of eternall life, which God that can not lie, hath [d] promiſed before the ✣ worlde began:

3 [3] But hath made his worde manifeſt in due time through the preaching, which is ✣ committed vnto me, according to the commaundement of God our [f] Sauiour:

4 [4] To Titus *my* naturall ſonne according to the common faith, [5] Grace, mercy *and* peace from God the Father, and *from* the Lorde Ieſus Chriſt our Sauiour.

5 [6] For this cauſe left I thee in Creta, that thou ſhouldeſt continue to redreſſe the things that remaine, and ſhouldeſt ordaine Elders in euery citie, as I appointed thee,

6 [7] If any be vnreproueable, the husband of one wife, hauing faithfull children, which are not blandered of riote, neither are [g] diſobedient.

7 [7] For a biſhop muſt be vnreproueable, as Gods [h] ſtewarde, not [i] froward, not angrie, not giuen to wine, no ſtriker, not giuen to filthie lucre,

8 But harberous, one that loueth goodnes, wiſe, righteous, holy, temperate,

9 [8] Holding faſt that faithful worde according to doctrine, [9] that he alſo may be able to exhorte

c Hope is the ende of faith.
d Freely and of his mere liberalitie
✣ *Rom.16.25. Epheſ.3.9. Coloſ.1.26. 2.Tim.1.9. 1.Pet.1.20.*
e Looke 2.Timoth.1.9.
3 This trueth is no otherwher to be ſought, but in the preaching of the Apoſtles.
✣ *Galat.1.1.*
f This word (Sauiour) doeth not onely ſignifie a preſeruer of lyfe, but alſo a giuer of life.
4 The Apoſtle moueth ỹ Cretenſes to heare Titus, by ſetting foorth his conſent and agreement with him in the faith, and therewithall

wyth by what ſpeciall note we may diſtinguiſh true miniſters from falſe.
There is but one way of ſaluation, common both to the Paſtour, & the
6 The firſt admonition, to ordeine Elders in euery citie.
1.Tim.3.2. *g This word is propre to horſes and oxen, which wil not abide the yoke.*
The ſecond admonition, what faultes Paſtours (whom he cõprehended
ſhore vnder ỹ word elders) ought to be void of, and what vertues they ought
to haue. *h VVhom the Lord hath appointed ſteward of his giftes.* *i Not hardo*
conditioned, and euil to pleaſe. *k Circumſpect, and of a ſound iudgement, and a ſingu-*
lar example of moderation.
The third admonitiõ: The Paſtour muſt hold faſt ỹ doctrine, which the
Apoſtles deliuered, and perteineth to ſaluation, leauing al curious and vaine
matters. 9 The fourth admonition: To applie the knowledge of true do-
ctrine vnto vſe, which conſiſteth in two things, to wit, in gouerning them
which ſhewe them ſelues apt to learne, and confuting the obſtinate.

with

with wholsome doctrine, and conuince them that say against it.

10 An applying of the generall proposition to a particular: The Cretenses aboue all other neede sharpe reprehensions: both because their mindes are naturally giuen to lies and slothfulnes, and also because of certain couetous Iewes, whiche vnder a colour of godlines, ioyned partly certayne vaine traditions, and partly olde ceremonies with the Gospell.

10 [l] For there are many disobedient and vaine talkers and deceyuers of mindes, chiefly they of the [l] Circumcision,

11 Whose mouthes must be stopped, which subuert whole houses, teaching thinges, which they ought not, for filthie lucres sake.

12 [m] One of them selues, *euen* one of their own prophetes said, The Cretians *are* alwaies lyars, euill beastes, slowe bellyes.

13 This witnes is true: wherefore conuince them [n] sharpely, that they may be sounde in the faith,

14 And not taking hede to ✝ Iewish fables and commaundements of men, that turne away from the trueth.

15 [o] Vnto the pure ✝ *are* all thinges pure, but vnto them that are defiled, and vnbeleeuing, *is* nothing pure, but euen their [o] mindes and consciences are defiled.

16 They professe that they knowe God, but by workes they denie *him*, and are abominable and disobedient, & vnto euery good worke reprobate

l Of the Iewes, or rather of those Iewes which went about to ioyne Christ and the law together.

m Epimenides, who was counted a Prophet amongst them. Looke vpon Laertius, and Cicero, in his first booke of diuination. *n Roughly and playnely, and go not about the bush with them.* ✝ *1.Tim.1.4.*

o He sheweth in fewe words, that puritie consisteth not in any external worship, and that that is according to the olde Lawe, (as in difference of meates, and washings, and other such things which are abolished) but in the minde & conscience: and whosoeuer teache otherwise, knowe not what is true religion in deede, and also are nothing lesse then that that they would seeme to be. ✝ *Rom.14.20.*

o If our mindes and consciences be vncleane, what cleannes is there in vs before regeneration?

CHAP. II.

2 He setteth out the dueties of sundrie persones and states, 6 and willeth him to instruct the Church in maners, 11 He draweth an argument from the end of our redemption, 12 which is, that we liue godly and vprightly.

1 But

BVt [1] speake thou the things which become wholsome doctrine,

2 [2] That the Elder men be watchful, graue, temperate, sounde in the faith, in loue, & in patiẽce:

3 The Elder women likewise, that they be in such behauiour as becommeth holines, not false accusers, not subiect to muche wine, *but* teachers of honest things,

4 That they may instruct the yong women to be sobre minded, that they loue their husbands, that they loue their children,

5 *That they be* temperate, chast, [a] keping at home, good and ✣ subiect vnto their husbands, that the worde of God be not euill spoken of.

6 Exhorte yong men likewise, that they be sobre minded.

7 [3] In all things shewe thy self an ensample of good workes with vncorrupt doctrine, with [b] grauitie, integritie,

8 *And* with the wholsome worde, which can not be condemned, that he which withstandeth, may be ashamed, hauing nothing concerning you to speake euill of.

9 ✣ [t] Let seruãts be subiect to their masters, & please *them* in [c] al things, not answering againe,

10 Neither pykers, but that they shewe all good faithfulnes, that they may adorne the doctrine of God our Sauiour in all things.

11 ✣ [5] For that grace of God, that bringeth

1 The fifth admonition: The doctrine must not only be generally pure, but also be applied to all ages and orders of men, according to the diuersitie of circumstances.

2 What are the chiefest vertues for old & yong, both men & women: and how they ought to be stirred vp vnto them continually.

a No gadders vp and downe.

✣ *Ephe. 5. 23.*

3 The sixth admonition: That both the Pastours life & doctrine must be sound.

b Not such a grauitie as may driue mens from comming to the minister, but such as may cause them to come in most reuerent and honest sort.

[t] *Ephes. 6. 5. Colos. 3. 22. 1. Pet. 2. 18.*

[5] The seuenth admonition, of seruants duetie toward their masters.

c Which may be done without offence to God. ✣ *1 Cor. 1. 2. Colos. 1. 22.*

The eighth admonition belonging to al the godlie, that seing God calleth all men to the Gospel, & Christ hath so iustified vs, that he hath also sanctified vs, we must al of vs giue our selues to true godlines & righteousnes, setting before vs a sure hope of that immeasurable glorie: which thing must in such sort be beaten into their heades, that the gainesayers also must be reproued, by the authoritie of the mightie God.

saluation vnto al men, hath appeared,

12 And teacheth vs that we ſhould deny vngodlines and [d] worldly luſts, and that we ſhoulde liue ſoberly and righteouſly, and godly in this preſent worlde,

13 [e] Loking for that bleſſed hope, and appearing of the glory of that mighty God, and of our Sauiour Ieſus Chriſt,

14 Who gaue him ſelfe for vs, that he might redeme vs from all iniquitie, and purge vs *to be a* [f] peculiar people vnto him ſelfe, zealous of good workes.

15 Theſe things ſpeake, and exhorte, & conuince with all [g] authoritie. See that no man deſpiſe thee.

d *Luſtes of the flesh, which belong to the preſent ſtate of this life and world.*

e *Chriſt is here moſt plainely called that mightie God, and his appearance & comming is called by the figure Metonymie, our hope.*

f *As it were a thing peculiarly layed vp for him ſelf.*

g *VVith all authoritie poſsible.*

CHAP. III.

1 He willeth that all generally be put in minde to reuerence ſuch as be in authoritie: 3 That they remember their former life, and attribute all iuſtification vnto grace: 9 And if any brabler withſtand theſe things, 10 He willeth that he be reiected.

1 PVt [1] them in remembrance that they ✣ be ſubiect to the Principalities and powers, *and* that they be obedient, *and* ready to euery good worke,

2 That they ſpeake euil of no man, that they be no fighters, *but* ſofte, ſhewing all mekenes vnto all men.

3 [2] ✣ For we our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſts and diuers pleaſures, liuing in maliciouſnes and enuie, hatefull, *and* hating one another,

4 But when that bountifulnes and that loue of God our Sauiour towarde man appeared,

5 ∵ Not by the workes of [a] righteouſnes, the free benefite of our regeneration, the pledge whereof is our Baptiſme.

1 He declareth particularly and ſeuerally, that which he ſaid before generally, noting out certaine chiefe & principal duetees, which men owe to men, & eſpecially ſubiectes to their magiſtrates.

✣ *Rom. 13.1. 1.Pet.2.13.*

2 He cõfirmeth againe the former exhortation by propounding is our Baptiſme.

✣ *1.Cor.6.11.* ∵ *2.Tim.1.9.*

a *VVord for word, of workes which are done in righteouſnes: and this place doeth fully reſute the doctrine of merites.*

which

which we had done, but according to his mercie he saued vs, by the washing of the new birth, & the renuing of the [b] holy Ghost,

6 Which he shed on vs aboundantly, through Iesus Christ our Sauiour,

7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.

8 [3] This *is* a true saying, and these thinges I will thou shouldest affirme, that they which haue beleeued God, might be carefull to shewe forthe good workes. These things *are* good and profitable vnto men.

9 ✣ But stay fooliſh questions, & genealogies and cotentions, and brawlings about the Lawe: for they are vnprofitable and vaine.

10 [4] Reiect him that is an heretike, after once or twise admonition,

11 Knowing that he that is such, is peruerted, & sinneth being damned of his owne selfe.

12 [5] When I shall send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Law, & Apollos on their iourney diligētly that they lacke nothing.

14 And let ours also learne to shew forth good workes for necessary vses that they be not vnfruitefull.

15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace *be* with you all, Amen.

b VVhich the vertue of the holy Ghost worketh.

3 Againe with great earnestnes he beateth into our heades, how that we ought to giue our selues to true godlines, & eschewe all vaine questions, which serue to nothing but to moue strife & debate.

c Giue them selues earnestly vnto good workes.

✣ *1.Tim.1.4. & 4.7. 2.Tim.2.23.*

4 The ministers of the worde, must at once cast of Heretikes, that, is such as stubburnely and seditiously, disquiet the Church and wil giue no eare to Ecclesiasticall

admonitions. 5 Last of all, he writeth a word or two of priuate mat-ters, and commendeth certeine men.

To Titus, elect the first bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

THE EPISTLE OF PAVL TO PHILEMON.

1 Paul handling a base and small matter, yet according to his maner mounteth aloft vnto God. 8 Sending againe to Philemon his vacabound and thieuish seruant, he intreateth pardon for him, and verie gravely preacheth of Christian equitie.

1 PAVL a prisoner of Iesus Christ, and *our* brother Timotheus, vnto Philemon our deare friend, and fellowe healper,

2 And to *our* deare *sister* Aphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

✣ *1.Thes.1.2. 2.Thes.1.3.*

4 I ✣ giue thankes to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue & faith, which thou hast towarde the Lord Iesus, and towarde al Saincts)

6 That the [a] fellowship of thy faith may be made effectual, and that whatsoeuer good thing is in you through Christ Iesus, may be [b] knowen.

a By felowship of faith, he meaneth those duetes of charitie which are bestowed vpon the saincts, and flowe forth of an effectual faith.

b That by this meanes all men may perceiue how riche you are in Christ, to wit, in faith, charitie, and all bountifulnes.

7 For

7 For we haue greate ioye and conſolation in thy loue, becauſe by thee, Brother, the Saintes [a] bowels are comforted.

8 Wherefore, though I be verie bolde in Chriſt to commaund thee that which is conuenient,

9 [1] Yet for loues ſake I rather beſeche thee, though I be as I am, euen Paul aged, & euen now a priſoner for Ieſus Chriſt.

10 I beſeche thee for my ſonne ✣ Oneſimus, whome I haue begotten in my bondes,

11 Which in time paſt was to thee vnprofitable, but now profitable both to thee and to me,

12 Whome I haue ſent againe: thou therefore, receiue him, that is mine owne [d] bowels,

13 Whome I woulde haue reteined with me, that in thy ſtede he might haue miniſtred vnto me in the bondes of the Goſpel.

14 But without thy mynde would I do nothing, that thy benefite ſhould not be as it were of [e] neceſſitie, but willingly.

15 It may be that he therefore [f] departed for a ſeaſon, that thou ſhouldeſt receiue him for euer,

16 Not now as a ſeruaunt, but aboue a ſeruaunt *euen as* a brother beloued, ſpecially to me: how much more then vnto thee, both in the [h] fleſh and in the Lord?

17 If therefore thou counte our things common, receiue him as my ſelf.

18 If he hath hurt thee, or oweth thee ought, that put on mine accountes.

19 I Paul haue written *this* with mine owne hand: I wil recompenſe it, albeit I do not ſay to

a Becauſe thou diddeſt ſo diuitifully and cherefully refreſh the Saintes, that they conceiued inwardly a marueilous ioye: for by this word (Bowels) is meant not only the inward feeling of wants and miſeries that men haue one of an others ſtate, but alſo that ioy and comfort which entreth into the very bowels, as though the heart were refreſhed and comforted.

1 An example of a Chriſtian excuſe and commendation for another man.

✣ Coloſ. 4. 9.

d As myne owne ſonne, & as if I had begotten him of mine owne bodie.

e That thou mighteſt not ſeeme to haue lent me thy ſeruant vpon conſtraint, but willingly.

f Thus he aſſwageth the harder kinde of ſpeache, which is to ſay, he

nome away. g For a litle time. h Becauſe he is thy ſeruant as other ſeruants are, and becauſe he is the Lordes ſeruant, ſo that thou muſt nedes loue him both for the Lords ſake, and for thine owne ſake.

thee that thou oweſt moreouer vnto me euen thine owne ſelf.

i Good brother let me obteine this benefit at thine hand.

20 iYea brother, let me obteine this pleaſure of thee in the Lord: comforte my bowels in the Lord.

21 Truſting in thine obedience, I wrote vnto thee, knowing that thou wilt do euen more then I ſay.

22 Moreouer alſo prepare me lodging: for I truſt through your prayers I ſhalbe freely giuen vnto you.

23 There ſalute thee Epaphras my fellowe priſoner in Chriſt Ieſus,

24 Marcus, Ariſtarchus, Demas *and* Luke, my fellowe helpers.

25 The grace of our Lord Ieſus Chriſt *be* with your ſpirit, Amen.

Written from Rome to Philemon, *and ſent* by Oneſimus a ſeruant.

THE

THE EPISTLE TO THE HEBREWES.

The drift and end of this Epiſtle, is to ſhewe that Ieſus Chriſt the Sonne of God both God and man, is that true eternal and onely Prophet, King, and high Prieſt, that was ſhadowed by the figures of the old Lawe, and is now in deede exhibited: of whome the whole Churche ought to be taught, gouerned, and ſanctified.

CHAP. I.

1 To ſhew that the doctrine which Chriſt brought, is moſt excellent, in that it is the knytting vp of all Prophecies, 4 He aduanceth him aboue the Angels: 10 and proueth by diuers teſtimonies of the Scripture, that he far paſſeth all other.

1 AT [1] ſondrie times and in diuers maners God ſpake in the old time to *our* fathers by the Prophetes: in theſe [a] laſt dayes he hath ſpoken vnto vs by his [b] Sonne,

2 [2] Whome he hath made [c] heire of al things, by whome alſo he made the [d] worldes,

1 The firſt part of the generall propoſition of this epiſtle: The Sonne of God is in deede that Prophet or teacher, which hath actually now performed

that that God after a ſort and in ſhadowes ſignified by his Prophetes, and hath fully opened his Fathers will to the world.

a So that the former declaration made by the Prophetes was not ful, and nothing muſt be added to this latter. b VVhich one Soone is God and man.

2 The ſecond part of the ſame propoſition: The ſame Sonne is appointed of the Father to be our King and Lord, by whome alſo he made all things, and in whome onely he ſetteth forth his glorie yea and him ſelf alſo to be beholden of vs, who beareth vp and ſuſteyneth all thinges by his wil and pleaſure.

c Poſſeſſour and equal compartener of all thinges with the Father.

d That is, whatſoeuer hath bene at any tyme, is or ſhalbe.

3 ✣Who being the [c] brightnes of the glorie, and the ingraued forme of his [f] perſone, & [g] bearing vp all things by his mightie worde, [3] hath by him ſelf purged our ſins, & [h] ſitteth at the right hand of the maieſtie in the higheſt places,

4 [4] And is made ſo much more excellēt then the Angels in as much as he hath obtained a more excellent [i] name then they.

5 [5] For vnto which of the Angels ſaid he at any time, ✣ Thou art my Sonne, [k] this day begate I thee? [6] and againe, I ∴ wil be his Father, & he ſhalbe my Sonne?

6 [7] And [l] againe when he bringeth in *his* firſt begotten Sonne into the worlde, he ſaith, ⁎ And let all the Angels of God worſhip him.

7 [8] And of the Angels he ſaith, ✣He maketh the Spirits his [m] meſſengers, and his miniſters a flame [n] of fire.

8 But vnto the Sonne *he ſaith*, * O God, thy [o] throne *is* for euer [p] and euer: the ſcepter of thy

✣ *Coloſ.1.15.*

c He in whome that glorie & maieſtie of the Father shineth, who is otherwiſe infinite, and can not be beholden.

f His Fathers perſone.

g Suſteineth, defendeth, and cherisheth.

3 The third part of the ſame propoſition: The ſame Sonne executed the office of the high Prieſt in offering vp him ſelf, and is our onely and moſt mightie Mediatour in heauen.

h This sheweth that the sauour of that his sacrifice is not onely moſt acceptable to the Father, but alſo is euerlaſting, and furthermore how farre this high Prieſt paſſeth all the other high Prieſtes.

4 Before he commeth to declare the office of Chriſt, he ſetteth forth the excellencie of his perſone, and firſt of all he ſheweth him ſo to be man, that therewithall he is God alſo.

i Dignitie and honour.

5 6. 7. 8. 9. 10. He proueth and confirmeth the diuinitie of Chriſt manifeſted in the fleſh, by theſe ſix euident teſtimonies, whereby it appeareth that he farre paſſeth all Angels, in ſo much that he is called both Sonne, and God in the verſes 5. 6. 7. 10. 13.

✣ *Pſal.2.7. Chap.5.5.* *k The Father begat the Sonne from euerlaſting, but that euerlaſting generation was made manifeſt and repreſented to the world in his time, and therefore he addeth this word (To day.)*

∴ *2.Sam.7.14. 1.Chron.22.10.* *l The Lord was not content to haue ſpoken it once, but he repeateth it in an other place.*

⁎ *Pſal.97.7.* ✣ *Pſal.104.4.* *m Cherub. Pſal.18,11.*

n Seraph. Eſay.6.2. * *Pſal.45.7.* *o The throne is propre to the Prince, and not to the ſeruant.* *p For euerlaſting, for this doubling of the word encreaſeth the ſignification of it beyond all meaſure.*

kingdome

kingdome is a [q] scepter of righteousnes.

9 Thou hast loued righteousnes and [r] hated iniquitie. Wherefore God, euen thy God, hath [s] anointed thee with the oyle of gladnes aboue thy [t] fellowes.

10 [u] And, ✣ Thou, Lord, in the beginning hast [t] established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine: & they all shal waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them vp, & they shalbe changed: but thou art the same & thy yeares shall not faile.

13 [x] Vnto which also of the Angels said he at any time, ✣ Sit at my right hand, till I make thine enemies thy footestole?

14 Are they not all [x] ministring spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

q The gouernemēt of thy kingdome is righteous.

r This kind of rehearsing which the Iewes vse by contraries, hath great force in it.

s In that, that the word became flesh, by powring the holie Ghost vpon him without measure.

t For he is the head and we are his members.

✣ Psal. 102.25.

u Madest the earth firme and sure.

✣ Psal. 110.1. 1. Cor. 15.25. Chap. 10.12.13.

x By that name by which we commonly call Princes messengers, he here calleth the spirites.

CHAP II.

1 Thereof he inferreth, that good heede must be giuen to Christes doctrine: 9 And he setteth him out vnto vs euen as our brother in our flesh, that we may with a good wil yeld vp our selues wholy vnto him.

1 [x] Herefore we ought diligently to giue hede to the things which we haue [a] heard, lest at any time we [b] runne out.

2 For if the [c] worde spoken by Angels was stedfast, and euery transgression, & disobedience receiued a iust recompence of rewarde,

1 Now as it were pausing w him selfe and shewing to what end and purpose al these thinges were spoken, to wit, to vnderstand by the excellencie of Christ aboue al creatures, that his doctrine, maiestie, & Priesthode, is most perfect, he vseth an exhortation taken from a comparison.

a He maketh him selfe an hearer. b They are saied to let the werd runne out, which holde it not fast when they haue heard it. c The Lawe which appointed punishment for the offenders: and which Paul saieth was giuen by Angels, Gal. 3.19. and Stephen, Act. 7.53.

3 How shall we escape, if we neglect so great saluatiō,[2] which at the first began to be preached by the Lord, and *afterwarde* was confirmed vnto vs by [d] them that heard him,

2 If the breache and transgression of the worde spoken by Angels was not suffred vnpunished, much lesse shal it be lawful for vs to neglect ỹ Gospel which the Lord of Angels preached, & was confirmed by the voyce of the Apostles and with so manie signes and wonders from heauen, and especiallie ẅ so great & mightie working of the holie Ghost.

4 ✣ God bearing witnes thereto, both with [e] signes and wonders, and with diuers miracles, & giftes of the holy Ghost, according to his owne will?

5 [3] For he hath not put in subiectiō vnto the Angels the [f] world to come, whereof we speake.

6 [4] But ✣ one in a certaine place witnessed, saying, [5] what is man, that thou shouldest be mindefull of him? or the [h] sonne of man that thou wouldest consider him?

7 Thou [i] madest him a litle inferior to the Angels: thou crownedst him with [k] glory and honour, and hast set him aboue the workes of thine hands.

8 ∴ Thou hast put all things in subiection vnder his feete. And in that he hath put al things in subiection vnder him, he left nothing that should

d By the Apostles.

✣ *Mar. 16. 20.*

e This is the true end of miracles. Now they are called signes, because they appeare one thing and represent an other: and they are called wonders, because they represent some strange and vnaccustomed thing: and vertues, because they giue vs a glimce of Gods mightie power.

3 If it were an hainous matter to contemne the Angels which are but seruants, much more hainous is it to contemne that most mightie King of the restored worlde.

f The world to come, whereof Christ is Father, Esay. 9. 6. or the Church, which as a new worlde, was to be gathered together by the Gospell.

4 He sheweth that the vse of this kingly dignitie consisteth herein, that mē might not onely in Christ recouer that dignitie which they haue lost, but also might be through him aduanced aboue al things: which dignitie of men Dauid describeth most excellently. ✣ *Psalme. 8. 6.*

g What is there in man that thou shouldest haue so great regard of him, and do him that honour? h He calleth al the citizens of that heauenlie kingdome as they are considered in them selues, before that God giueth them the libertie of that citie in Christ, Man and Sonne of man. i This is the first honour of the citizens of the world to come, that they are next the Angels. k For they shalbe in verie great honour when they shalbe partakers of the kingdome. And he speaketh of the thing that shalbe, as though it were alreadie, because it is so certaine. ∴ *1. Cor. 15. 27.*

not

not be ſubiect vnto him. 5 But we yet ſee not al things ſubdued vnto him,

9 6 But we l ſee Ieſus crowned with glory & honour ✣ which was made a litle m inferior to the Angels, 7 through the n ſuffring of death, that by Gods grace he might o taſt death for 8 all men.

10 9 For it became p him, for whome *are* all theſe things, and by whome *are* all theſe things, 10 ſeing that he brought many children vnto glory, 11 that he ſhoulde conſecrate the q prince of their ſaluation through afflictions.

5 An obiection: But where is this ſo great rule and dominion?

6 The anſwere: This is alreadie fulfilled in Ieſus chriſt our head, who was for a time for our ſakes inferiour to the Angels, being made man: but now is aduanced into moſt high glorie.

l *By his vertue and power which appeareth manifeſtly in the Church.*

✣ *Philip.2.8.*

m *VVho abaſed him ſelfe for a ſeaſon, and tooke vpon him the shape of a ſeruant.*

7 He ſheweth the cauſe of this ſubiection, to wit, to taſte of death for our ſakes, that ſo doing the part of a redemer, he might not onely be our Prophet and King, but alſo our high Prieſt.

n *That he might die.* o *Feele death.*

8 Herein conſiſteth the force of the argument: for we could not at length be glorified with him, vnleſſe he had bene abaſed for vs euen al the faithful. And by this occaſion the Apoſtle commeth to the other part of the declaration of Chiſtes perſon, wherein he proueth him to be in ſuch ſort God, that he is alſo man. 9 He proueth moreouer by other arguments, why it behoued the Sonne of God who is true God (as he proued a litle before) to become man notwithſtanding, ſubiect to al miſeries, ſinne onely except. p *God.*

10 Firſt of al, becauſe the Father, to whoſe glorie al theſe things are to be referred, purpoſed to bring manie Sonnes vnto glorie. And how could he haue men for his ſonnes, vnleſſe his onelie begotten Sonne had become brother to men? 11 Secondly, The Father determined to bring thoſe Sonnes to glorie, to wit, out of that ignominie wherein they lay before. Therefore the Sonne ſhould not haue bene ſeene plainely to be made man, vnleſſe he had bene made like vnto other men, that he might come to glorie by the ſelfe ſame way, by the which he ſhould bring other: yea rather, it became him which was Prince of the ſaluation of other, to be conſecrated aboue other through thoſe afflictions Prophet, King, and Prieſt, which are the partes of that principalitie for the ſaluation of other.

q *The Chiefetaine, who as he is chiefeſt in dignitie, ſo is he the firſt begotten from among the dead, amongeſt manie brethren.*

11 12 For

12 The ground of both the former arguments: for neither should we be sonnes through him, neither could he be consecrate through afflictions, vnlesse he had bene made man like vnto vs. But because this Sonnehoode dependeth not vpon nature onely, for no man is accompted the sonne of God vnlesse that besides that he is a sonne of man, he be also Christes brother, (which is by sanctification, that is, by becomming one with Christ who sanctifieth vs through faith) therefore ỹ Apostle maketh mencion of ỹ sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of al the faithful, whome therefore Christ vouchsafeth to cal brethren.

11 [12] For he that [r] sanctifieth, & they which are sanctified, *are* all of [s] one: wherfore he is not ashamed to call them brethren.

12 [13] Saying, ✣ I wil declare thy Name vnto my brethren: in the middes of the Church will I sing prayses to thee,

13 [14] And againe, ✣ I will put my [t] trust in him, And againe, ∴ [u] Beholde, here am I, and the children which God hath giuen me.

14 Forasmuch then as the children are [x] partakers of flesh and blood, he also him self likewise toke part with them, that he might destroy ✱ through death, him that had the [y] power of death, that is the [z] deuil,

15 And that he might deliuer al them, which for feare of [a] death were all their life time subr *He vseth the time that now is, to shewe vs that we are yet stil going on and increasing in this sanctification: and by sanctification he meaneth our separation from the rest of the world, our clensing from sinne, and our dedication wholly vnto God, all which Christ alone worketh in vs.* s *One, of one selfe same nature of man.*

13 That which he taught before of the incarnation of the sanctifier, he applieth to the prophetical office. ✣ *Psalme 22.25.*

14 He applieth the same to the kingly power of Christ in deliuering his from the power of the deuil and death. ✣ *Psalme 18.2.*

t *I will commit my selfe to him, and to his defence.* ∴ *Esay.8.18.*

u *This Esay speaketh of him selfe and his disciples, but betokening thereby all ministers, as also his disciples signifie the whole Church. And therefore seing Christ is the head of the Prophets and Ministers, these wordes are more rightly verified of him, then of Esay.*

x *Are made of flesh and blood, which is a fraile and brittle nature.* ✱ *Hose.13.14. 1.Cor.15.55.*

y *The Deuil is said to haue the power of death, because he is the authour of sinne: and from sinne commeth death, and for this cause he eggeth vs dailie to sinne.*

z *He speaketh of one as of the Prince, ioyning to him secretly all his Angels.*

a *By (Death) thou must vnderstand here, that death which is ioyned with the wrath of God, as it must needes be, if it be without Christ, then the which there can be nothing deuised more miserable.*

ject

iect to bondage.

16 [15] For he in no sorte toke on *him* the [b] Angels *nature* but he toke on *him* the [c] seede of Abraham.

15 He expoundeth those wordes of flesh & blood, shewing that Christ is true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, respecting

17 [16] Wherfore in [d] all things it behoued him to be made like vnto his brethren, that he might be [e] merciful, and a [f] faithful hie Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that he suffred, and was [g] tempted, he is able to succour them that are tempted.

the promises made to Abraham in this behalfe.

b The nature of Angels. c The verie nature of man.

16 He applieth the same to the Priesthode, for which he should not haue benefit vnlesse he had become man, and that like vnto vs in al things, sinne onelie except.

d Not onelie as touching nature, but qualities also. e That he might be truely touched, with the feeling of our miseries. f Doing his office sincerely. g VVas tried, and egged to wickednes by the deuil.

CHAP. III.

1 Now he sheweth how farre inferiour Moses is to Christ, 5.6 Euen so much as the seruant to the Master: And so he bringeth in certaine exhortations and threatnings taken out of Dauid, 8 Against such as either stubburnely resist, 12 Or els are verie slowe to obey.

1 WHerefore, [f] holy brethren, partakers of the heauenly vocation, consider the [a] Apostle and high Priest of our [b] profession Christ Iesus:

1 Hauing laied the foundation, that is to say, declared & proued both the natures of one self

same Christ, he giueth him three offices, to wit, the office of a Prophet, King, and Priest, and as touching the office of teaching and gouerning, compareth him with Moses and Ioshua, vnto the 14. verse of the next chapter, and with Aaron, touching the Priesthode. And he propoundeth that which he purposeth to speake of, with a most graue exhortation, that al our faith may tend to Christ, as to the onely euerlasting teacher, gouernour, and high Priest.

a The Embassadour and messenger, as Rom. 15. He is called the minister of Circumcision. b Of the doctrine of the Gospell which we professe.

2 [2] Who

2 He cõfirmeth this exhortatiõ ✠ two reaſons, firſt of al, becauſe Chriſt Ieſus was appointed ſuch an one of God: ſecõdly, becauſe he throughly executed ✠ offices that his Father enioyned him.

c *Apoſtle and high Prieſt.*

3 Now he commeth to ✠ compariſon ✠ Moſes, and he maketh them like one to the other in this, that thei were both appointed rulers ouer Gods houſe & executed faithfully their office: but by and by after he ſheweth ✠ there is great vnlikelines in that ſame ſimilitude.

2 [a] Who was faithful to him that hath [c] appointed him, [3] euen as ✠ Moſes *was* in all his houſe.

3 [4] For this man is counted worthy of more glorie then Moſes, inaſmuch as he which hath builded the houſe, hath more honour then the houſe.

4 For euery houſe is builded of ſome man, & he that hath built all things, *is* God.

5 [5] Now Moſes verely was faithfull in all his houſe, as a ſeruant, for a witnes of the thinges which ſhould be ſpoken after.

6 But Chriſt *is* as the Sonne, ouer his owne houſe, [6] whoſe [d] houſe we are, if we holde faſt that [e] confidence and that reioycing of that hope vnto the end.

7 Wherefore, as the holy Ghoſt ſaith, ✠ To day if ye [f] ſhall heare his voyce,

8 Harden not your hearts, as in the [g] prouocation, according to the day of the tentation in the wildernes,

9 Where your fathers tempted me, proued me, and ſawe my workes fourty yeres long.

10 Wherefore I was grieued with that generation, and ſaid, They [h] erre euer in *their* heart,

✠ *Num.12.7.* 4 The firſt compariſon: The builder of the houſe is better then ✠ houſe it ſelfe, therefore is Chriſt better then Moſes. The reaſon of ✠ conſequent is this: becauſe ✠ builder of this houſe is God, which can not be attributed to Moſes: and therefore Moſes was not properly the builder, but a part of the houſe: but Chriſt as Lord and God, made al this houſe. 5 An other compariſon: Moſes was a faithful ſeruant in this houſe, that is, in the Church, ſeruing the Lord that was to come: but Chriſt ruleth and gouerneth his houſe as Lord. 6 He applieth ✠ for mer doctrine to his end, exhorting al men by ✠ words of Dauid to heare ✠ Sonne him ſelf ſpeake, & to giue ful credite to his words, ſeing that otherwiſe they can not enter into that eternal reſt. d *To wit, Chriſtes.* e *He calleth that excellent effect of faith, whereby we crie Abba, that is, Father, Confidence, and to confidence he ioyneth hope.*

✠ *Pſalme. 95.8. Chap.4.7.* f *So that God was to ſpeake once againe after Moſes.* g *In the day that they vexed the Lord, or ſtroue with him.* h *They are brutiſh & mad.*

neither

neither haue they knowne my wayes.

11 Therefore I ſware in my wrath, If they ſhall enter into my reſt.

12 [7] Take hede, brethren, leſt at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhorte one another dayly, [i] while it is called To day, leſt any of you be hardened through the deceitfulnes of ſinne.

14 [8] For we are made partakers of Chriſt, if we kepe ſure vnto the end that [k] beginning, wherewith we are vpholden,

15 [l] So long as it is ſaid, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For ſome when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moſes.

17 But with whome was he diſpleaſed fourtie yeres? Was he not diſpleaſed with them that ſinned, † whoſe carkeiſes fell in the wildernes?

18 And to whome ſware he that they ſhould not enter into his reſt, but vnto them, that obeyed not?

19 So we ſee that they could not enter in, becauſe of vnbeliefe.

7 Now waying the wordes of Dauid, he ſheweth firſt by this word, *To day*, that we muſt not neglect the occaſion while we haue it: for that word is not to be reſtrained to Dauids time, but it comprehendeth al that time wherein God calleth vs.

8 Now he conſidereth theſe wordes, *If you heare his voyce &c.* ſhewing that they are ſpoken and ment of the hearing of faith,

againſt which he ſetteth hardening through vnbeliefe.

k That beginning of truſt and confidence: and after the maner of the Hebrewes, he calleth that, beginning, which is chiefeſt. l So long as this voyce ſoundeth out.

† *Num.14.37.*

CHAP. IIII.

He ioyneth exhortation with threatning, leſt they, euen as their fathers were, be depriued of the reſt offred vnto them, 11 But that they endeuour to enter into it: 14 And ſo he beginneth to intreate of Chriſtes Prieſthode.

LEt vs feare therefore, leſt at any time by forſaking the promes of entring into his reſt

rest any of you shoulde seme to be depriued.

2 [1] For vnto vs was the Gospell preached as also vnto them: but the worde that they heard, profited not thē, because it was not [a] mixed with faith in those that heard it.

3 [2] For we which haue beleued, do enter into rest, as he said *to the other*, ✣ As I haue sworne in my wrath, If they shal enter into my rest: although the workes were finished from the foundation of the worlde.

4 For he spake in a certaine place of the seuenth day on this wise, ✣ And God did rest the seuenth day from all his workes.

5 And in this place againe, If they shal enter into my rest.

6 Seing therfore it remaineth that some must enter thereinto, and they to whome it was first preached, entred not therein for vnbeleefs sake:

7 Againe he appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is said, ∴ This day if ye heare his voyce, harden not your hearts.

8 For if [b] Iesus had giuen thē rest, then would

1 By these words, *His voice*, he sheweth that Dauid ment the preaching of Christ, who was then also preached, for Moses & the Prophets respected none other.

a He compareth the preaching of the Gospel to drinke, which being drunke, that is to say heard, profiteth nothing vnlesse it be tempered with faith.

2 Lest anie man shoulde obiect ỹ those wordes were ment of ỹ land of Canaan, & of Moses doctrine, and therfore can not wel be drawen to Christ, and to eternal life, the Apostle sheweth that there are two maner of rests spoken of in the Scriptures: the one of the seuenth day, wherein God is sayed to haue rested frō al his workes: an other is saied to be ỹ same whereinto Ioshua led ỹ people: but this rest is not ỹ last rest whereunto we are called, & that he proueth by two reasons. For seing that Dauid so long time after speaking to ỹ people which were then placed in the land of Canaan, vseth these wordes, *To daie*, and threateneth them stil that they shall not enter into the rest of God, which refused then the voyce of God that sounded in their eares, we must needes say that he ment another time then the time of Moses, and an other rest then the rest of the land of Canaan: And ỹ is, that euerlasting rest, wherein we begin to liue to God, after ỹ the race of this life ceaseth: as God rested ỹ seuenth day frō those his works, ỹ is to say from making ỹ world. Moreouer the Apostle therewithal signifieth that ỹ way to this rest which Moses and ỹ land of Canaan and al ỹ order of the Law did shadow, is opened in the Gospel onely. ✣ *Psal. 95. 11.* ✣ *Gen. 2. Deut. 5. 14.* ∴ *Chap. 3. 7.* *b He speaketh of Ioshua the sonne of Nun: and as the land of Canaan was a figure of our true rest, so was Ioshua a figure of Christ.*

he

be not after this haue ſpoken of an other day.

9 There remaineth therfore a reſt to the people of God.

10 [c] For he that is entred into his reſt, hath alſo ceaſed from his owne workes, as God did from his.

11 [3] Let vs ſtudie therefore to enter into that reſt, leſt [d] any man fal after the ſame enſample of diſobedience.

12 [4] For the [e] worde of God is [f] liuely, & mightie in operation, and ſharper then any two edged ſworde, and entreth through, euen vnto the diuiding a ſunder of the [g] ſoule and the [h] ſpirit, and of the ioynts, & the marow, and is a diſcerner of the thoughtes, and the intents of the heart.

13 Neither is there any creature, which is not manifeſt in [i] his ſight: but al things are naked and open vnto his eyes, with whom we haue to do.

14 [5] Seeing thē that we haue a great hie prieſt, which is entred into heauen, *euen* Ieſus the Sonne of God, let vs [k] holde faſt our profeſſion.

15 [6] For we haue not an hye Prieſt, which can not be touched with the feeling of our infirmities, but was in all things tempted in like ſorte, *yet* without ſinne.

c As God reſted the ſeuenth day, ſo muſt we reſt from our workes, that is, from ſuch as proceede from our corrupt nature.

3 He returneth to an exhortation.

d Leaſt any man become a like example of infidelitie.

4 An amplification taken from the nature of the word of god, ỹ power wherof is ſuch, that it entreth euen to the deepeſt and moſt inward and ſecret partes of the heart, wounding them deadly that are ſtubburne, and plainly quickening the beleeuers.

e The doctrine of God which is preached both in the law, and in the goſpel. f He calleth the word of God liuely, by reaſon of the effects it worketh in thē, to whom it is preached. g He calleth that the ſoule, which hath the affections reſident in it. h By the ſpirit, he meaneth that nobleſt part which is called the minde. i In Gods ſight.

5 Now he entreth into the compariſon of Chriſtes Prieſthoode w Aarons, and declareth euen in the very beginning the marueilous excellencie of this prieſthood, calling him ỹ ſonne of God, and placing him in the ſeate of God in heauen, plainly and euidently ſetting him, againſt Aarons prieſtes, and the tranſitorie tabernacle: which compariſons he ſetteth forth afterward more at large. *k And let it not goe out of our handes.*

6 Leſt he might ſeme by this great glory of our high Prieſt, to ſtay and ſtop vs from going vnto him, he addeth ſtraight ways after, that he is notwithſtanding our brother in deede, (as he proued it alſo before) and that he accompteth all our miſeries, his owne, to cali vs boldly to him.

16 Let vs therfore go boldly vnto the throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

CHAP. V.

1 First he sheweth the duetie of the high priest: 5 Secondly, that Christ is appointed of God to be our high Priest, 7 and that he hath fulfilled all things belonging thereunto.

1 The first part of the first comparison of Christes high priesthoode, with Aarons: Other high Priestes are taken from among men, and are called after the order of men.

1 FOr euery hie Priest is taken from among men, and is ordeined for men, in thinges pertaining to God, [2] that he may offer both [a] giftes and [b] sacrifices for sinnes,

2 The first part of the second cõparison: Others as weake, are made high priestes, to the ende that feeling the same infirmitie in them selues which is in all ỹ rest of the people, they should

2 Which is [c] able sufficiently to haue compassion [d] on them that are ignorant, and that are out of the way, because that he also is [e] cõpassed with infirmitie.

3 And for the sames sake he is bounde to offer for sinnes, as wel for his owne parte, as for the peoples.

4 ✣ [3] And no man taketh this honour vnto him self, but he that is called of god, as *vvas* Aarõ.

5 So likewise Christ tooke not to him self this honour, to be made the hie Priest, but he that said vnto him, ✣ Thou art my Sonne, this day begate I thee, *gaue it him.*

6 As he also in another place speaketh, ∵ Thou art a priest for euer after ỹ [f] order of Melchisedec.

in their owne and the peoples name offer giftes and sacrifices, which are witnesses of common faith and repentance.

a Offerings of things without life. b Beastes which were killed, but especially in the sacrifices for sinnes and offences. c Fit and meete. d On them that are sinfull: for in the Hebrewe tongue, vnder ignorance and errour is euery sinne meant, euen that sinne that is voluntarie. e For that he him self beareth about with him a nature subiect to the same discommodities and vices.

✣ *1.Chron.13.10. and 23.13.*

3 The third comparison which is whole. The others are called of God, and so was Christ, but in an other order then Aaron: for Christ is called the Sonne, begotten of God, and a Priest for euer after the order of Melchisedec. ✣ *Psalm.2.7. Chap.1.5.* ∵ *Psalm.110.4. Chap.7.17.*

f After the likenes or maner as it is afterwarde declared, Chap.7.15.

7 [4] Who

7 [4]Who in the [g]dayes of his fleſhe did offer vp prayers and ſupplications, with ſtrong crying and teares vnto him, that was able to [h]ſaue him from death, and was alſo heard in that which he feared.

8 And though he were the Sonne, yet [i]learned he obedience, by the thinges which he ſuffered.

9 [5]And being [k]conſecrate, was made the author of eternall ſaluation vnto all them that obey him:

10 And is called of God an hie Prieſt after the order of Melchi-ſedec.

11 [6]Of whome we haue many things to ſay, which are hard to be vttered, becauſe ye are dull of hearing.

12 [7]For when as cõcerning the time ye ought to be teachers, yet haue ye neede againe that we teache you what *are* the firſt principles of the word of God: and are become ſuch as haue nede of milke, and not of ſtrong meat.

13 For euery one that vſeth milk, is inexperte in the [l]word of righteouſnes: for he is a childe.

14 But ſtrong meat belongeth to them that are of age, which through long cuſtome haue their [m]wittes exerciſed, to diſcerne bothe good and euill.

4 The other part of the ſecond cõpariſon Chriſt being exceedingly afflicted, and exceedingly merciful, aſked, not for his ſinnes, for he had none, but for his feare, and obtayned his requeſt, and offred him ſelfe for all his.

g While he liued here with vs, in our weake and fraile nature.

h To deliuer him from death.

i He learned in deede what it is to haue a Father, whom a man muſt obey.

5 The other part of the firſt compariſon: But Chriſt was conſecrate of God the father as the Authour of our ſaluation, and an high Prieſt for euer, and therefore he is ſo a man, that notwithſtanding he is farre aboue all men.

k Looke Chap. 2. 10.

6 A digreſſion: vntyll he come, to the beginning of the ſeuenth Chapter, wherein he partly holdeth the Hebrewes in the diligent conſideration of thoſe things, which he hath ſayed, and partly prepareth them to the vnderſtanding of thoſe things whereof he will ſpeake.

7 An example of an Apoſtolike chiding.

l In the word which teacheth righteouſnes. *m All their powers wherby they vnderſtand and iudge.*

CHAP. VI.

1 He briefly toucheth the childish slouthfulnes of the Hebrewes, 4 and terrifieth them with seuere threatnings: 7 he stirreth them up to endeuour in time to go forward: 9 He hopeth well of them. 13 He alleageth Abrahams example: 17 and compareth fayth that taketh holde on the word, 16 vnto an Anchor.

1 THerefore, leauing the doctrine of the [a]beginning of Christ, let vs be led forward vnto perfection, [1]not laying againe the foundation of repentance from dead workes, and of faith towarde God,

2 Of the doctrine of baptismes, and laying on of hands, and of the resurrection frō the dead, and of eternall iudgement.

3 And this will we doe ✠ if God permit.

4 [2]✠For it is [b]impossible that they, which were once lightened, and haue [c]tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, shoulde be renued againe by repentance: seeing they [d]crucifie againe to them selues the Sonne of God and make a mocke of him.

a The first principles of Christian religion, which we call the Catechisme.

1 Certaine principles of a Catechisme, which comprehend the summe of the doctrine of the Gospel were giuen in few words and briefly to ỹ rude and ignorant, to wit, the profession of repentance & faith in God: the articles of whiche doctrine, were demaunded of them which were not as yet receiued members of the Church, at the dayes appointed for Baptisme: and of the childrē of the faithful which were baptised in their infancie, when handes were layed vpon them. And of those articles, two are by name recited: the resurrection of the flesh, and the eternal iudgement. 2 He addeth a vehemencie to his exhortation, and a moste sharpe threatning of the certaine destruction that shall come to them which fall from God and his religion. ✠ *Chap.10.26. Mat.12.45. 2.Pet.2.20.*

b He speaketh of a generall backesliding, and such as doe altogether fall away from the fayth, and not of sinnes which are committed through the frailtie of man against the first and the seconde table. *c* *VVe must marke the force of this worde, for it is one thing to beleeue as Lydia did whose heart God opened, Act. 16.13. and an other thing to haue some taste.*

d As men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the worlde, and that to their owne destruction, as Iulian the Apostate or backeslider did.

7 [3]For

7 [3] For the earth which drinketh in the raine that commeth ofte vpon it, and bringeth forthe herbes meete for them by whom it is dreſſed, receiueth bleſſing of God.

8 But that which beareth thornes and briars, is reproued, and is nere vnto curſing, whoſe ende is to be burned.

9 [4] But beloued, we haue perſuaded our ſelues better things of you, and ſuch as accompanie ſaluation, though we thus ſpeake.

10 [5] For God is not vnrighteous, that he ſhould forget your worke, and labour of loue, which ye ſhewed towarde his Name, in that ye haue miniſtred vnto the Saintes, and *yet* miniſter.

11 And we deſire that euerie one of you ſhew the ſame diligence, to the full aſſurance of hope vnto the end,

12 [6] That ye be not ſlouthful, but followers of them, which through faith and patience, inherite the promiſes.

13 [7] For when God made promes to Abrahã, becauſe he had no greater to ſweare by, he ſware by him ſelf,

14 Saying ✣ ſurely I will [e] aboundantly bleſſe thee and multiplie thee marueilouſly.

15 And ſo after that he had taryed patiently, he enioyed the promes.

16 For men verely ſweare by him that is greater *then them ſelues*, and an othe for confirmation is among them an end of all ſtrife.

17 So God willing more [f] aboundantly to ſhewe vnto the heires of promes the ſtablenes of

3 He ſetteth foorth the former threatning with a ſimilitude.

4 He mitigateth and aſſwageth all ỳ ſharpnes, hoping better of them to whome he writeth.

5 He prayſeth them for their charitie, therby encouraging thẽ to go forwarde, and to hold out to the end.

6 He ſheweth what vertues chiefly they haue neede of to go forward conſtantly, and alſo to profit: to wit, of charitie, and patience: and leſt any man ſhoulde obiect and ſay, ỳ theſe things are impoſſible to be done, he willeth them to ſet before them ſelues the examples of their aunceters, and to followe them.

7 An other pricke, to pricke them forwarde: Becauſe the hope of the inheritance is certayne, if we continue to the end: for God hath not onely promiſed it, but alſo promiſed it with an othe.

✣ *Gene. 12. 2. and 17. 4. and 22. 17.*

e I will heape vp benefites moſt plentifully vpon thee. *f More then was needefull, were it not for the wickednes of men which beleue not God, no though he ſweare.*

his counsell, bounde him selfe by an othe,

18 That by two immutable things, wherein it is vnpossible that God shoulde lye, we might haue strong consolation, which haue our refuge to lay hold vpon that hope that is set before vs.

19 [8] Which *hope* we haue, as an ancre of the soule, both sure and stedfast, and it entreth into that which is within the vaile,

20 [9] Whither the forerunner is for vs entred in, *euen* Iesus that is made an hie Priest for euer after the order of Melchi-sedec.

8 He likeneth hope to an ancre: because that euē as an ancre being cast into the bottome of the sea, stayeth ỹ whole ship, so doeth hope also enter

euen into the very secret places of heauen. And he maketh mencion of the Sanctuarie, alluding to the old tabernacle, and by this meanes returneth to the comparisons of the priesthood of Christ with the Leuiticall.

9 He repeateth Dauids wordes, wherein al those comparisons wherof he hath before made mention, are signified, as he declareth in al ỹ next chapter,

CHAP. VII.

1 He hath hitherto stirred thē vp, to marke diligently what thinges are to be considered in Melchi-sedec, 15 wherein he is like vnto Christ. 20 VVherfore the law should giue place to the gospel.

1 FOr this [1] Melchi-sedec ✣ *vvas* King of Salē, the Priest of the moste hie God, who met Abraham, as he returned from the slaughter of the Kings, and [a] blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnes: after that, *he is* also King of Salem, that is, King of peace,

3 [2] Without father, without mother, without

8 Declaring those wordes, *According to the order of Melchi-sedec*, whereupon ỹ comparison standeth of the priesthood of Christ with the Leuitical: first, Melchi sedec him self is

considered as the figure of Christ, and these are the heades of that comparison. Melchisedec was a King and a Priest: and such an one in deede is Christ alone. He was a king of peace and righteousnes, such an one in dede is Christ alone. ✣ *Gene.14.18.*

a *VVith a solemne and Priestly blessing.*

2 An other figure: Melchi-sedec is set before vs to be considered as one without beginning and without ending, for neyther his Father, nor his Mother, nor his aunceters, nor his death are written of: and suche an one in deede is the Sonne of God, to wit, an euerlasting Priest: as he is God, without mother wonderfully begotten: as he is man without father, wonderfully conceyued,

kinred,

kinred, and hath neither beginning of *his* dayes, neither ende of life: but is likened to the Sonne of God, and continueth a Priest for euer.

4 [3]Now consider how great this man *vvas*, vnto whome euen the Patriarke Abraham gaue the tithe of the spoiles.

5 For verely they which are the childrē of Leui, which receiue ỹ office of the Priesthode, haue a † cōmandement to take, according to the Law, tithes of the people (that is, of their brethren) though they [b] came out of the loynes of Abrahā.

6 But he whose kinred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And [c] without all contradiction the lesse is blessed of the greater.

8 And here men that dye, receiue tithes: but there he *receyueth them*, of whome it is witnessed, that he liueth.

9 [4] And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For he was yet in the loines of his father *Abraham*, when Melchi-sedec met him.

11 [5] If therefore [d] perfection had bene by the

3 An other figure: Melchisedec in consideratiō of his priesthood was aboue Abraham, for he tooke tenths of him, and blessed him as a Priest: Such an one in deede is Christ, vpon whom dependeth euen Abrahams sanctification and all ỹ beleeuers, and whome all men ought to worshipp & reuerēce as the authour of all.

† *Num. 18. 21.*

b VVere begotten of Abraham.

c He speaketh of the publike blessing which the Priests vsed.

4 A double amplification: The first, that Melchisedec toke ỹ tenthes, as one immortal (to wit, in respect ỹ he is the figure of Christ, for his death is in no place made mention of, and Dauid setteth him forth as an euerlasting priest) but ỹ Leuitical priests, as mortal mē, for they succede one another: the second, ỹ Leui him self was tithed in Abrahā by Melchisedec. Therfore the priesthode of Melchisedec (that is Christs, who is pronoficed to be an euerlasting priest according to his order) is more excellent thē ỹ leuitical. 5 The third treatise of this epistle, wherin after he hath proued Christ to be a King, a Prophete, and a Priest, he nowe handleth distinctly ỹ condition & excellency of al these offices, shewing ỹ al these were but shadowes in al other, but in Christ they are true and perfect. And he beginneth ẅ the priesthode, wherwith also ỹ former treatise ended, ỹ by this meanes al ỹ partes & mēbers of the disputatiō, may better hang togither. And first of all he proueth ỹ the Leuitical priesthoode was imperfect, because an other priest is promised a long tyme after, according to an other order, ỹ is to say, of an other maner of rule and fashiō.

d If the Priesthode of Leui, could haue made any man perfit.

Priesthode of the Leuites (for vnder it the Lawe was established to the people) what neded it furthermore, that another Priest shoulde rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

6 He sheweth how that by the institutiō of the new Priesthode, not onely the imperfection of the Priesthoode of Leui was declared, but also that it was changed for this: for these two cā not stand together, because that first appointment of the tribe of Leui, did shut forth the tribe of Iuda, and made it also inferiour to Leui: and this later doeth place the Priesthoode in the tribe of Iuda.

12 [6] For if the Priesthode be changed, then of necessitie must there be a change of the [e] Law.

13 For he of whome these things are spoken, perteineth vnto another tribe whereof no man [f] serued at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthode.

15 [7] And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 [8] Which is not made *Priest* after the [g] Lawe of the carnall commaundement, but after the power of the endles life.

17 For he testifieth *thus*, Thou art a Priest for euer, after the order of Melchi-sedec.

18 [9] For the [h] commaundement that went afore, is disanulled, because of the weakenes therof, and vnprofitablenes.

e Of the institution of Aaron. *f Had any thing to doe about the altar.*

7 Lest any man might obiect, ỹ the Priesthood in dede was translated from Leui to Iuda, but yet notwithstāding ỹ same remaineth stil, he both weigheth and expoūdeth those words of Dauid, *for euer, according to the order of Melchisedec*, wherby also a diuerse institution of Priesthoode is wel perceyued.

8 He proueth ỹ diuersitie and excellencie of ỹ institution of Melchisedecks Priesthood, by this, ỹ the priesthode of the law did stand vpō an outward & bodily anointing: but ỹ sacrifice of Melchisedec is set out to be euerlasting & mere spiritual.

g Not after the ordination, which cōmandeth fraile and transitorie things, as was done in Aarons consecration, & al that whole priesthode. ✣ *Psal. 110. 4. Chap. 5. 6.*

9 Againe, ỹ no man might obiect ỹ the last priesthood was added to make a perfit one, by the copling of thē both together, he proueth that ỹ first was abrogated by the later, as vnprofitable, and ỹ by the nature of them both. For how could those corporal and transitorie things sanctifie vs, either of them seuer'd, or being ioyned with an other?

h The ceremoniall law.

19 For

19 For the Law made nothing perfite, but the bringing in of a better hope *made perfite*, whereby we drawe nere vnto God.

20 [10] And for as much as it is not without an othe (for theſe are made Prieſts without an othe:

21 But this, *is made* with an othe by him that ſaid vnto him, ✣ The Lord hath ſworne, and will not repent, Thou art a prieſt for euer after the order of Melchi-ſedec)

22 By ſo much is Ieſus made a ſuretie of a better Teſtament.

23 [11] And among thē many were made Prieſts, becauſe they were not ſuffered to endure, by the reaſon of death.

24 But this man, becauſe he endureth euer, hath a Prieſthode which [i] can not paſſe from one to an other.

25 Wherfore, he is [k] able alſo perfectly to ſaue them that come vnto God by him, ſeing he euer liueth, to make interceſſion for them.

26 [12] For ſuch an hie prieſt it became vs to haue, *which is* holy, harmeles, vndefiled, ſeparate from ſinners, and made hier then the heauens:

27 Which nedeth not daily as thoſe hie Prieſts to offer vp ſacrifice, ✣ firſt for his own ſinnes, and then for the peoples: [13] for [l] that did he [m] once, when he offred vp him ſelfe.

28 For the Law maketh mē hie Prieſts, which

10 An other argument, whereby he proueth that the prieſthoode of Chriſt is better then ỹ prieſthoode of Leui, becauſe his was eſtabliſhed with an othe, but theirs was not ſo ✣ *Pſal.110.4.*

11 An other argument tending to the ſame purpoſe. The Leuitical prieſts (as mortal men) could not be euerlaſting, but Chriſt, as he is euerlaſting, ſo hath he alſo an euerlaſtīg prieſthoodmakīg moſt effectual interceſſion for them which by him come vnto God.

i VVhich can not paſſe away.

k He is fit & meete.

12 An other argument: There are required in an hie Prieſt innocencie and perfit purenes, which may ſeparate him from ſinners for whō he offreth. But the Leuitical hie Prieſts ſhall not be founde to be ſuch, for they offer firſt for their own ſinnes: but Chriſt only is ſuch an one, and therfore the true and onely hie prieſt. ✣ *Leuit.16.11.*

13 An other argumēt which notwithſtanding he handleth afterward: The Leuitical prieſts offred ſacrifice, after ſacrifice, firſt for thē ſelues, & then for the people. But Chriſt offered not for him ſelf, but for other, not ſacrifices, but him ſelf, not oftē times, but once. And this ought not to ſeme ſtraunge ſaieth he, for ſo much as they are weake, but this man is conſecrated an euerlaſting Prieſt, and that by an othe.

l That ſacrifice which he offred.

m It was ſo done, that it needeth not to be repeated or offred againe any more.

haue

haue infirmitie: but the [n] word of the othe [14] that [o] was since the Lawe, *maketh* the Sonne, who is consecrated for euermore.

n *The commandement of God which was bound with an othe.*

14 An other argument taken of the time: former things are taken away by the latter.

o *Exhibited.*

CHAP. VIII.

1 To proue more certainly that the ceremonies of the Lawe are abrogated, 5 He sheweth that they were appointed to serue the heauenly paterne. 8 He bringeth in the place of Ieremie 15 To proue the amendement of the olde couenant.

1 He briefly repeateth that, whereunto all these things are to be referred, to wit, that we haue a farre other hie Priest thē those Leuiticall hie Priestes are, euē such an one as sitteth at the right hād of ỹ most hie God in heauen.

1 NOw of the things which we haue spokē, *this is* the summe, that we haue such an hie Priest, that sitteth at the right hande of the throne of the maiestie in heauens,

2 They of Leui, were hie priestes in an earthly sanctuarie, but Christ is in the heauenlie.

a *Of heauen.*

2 [2] And *is* a minister of the [a] Sanctuarie, [3] & of that [b] true Tabernacle which the Lord pight, and not man,

3 They of Leui exercised their priesthoode in a fraile tabernacle, but Christ beareth about with him a farre other

3 [4] For euerie hie Priest is ordeined to offer both giftes and sacrifices: wherfore it was of necessitie, that this man should haue some what also to offer.

4 [5] For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Lord offer giftes,

5 Who serue vnto the paterne and shadow of heauenly thinges, as Moses was warned by God, when he was about to finish the Tabernacle. ✣ Se, said he, that thou make al things according to the

tabernacle, to wit, his body which God him self made to be euerlasting, as it shal afterward be declared, chap. 9. 11.

b *Of his bodie.*

4 He bringeth a reason why it must needes be ỹ Christ should haue a bodie (which he calleth a tabernacle which the lord pight and not mā) to wit, that he might haue what to offer: for otherwise he could not be an hie priest. And the self same bodie is both the tabernacle and the sacrifice. 5 He giueth a reason why he said ỹ our hie priest is in the heauenly sanctuary & not in the earthly: because, saith he, if he were now on the earth, he could not minister in the earthly sanctuarie, seing there are yet Leuitical priests which are appointed for him, ỹ is to say, to be paternes of ỹ perfit example. And to what purpose should the paternes serue when ỹ true & originall exāple is present?

✣ *Exod. 25. 40. Act. 7. 44.*

paterne,

paterne, shewed to thee in the mount.

6 [6] But now *our hie prieſt* hath obtained a more excellent office, in aſmuch as he is the Mediatour of a better Teſtament, which is eſtabliſhed vpon better promiſes.

7 [7] For if that firſt *Teſtament* had bene fauteles, no place ſhould haue bene ſought for the ſeconde.

8 For in rebuking them he ſaith, ✣ Beholde, the daies will come, ſaith the Lord, when I ſhall make with the [c] houſe of Iſrael, & with the houſe of Iuda a new Teſtament:

9 Not like the Teſtament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Teſtament, and I regarded them not, ſaith the Lord.

10 For this is the Teſtament that I will make with the houſe of Iſrael, After thoſe dayes, ſaith the Lord, I wil put my lawes in their minde, & in their heart I wil write them, & I wil be their God, and they ſhalbe my people,

11 And they ſhall not teache euery man his neighbour & euery man his brother, ſaying, know the Lord: for all ſhal knowe me, from the leaſt of them to the greateſt of them.

12 For I wilbe merciſull to their vnrighteouſnes, and I will remember their ſinnes & their iniquities no more.

13 [8] In that he ſaith a new *Teſtament*, he hath abrogate the olde: now that which is diſanulled & waxed olde, is ready to vaniſh away.

6 He entreth into the compariſon of the olde and tranſitorie teſtament or couenaunt being but for a time, whereof the Leuiticall prieſtes were mediatours, with the newe, the euerlaſting Mediatour whereof is Chriſt, to ſhew that this is not onely better thē that in all reſpectes, but alſo that that was abrogated by this.

7 He proueth by the teſtimonie of Ieremie, that there is a ſeconde teſtament or couenaunt, & therefore that the firſt was not perfit.

✣ *Ierc.31.31,32, 33,34.*

Rom.11.27. Chap.10.16.

c *He calleth it an houſe, as it were one familie of the whole kingdome: for where as the kingdome of Dauid was diuided into two factions, the Prophet giueth vs to vnderſtande that through the newe teſtament they ſhalbe ioyned togither againe in one.*

8 The concluſion: Therefore by the later and the newe, the firſt and old is taken away, for it could not be called newe if it differed not from the olde. And againe ỹ ſame is at length taken away, which is ſubiect to corruption, and therefore imperfit.

CHAP.

CHAP. IX.

2 Comparing the forme of the Tabernacle, 10 And the ceremonies of the Law, 11 Vnto the trueth set out in Christ, 15 He concludeth that nowe there is no more neede of an other Priest, 24 Because Christ him selfe hath fulfilled these duties vnto the new couenaunt.

1 A diuision of the first Tabernacle which he calleth worldly, that is to say, transitorie and earthly into two partes, to wit, into the holy places, & the Holiest of all.

1 THen the first *Testament* had also ordinances of religion, and a [a] worldly Sanctuary.
2 For the first Tabernacle was made, wherein was the candlestick, & the table, and the shewbread, which *Tabernacle* is called the Holy places.
3 And after the [b] second vaile *vvas* the Tabernacle, which is called the [c] Holiest of all,
4 Which had the golden senser, and the Arke of the Testament ouerlaide rounde about with golde, wherin the golden pot which had manna, *vvas*, and ✣ Aarõs rodde that had budded, and the ✣ tables of the Testament.
5 ∴ And ouer the Arke were the glorious Cherubins, shadowing the [d] mercy seate: of which things we will not now speake particularly.
6 [2] Now when these thinges were thus ordained, the Priestes went alwaies into the first Tabernacle, and accomplished the seruice.
7 But into the seconde went the ✱hie Priest alone, once euery yere, not without bloud which he offred for him self, and for the [e] ignorances of the people.
8 [3] Wherby the holy Ghost this signified, that

a An earthly and a flitting. b He calleth it § second vaile, not because there were two vailes, but because it was behinde the Sanctuary or the first Tabernacle. c The holiest sanctuarie.
✣ Num. 17. 10.
✣ 1. King. 8. 9. 2. Chron. 5. 10.
∴ Exod. 25. 22.
d The Hebrues cal the couer of the Arke of the Conenaunt, the mercie seat, whom both the Grecians & we folowe. 2 Now he cõmeth to the sacrifices which he diuideth into those daily sacrifices, and ẏ yerely & solemne sacrifice ẇ the which the hie Priest only but once euery yere entring into the Holiest of all with bloud, offred for him self and the people. ✱ *Exod. 30. 10. Leu. 16. 2. e For the sinnes. Looke chap. 5. 2.* 3 Of that yerely rite and ceremonie he gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all: For why did the hie priest alone enter in th ither, shutting out al other, and that to offer sacrifices there both for him selfe and for others, and after, did shut the Holiest of all, againe?

the way

the way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing,

9 [4] Which was a figure [f] for that present time, wherin were offred gifts and sacrifices that could not make holy, concerning the conscience, him that did the seruice.

10 [5] Which onely stode in meates & drinkes, and diuers washings, and carnal rites, [g] which were enioyned, vntil the time of reformation.

11 [6] But Christ being come an hie Priest of good things to come, [7] by a [h] greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

12 [8] Neither by the bloud of [i] goates & calues: but by his owne bloud entred he in once vnto the holy place, & obtained eternal redemption *for vs.*

4 An obiection: If the way were not opened into heauen by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies vsed? To wit, that mē might be called back to that spirituall example, that is to say, to Christ, who should correct all those things at his comming.

[f] *For that time that that figure had to last.*

5 An other reason why they could not make cleane the conscience of the worshipper, to wit, because they were outward & carnal or corporal things.

[g] *For they were as you would say a burden, from which Christ deliuered vs.*

6 Now he entreth into the declaratiō of the figures, & first of all cōparing the Leuitical hie priest with Christ, (that is to say, the figure w the thing it self) he attributeth to Christ the administration of good things to come, & it, euerlasting, which those carnal things had respect vnto. 7 An other comparison of the first corruptible Tabernacle with the later (that is to say, with the humane nature of Christ) which is the true incorruptible tēple of God, wherinto the Sonne of God entred, as the Leuitical hie priests into the other which was fraile and transitorie.

[h] *By a more excellent and better.*

8 An other comparison of the bloud of the sacrifices with Christ. The Leuitical hie priestes entring by those their holy places into their Sanctuarie, offered corruptible bloud for one yere only: but Christ entring into that holy body of his, entred by it into heauen it selfe, offering his owne most pure bloud for an euerlasting redemption: for one self same Christ answereth both to the hie priest, and the tabernacle, and the sacrifices, and the offringes them selues, as the truth to the figures, so that Christ is both hie priest, and tabernacle, and sacrifice, yea, all these both truely, and for euer.

[i] *For in this yerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heckefor, or calfe.*

13 ✣For if the bloud of bulles and of goates, and the aſhes of an heifer, ſprinkling them that are vncleane, ſanctifieth as touching the [k] purifying of the fleſh,

14 How much more ſhall the ✣bloud of Chriſt which through the eternall Spirit offred himſelf without fault to God, ✣ purge your conſcience fró [l] dead workes, to ſerue the liuing God?

15 [10] And for this cauſe is he the Mediatour of the newe Teſtamét, that through ✣death which was for the redemption of the tranſgreſſions *that were* in the former Teſtament, they which were called, might receiue the promiſe of eternall inheritance.

16 [11] For where a Teſtament *is*, there muſt be the death of him that made the Teſtament.

17 ✣For the teſtament is confirmed when men are dead: for it is yet of no force as long as he that made it, is a liue.

✣ *Leuit.16.14. Num.19.4.* 9 if the outward ſprinkling of bloud and aſhes of beaſtes, was a true & effectuall ſigne of purifying and clenſing, how much more ſhall the thing it ſelf and ✣ trueth being preſent, which in times paſt was ſhadowed by thoſe external ſacramets that is to ſay, his bloud, which is in ſuch ſort más bloud, that it is alſo the bloud of the Sonne of God, and therefore hath an euerlaſting vertue of purifying and cleanſing, do it?

k He conſidereth the ſignes apart, being ſeparate from the thing it ſelf.

✣ *1.Pet.1.19. 1.Iohn.1.7. Reu.1.5.* ✣ *Luk.1.74.* *l From ſinnes which pronde from death, and bring forth nothing but death.*

10 The concluſion of the former argument: Therefore ſeing the bloud of beaſtes did not purge ſinnes, the new Teſtamét which was before time promiſed, whereunto thoſe outward thinges had reſpect, is nowe in deede eſtabliſhed, by the vertue whereof all tranſgreſſions might be taken away, and heauen indeede opened vnto vs: Whereof it foloweth, that Chriſt ſhed his bloud alſo, for the Fathers, for he was ſhadowed by thoſe olde ceremonies, otherwiſe vnleſſe they had ſerued to repreſent him, they had bene nothing at all profitable. Therefore this teſtament is called the later, not as concerning the vertue of it, (that is to ſay, remiſſion of ſinnes) but in reſpect of time, wherein the thing it ſelfe was finiſhed, that is to ſay, wherein Chriſt was in deede exhibited to the world, and fullfilled all things which were neceſſarie to our ſaluation. ✣ *Rom.5.6. 1.Pet.3.18.*

11 A reaſon why the Teſtamét muſt be eſtabliſhed by the death of the Mediatour, becauſe this Teſtament hath the condition of a Teſtament or giſte which is made effectuall by death, and therefore that it might be effectual, it muſt nedes be that he that made the Teſtament, ſhould die.

✣ *Galat.3.15.*

18 [12] Wherefore neither was the firſt ordeined without bloud.

19 For when Moſes had ſpoken euery precept to the people, [m] according to the Lawe, he tooke the bloud of calues & of goates, with water and purple wolle and hyſſope, and [n] ſprinkled both the booke, and all the people,

20 ✣ Saying, This is the bloud of the Teſtament, which God hath appointed vnto you.

21 Moreouer, he ſprinkled likewiſe ỹ Tabernacle with bloud alſo, and all the miniſtring veſſels.

22 And almoſt al things are by the Lawe purged with bloud, and without ſheading of bloud is no remiſſion.

23 It was then neceſſarie, that the [o] ſimilitudes of heauenly things ſhoulde be purified with ſuch things: but the heauenly things them ſelues *are purified* with better ſacrifices then are theſe.

24 [13] For Chriſt is not entred into ỹ holy places that are made with hands, which are ſimilitudes of the true *Sanctuarie*: but *is entred* into very heauen, to appeare now in the ſight of God for vs.

25 [14] Not that he ſhould offer him ſelfe often, as the hie Prieſt entred into the Holy place euery yere with other bloud,

12 There muſt be a proportion betwene thoſe things which purifie, and thoſe which are purified: Vnder the Lawe all thoſe figures were earthly, the Tabernacle, the booke, the veſſels, the ſacrifices although they were the ſignes of heauenly thinges. Therefore it was requiſite that al thoſe ſhould be purified with ſome matter and ceremonie of the ſame nature, to wit, with the bloud of beaſts, with water, wol, hyſope. But vnder Chriſt all things are heauenly, an heauenly tabernacle an heauenly ſacrifice, an heauēly people, an heauēly doctrine, & heauē it ſelf is ſet opē before vs for an euerlaſting habitatiō. Therfore al theſe things are ſanctified in like ſort, to wit, w̄ that euerlaſting offering of the quickening bloud of Chriſt.

m As the Lord had commaunded. n He vſed to ſprinkle. ✣ Exo.24.8. o The ſimilitudes of heauenly things were earthly, & therfore they were to be ſet forth with earthly things, as with the bloud of beaſts, & wolle, and hyſope. But vnder Chriſt all things are heauēly, & therfore they could not but be ſanctified, with the offering of his liuely bloud.

13 An other double compariſon: The Leuitical hie prieſt entred into ỹ ſanctuary, which was made in dede by ỹ cōmaundemēt of God, but yet w̄ mens hands, ỹ it might be a paterne of an other more excellēt, to wit, of ỹ heauēly palace. But Chriſt entred euen into heauen it ſelf. Again, he appeared before the Arke, but Chriſt before God the Father him ſelf. 14 An other double compariſon: The Leuitical hie prieſt offred other bloud, but Chriſt offred his owne: he euery yere once iterated his offring: Chriſt offring him ſelfe but once, aboliſhed ſinne altogether, both of the former ages & of the ages to come.

15 An argument to proue that Christes offring ought not to be repeated: Seeing that sinnes were to be purged frō the beginning of the world, and it is proued that sinnes can not be purged, but by the onely bloud of Christ, he must nedes haue

26 [15] (For then must he haue oftē suffred since the foundation of the world) but now in the [p] end of the world hath he ben made manifest, once to put away [q] sinne by the sacrifice of him self.

27 And as it is appointed vnto men that they shall [r] once dye, and after that *commeth* the iudgement:

28 So ✣ Christ was once offered to take away the sinnes of [s] many, [16] and vnto them that looke for him, shall he appeare the second time without sinne vnto saluation.

died often times, since the beginning of the world. But a mā can die but once: therefore Christes oblation which was once done in the later daies, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that were before, and to sinnes that are after his cōming.

p In the later daies. q That whole roote of sinne. r He speaketh of the naturall state and condition of man: For as for Lazarus and certaine other that died twise, that was no vsuall thing but extraordinarie: and as for them that shalbe changed, their changing is a kinde of death. 1.Cor.15.51. ✣ Rom.5.8. 1.Pet.3.18.

s Thus the generall promise is restrained to the elect onely: and we haue to seeke the testimonie of our election, not in the secret counsell of God, but in the effects that our faith worketh, and so we must climbe vp from the lowest step to the highest, there to find such comfort as is most certaine, and shall neuer be moued.

16 Shortly by the way he setteth out Christ as Iudge partly to terrifie the, which do not rest them selues in the only oblation of Christ once made, & partly to kepe the faithful in their duetie, that they go not backe.

CHAP. X.

1 He proueth that the sacrifices of the Law were vnperfit, 2 Because they were yerely renued: 5 But that the Sacrifice of Christ is one, and perpetuall 6 He proueth by Dauids testimonie: 11 Then he addeth an exhortation, 29 And seuerely threatneth them that reiect the grace of Christ. 36 In the end he praiseth patience 38 That commeth of faith.

1 He preuēteth a priuie obiectiō why then were those sacrifices offred? The Apostle answereth, first touching that yerely sacrifice which was the solemnest of all, wherein (saieth he) there was made euery yere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherfore should newe sinnes come to be repeated euery yere, if those sacrifices did abolishe sinne?

1 [1] For the Lawe hauing the shadow of good things to [2] come, and not the verie image of

a Of things which are euerlasting, which were promised to the Fathers & exhibited in Christ.

the things

the things, can neuer with those sacrifices, which they offer yere by yere continually, sanctifie the commers therevnto.

2 For woulde they not then haue ceased to haue bene offred, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those *sacrifices* there *is* a remembrance againe of sinnes euerie yere.

4 For it is vnpossible that the blood of bulles and goates should take away sinnes.

5 [2] Wherefore when he [b] commeth into the world, he saith, ✣ Sacrifice and offring thou wouldest not: but a [c] bodie hast thou ordained me.

6 In burnt offrings, and sinne offrings thou hast had no pleasure.

7 Then I said, Lo, I come (In the beginning of the booke it is written of me) that I shoulde do thy wil, O God.

8 Aboue, when he said, Sacrifice and offring, and burnt offrings, and sinne offrings thou wouldest not haue, neither hadst pleasure *therein* (which are offred by the Lawe)

9 Then said he, Lo, I come to do thy wil, O God, he taketh away the [d] first, that he may stablish the second.

10 By the which wil we are sanctified, *euen* by the offring of the body of Iesus Christ once *made*.

11 [3] And euerie Priest [c] standeth daylie ministring,

2 A conclusion folowing of those thinges that went before, and comprehending also the other sacrifices. Seing that the sacrifices of the Law coulde not do it, therefore Christ speaking of him self as of our hie Priest manifested in the flesh, witnesseth euidently that God resteth not in ỹ sacrifices, but in the obedience of his Sonne our hie Priest, in which obedience he offred vp him self once to his Father for vs.

b The sonne of God is saied to come into the world, when he was made man. ✣ *Psalme. 40. 7.* *c It is word for word in the Hebrewe text, Thou hast pearced mine eares through, that is, thou hast made me obedient and willing to heare.* *d That is the sacrifices, to establishe the second, that is, the will of God.*

3 A conclusion, with the other part of the comparison: The Leuitical hie Priest repeateth the same sacrifices daily in his sanctuarie: wherevpon it followeth ỹ neither those sacrifices neither those offrings, neither those hie Priests could take away sinnes. But Christ hauing offred one sacrifice once for the sinnes of al men, and hauing sanctified his owne for euer, sitteth at ỹ right hand of the Father, hauing al power in his hands. *e At the altar.*

niſtring, and oft times offreth one maner of offring, which can neuer take away ſinnes:

12 But this man after he had offred one ſacrifice for ſinnes, ✣ ſitteth for euer at the right hand of God,

13 [4] And from hence forth tarieth, ✣ till his enemies be made his footeſtole.

14 For with one offring hath he conſecrated for euer them that are ſanctified.

15 [5] For the holy Ghoſt alſo beareth vs recorde: for after that he had ſaid before,

16 ∴ This *is* the Teſtament that I will make vnto them after thoſe dayes, ſaith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their ſinnes and iniquities will I remember [f] no more.

18 Now where remiſſion of theſe things *is*, there *is* no more offring for [g] ſinne.

19 [6] Seing therefore, brethren, that by the blood of Ieſus we may be bolde to enter into the Holy place,

20 By the new and liuing way, which he hath

✣ *Chap. 1. 13. Pſal 110. 1. 1. Cor. 15. 25.*

4 He preuenteth a priuie obiection, to wit, that yet notwithſtanding we are ſubiect to ſinne and death, wher vnto ỹ Apoſtle anſwereth, that the ful efficacie of Chriſts vertue hath not yet ſhewed it ſelfe, but ſhal at lẽgth appeare when he wil at once put to flight al his enemies, with whome as yet we ſtriue.

✣ *Chap. 1. 13.*

5 Although there do yet remaine in vs reliques of ſinne, yet the worke of our ſanctification which is to be perfected, hangeth vpon ỹ ſelfe ſame ſacrifice which neuer ſhalbe repeated, and ỹ the Apoſtle proueth by alleaging againe ỹ teſtimonie of Ieremie, thus. Sinne is taken away by ỹ new teſtament, ſeing the Lord ſaieth ỹ it ſhal come to paſſe, that according to ỹ forme of it, he wil no more remember our ſinnes: Therefore we neede now no purging ſacrifice to take away that which is alreadie taken away, but we muſt rather take paines, that we may now through faith be partakers of that ſacrifice. ∴ *Iere. 31. 33. Rom. 11. 27. Chap. 8. 8* f *VVhy then, where is the fire of Purgatorie, and that popish diſtinction of the fault, and the punishment?* g *He ſaied well, for ſinne: for there remaineth an other offring, to wit, of thankes giuing.* 6 The ſomme of ỹ former treatiſe: We are not ſhut out now of the holie place as ỹ Fathers were, but we haue an entrance into ỹ true holie place (that is into heauen) ſeing ỹ we are purged w the blood, not of beaſtes, but of Ieſus. Neither as in times paſt, doeth ỹ hie Prieſt ſhut vs out by ſetting ỹ vaile againſt vs, but through ỹ vaile, which is his fleſh, he hath brought vs into heauen it ſelfe, being preſent with vs, ſo that we haue now truelie an hie Prieſt, which is ouer the houſe of God.

prepared

prepared for vs, through the vaile, that is, his [h] flesh:

21 *And seing we haue* an hie Prieſt, *which is* ouer the houſe of God,

22 [7] Let vs drawe nere with a [i] true heart in aſſurance of faith, our [k] hearts being pure from an euil conſcience,

23 And waſhed in our bodies with [l] pure water, Let vs keepe the profeſſion of our hope, without wauering, (for *he is* faithful that promiſed)

24 And let vs cõſider one another, to prouoke vnto loue, and to good workes,

25 Not forſaking the felowſhip that we haue among our ſelues, as the maner of ſome *is:* but let vs exhort *one another,* [8] & that ſo much the more, becauſe ye ſee that the day draweth nere.

26 ✣ For if we ſinne [m] willingly after that we haue receiued and acknowledged that trueth, there remaineth no more ſacrifice for ſinnes,

27 But a feareful looking for of iudgement, and violent fire, which ſhal deuoure the [n] aduerſaries.

28 [9] He that deſpiſeth Moſes lawe, dieth without mercie ✣ vnder two, or three witneſſes.

29 Of how much ſorer puniſhment ſuppoſe ye ſhal he be worthie, which treadeth vnder foote the Sonne of God, and counteth the blood of the Teſtament as an vnholie thing; wherewith

h So Chriſts flesh sheweth vs the Godhead as it were vnder a vaile, for otherwiſe we were not able to abide the brightnes of it.

7 A moſt graue exhortation wherin he ſheweth how that ſacrifice of Chriſt may be applied to vs: to wit, by faith, which alſo he deſcribeth by ỹ conſequẽts, to wit, by ſanctification of the Spirit, which cauſeth vs ſurely to hope in God, & to procure by al meanes poſſible one anothers ſaluation, through ỹ loue that is in vs one towardes an other.

i VVith no double and counterfeit heart, but with ſuch an heart as is truly and in deede giuen to God. *k This is it which the Lord ſaieth, Be ye holy for I am holy.* *l VVith the grace of the holie Ghoſt.*

8 Hauing mentioned the laſt comming of Chriſt, he ſtirreth vp the godlie to the meditation of an holy life, and citeth the faithleſſe fallers from God to ỹ feareful iudgemẽt ſeat of ỹ Iudge, becauſe they wickedly reiected him in whom onely ſaluation conſiſteth. ✣ *Chap.6.4.* *m VVithout any cauſe or occaſion, or shewe of occaſion.* *n For it is another matter to ſinne through the frailtie of mans nature, and another thing to proclaime warre as it were to God as to an enemie.* 9 If the breache of the Law of Moſes was puniſhed by death, how much more worthie death is it to fall away from Chriſt? ✣ *Deut.19.15. Mat.18.16. Iohn.8.17. 2.Cor.13.1.*

he was ſanctified, and doeth deſpite the Spirite of grace?

30 [10] For we know him that hath ſaid, ✣ Vengeance *belongeth* vnto me: I will recompence, ſaith the Lord. And againe, The Lord ſhal [o] iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 [11] Now call to remẽbrance the dayes that are paſſed, in the which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partely while ye were made a [p] gazing ſtocke both by reproches and afflictions, & partly while ye became [q] companions of them which were ſo toſſed to and fro.

34 For both ye ſorowed with me for my bonds, and ſuffred with ioye the ſpoyling of your goods, knowing in your ſelues how that ye haue in heauen a better, and an enduring [r] ſubſtance.

35 Caſt not away therefore your confidence which hath great recompence of rewarde.

36 For ye haue nede of patience, that after ye haue done the will of God, ye might receiue the promes.

37 For yet a very [ſ] litle while, and he that ſhal come, will come, and will not tary.

38 ✣ [12] Now the iuſt ſhal liue by faith: but if *any* withdrawe him ſelfe, my ſoule ſhal haue no pleaſure in him.

39 But we are not they which withdrawe our ſelues vnto perdition, but *follow* faith vnto the conſeruation of the ſoule.

10 The reaſon of al theſe things is, becauſe God is a reuenger of ſuch as deſpiſe him: otherwiſe he ſhould not rightly gouerne his Church. Now there is nothing more horrible then ỹ wrath of the liuing God.

✣ *Deut. 32. 35. Rom. 12. 19.*

o *Rule or gouerne.*

11 As he terrified the fallers away from God, ſo doeth he now comfort them ỹ are conſtant and ſtand ſtrongly, ſetting before them ỹ ſucceſſe of their former fights, ſo ſtirring them vp to a ſure hope of a ful and readie victorie.

p *You were brought forth to be shamed.*

q *In taking their miſeries, to be your miſeries.*

r *Goods and riches.*

ſ *He wil come within this verie litle while.*

✣ *Habak. 2. 4. Rom. 1. 17. Gal. 3. 11.*

12 He commendeth the excellencie of a ſure faith by the effect, becauſe it is the onely way to life, which ſentence he ſetteth forth and amplifieth by ſetting the contrarie againſt it.

CHAP.

CHAP. XI.

1 He declareth in the whole chapter, that the Fathers, which from the beginning of the world, were approued of God, attained saluation no other way then by faith, that the Iewes may knowe, that by the same only, they are knit vnto the Fathers in an holie vnion.

1 [1] NOw faith is the grounde of thinges, which are hoped for, and the euidence of thinges which are not seene.

2 [2] For by it *our* [a] elders were wel reported of.

3 ✣ [3] Through faith we vnderstand that the worlde was ordeined by the word of God, so that the things which we [b] see, are not made of things, which did appeare.

4 [4] By faith Abell ✣ offred vnto God a greater sacrifice then Cain, by ∴ the which he obtained witnes that he was righteous, God testifiing of his gifts: by the which *faith* also he being dead, yet speaketh.

5 [5] By faith was ✣ Enoch translated, that he shoulde not [c] see death: neither was he founde: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please *him*: for he that commeth to God, must beleeue that *God* is, and that he is a [d] rewarder of them that seeke him.

7 [6] By faith ✣ Noe being warned of God of the things which were as yet not sene, moued with reuerence, prepared the Arke to the sauing of his housholde, through the which *Arke* he cõdemned the worlde, and was made heire of the righteousnes, which is by faith.

1 An excellent description of faith by the effectes, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are inuisible.

2 He sheweth ỹ ỹ Fathers ought to be accompted of, by this vertue.

a That is, those Fathers of whome we came: and whose authoritie and example ought to moue vs verie much.

✣ *Gen.1.1. Iohn.1.10.*

3 He sheweth ỹ proprietie of faith, by setting out vnto vs most pyked examples of such as from the beginning of the world excelled in the Church.

b So that the worlde which we see, was not made of any matter that appeared or was before, but of nothing. 4 Abel. ✣ *Gen.4.4.* ∴ *Mat.23.35.* 5 Enoch. ✣ *Gen.5.24.* *c That he should not die.* *d This reward is not referred to our merites, but to the free promise, as Paul teacheth in Abraham the father of al the faithful. Rom.4.4.* 6 Noe. ✣ *Gen.6.13.*

7 Abraham and Sara.
✣ Gen. 12. 4.

8 7 By faith ✣ Abraham, when he was called, obeyed *God*, to go out into a place, which he ſhould afterward receiue for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promes, as in a ſtrange countrey, as one that dwelt in tentes with Iſaac and Iacob heires with him of the ſame promes.

10 For he looked for a citie hauing a e foũdation, whoſe builder and maker *is* God.

11 Through faith ✣ Sara alſo receiued ſtrength to conceiue ſeede, and was deliuered of a childe when ſhe was paſt age, becauſe ſhe iudged him faithful which had promiſed.

12 And therefore ſprang there of one, euen of one which was f dead, *ſo many* as the ſtarres of the ſkie in multitude, and as the ſand of the ſea ſhore which is innumerable.

13 Al theſe died in g faith, and receiued not the h promiſes, but ſaw them a farre of, and beleued *them*, and i receiued *them* thankefully, & confeſſed that they were ſtrangers and pilgremes on the earth.

14 For they that ſay ſuch things, declare plainly that they ſeeke a countrey.

15 And if they had bene mindeful of that *countrey*, from whence they came out, they had leaſure to haue returned.

16 But now they deſire a better, that is an heauenlie: wherfore God is not aſhamed of them to be called their God: for he hath prepared for them a citie.

17 By faith ✣ Abraham offred vp Iſaac, when he was k tried, & he that had receiued the l promiſes, offred his onely begotten ſonne.

18 (To whome it was ſaid, ✣ In Iſaac ſhal thy ſeede be called.)

19 For

e *This foundation is ſet against their tabernacles.*
✣ Gen. 17. 19. & 21. 2.
f *As vnlikely to beare children, as if she had bene ſtarke dead.*
g *In faith, which they had while thei liued, and folowed them euen to their graue.*
h *This is the figure Metonymye, for the things promiſed.*
i *For the Patriarches were wont when they receiued the promiſes, to profeſſe their religion, by building of altars, and calling on the name of the Lord.*
✣ Gen. 22. 10.
k *Tried of the Lord.*
l *Although the promiſes of life were made in that only begotten ſonne Iſaac, yet he appointed him to die, and ſo againſt hope he beleued in hope.*
✣ Gen. 21. 12. Rom. 9. 7.

19 For he considered that God was able to raise *him* vp euen from the dead: from [m] whence he receiued him also after [n] a sort.

20 [8] By Faith ✣ Isaac blessed Iacob and Esau, concerning things to come.

21 [9] By faith ✣ Iacob when he was a dying, blessed both the sonnes of Ioseph, and ∴ *leaning* on the end of his staffe, worshipped *God*.

22 [10] By faith ✱ Ioseph when he died, made mention of the departing of the children of Israel, and gaue commandement of his bones.

23 [11] ✣ By faith Moses when he was borne, was hid three moneths of his parents, because they sawe he was a proper childe, neither [o] feared they the Kings ✱ commandement.

24 By faith ✣ Moses when he was come to age, refused to be called the soō of Pharaos daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the [p] pleasures of sinnes for a season,

26 Esteming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenes of the King: for he endured, as he that sawe him which is inuisible.

28 Through faith he ordeined the ✣ Passeouer and the effusion of blood, lest he that destroyed the first borne, should touch them.

29 [12] By faith they ∴ passed through the red sea as by drie land, which when the Egyptians had assaied to do, they were drowned.

30 [13] By faith the ✱ walles of Iericho fel downe after they were compassed about seuen daies.

31 [14] By faith the [q] harlot ✣ Rahab perished not with them which obeyed not, when ✱ she had receiued the spies [r] peaceably.

m From which death.

n For there was not the true & verie death of Isaac, but as it were the death, by meanes whereof he semed also as it were to haue risen againe.

8 Isaac.
✣ *Gen.27.28.39.*
9 Iacob.
✣ *Gen.48.15.*
∴ *Gen.47.31.*
10 Ioseph.
✱ *Gen.50.25.*
11 Moses.
✣ *Exod.2.2.*
Act.7.20.

o They were not afraide to bring him vp.
✱ *Exod.1.16.*
✣ *Exod.2.11.*

p Such pleasures as he could not enioy, but he must needes prouoke Gods wrath against him.
✣ *Exod.12.22.*
12 The red sea.
∴ *Exod.14.22.*
13 Iericho.
✱ *Iosh.6.20.*
14 Rahab.

q A notable example of Gods goodnes
✱ *Iosh.6.23.*
✱ *Iosh.2.1.*

r Curteously and friendly, so that she did not onelie not hurt them, but also kept thē safe.

32 [15] And

15 Gedeõ, Barac, & other iudges and Prophets.
✣*Iudg.6.11.*
✠*Iudg.4.6.*
∴*Iudg.13.24.*
✱*Iud.11.1.& 12.7.*

32 [15] And what ſhall I more ſay? for the time would be to ſhort for me to tell of ✣ Gedeon, of ✠ Barac and of ∴ Sampſon, and of ✱ Iephte, alſo of Dauid, and Samuel, and of the Prophets:

33 Which through faith ſubdued kingdomes, wrought righteouſnes, obteined the ſ promiſes, ſtopped the mouthes of lions,

ſ *The fruite of the promiſes.*

34 Quenched the violence of fyre, eſcaped the edge of the ſworde, of weake were made ſtrong, waxed valiant in battel, turned to flight the armies of the aliants.

t *He ſemeth to meane the ſtorie of that woman of Sarepta, whoſe ſonne Elias raiſed againe from death, and the Sunamite, whoſe ſonne Elizeus reſtored to his mother.*

35 The t women receiued their dead raiſed to life: other alſo were u racked, and woulde not be deliuered, that they might receiue a better reſurrection.

u *He meaneth that perſecution which Antiochus wrought.*

36 And others haue bene tryed by mockings and ſcourgings, yea, moreouer by bondes & priſonment.

x *In vile & rough clothing, ſo were the ſaintes brought to extreme pouertie, & conſtrained to liue like beaſtes in wilderneſſes.*

37 They were ſtoned, they were hewen a ſunder, they were tempted, they were ſlaine with the ſworde, they wandred vp and downe in x ſhepes skinnes, and in goates skinnes, being deſtitute, afflicted, & tormented:

38 Whome the worlde was not worthy of: they wandered in wilderneſſes and mountaines, and dennes, and caues of the earth.

16 An amplification take of the circumſtance of the time, their faith is ſo much the more to be marueiled at, by how much the promiſes of things to cõe were more darke, yet at length were in deede exhibited to vs, ſo that their faith & ours is as one, as is alſo their conſecratiõ and ours.

39 [16] And theſe al through faith obtained good report, and receiued y not the promes,

40 God prouiding a better thing for vs, that they z without vs ſhoulde not be made perfite.

y *But ſawe Chriſt afar of.* z *For their ſaluation did hang vpon Chriſt, who was exhibited in our daies.*

CHAP. XII.

1 He doeth not only by the examples of the Fathers before recited, exhort them to patience and conſtancie, 3 But alſo by the example of Chriſt. 11 That the chaſtnings of God cannot be rightly iudged by the outward ſence of our fleshe.

1 Wherefore

1 WHerefore, ✣ [1] let vs alſo, ſeing that we are compaſſed with ſo great a cloude of witneſſes, caſt away euerie thing that preſſeth downe, and the ſinne that [a] hangeth ſo faſt on: let vs rũne with patiẽce the race that is ſet before vs,

2 [2b] Loking vnto Ieſus the authour & finiſher of our faith, who for the [c] ioye that was ſet before him, endured the croſſe, and deſpiſed the ſhame, & is ſet at the right hand of the throne of God.

3 [3] Conſider therefore him that endured ſuche ſpeaking againſt of ſinners, leſt ye ſhoulde be wearied and fainte in your mindes:

4 [4] Ye haue not yet reſiſted vnto bloud, ſtriuing againſt ſinne.

5 [5] And ye haue forgotten the conſolation, which ſpeaketh vnto you as vnto children, ✣ My ſonne, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.

6 For whõe the Lord loueth, he chaſteneth: & he ſcourgeth euerie ſonne that he receiueth:

7 If ye endure chaſtening, God offreth him ſelf vnto you as vnto ſonnes: for what ſonne is it whom the father chaſteneth not?

8 If therfore ye be without correction, whereof all are partakers, then are ye baſtardes, and not ſonnes.

9 [6] Moreouer we haue had the fathers of

✣ *Rom.6.4. Coloſ.3.8. Epheſ.4. 24. 1.Pet.2.1.*

1 An applying of the former exãples, whereby we ought to be ſtirred vp to rũne the whole race caſting away all ſtops & impediments.

a For ſinne beſiegeth vs on all ſides, ſo that we can not ſcape out.

2 He ſetteth before vs as the marke of this race, Ieſus him ſelf our captaine, who willingly ouercame al the roughnes of the ſame way.

b As it were vpon the marke of our faith.

c Whereas he had all kinde of bleſſednes in his hand & power, yet ſuffred willingly the ignominie of the croſſe.

3 An amplification, taken of the circumſtance of the perſon and the things them ſelues, which he compareth betwixt them ſelues: for how great is Ieſus in compariſon of vs, and how farre more grieuous things did he ſuffer then we? 4 He taketh an argument of the profit which commeth to vs by Gods chaſtiſements, vnleſſe we be in fault. Firſt of al becauſe ſinne, or that rebellious wickednes of our fleſh, is by this meanes tamed. 5 Secõdly, becauſe they are teſtimonies of his fatherly good will towardes vs, inſo much that they ſhewe them ſelues to be baſtards, which can not abide to be chaſtened of God. ✣ *Prouerb.3.11.* 6 Thirdly, If all men yeld this right to fathers, to whome next after God we owe this life, that they may rightfully correct their children, ſhal we not be much more ſubiect to that our Father, who is the Authour of the ſpiritual and euerlaſting life?

our

our bodies which corrected vs, & we gaue them reuerence: shoulde we not much rather be in subiection vnto the Father of spirits, that we might liue?

7 An amplification of the same argumẽt: Those fathers haue corrected vs after their fansie, for some fraile and transitorie profit: but God chasteneth and instructeth vs for our singular profit, to make vs partakers of his holines: which thing although these our senses doe not presently perceiue, yet the ende of the matter proueth it.

10 [7] For they verely for a fewe dayes chastened vs after their owne pleasure: but he *chasteneth vs* for our profite, that we might be partakers of his holines.

11 Now no chastising for the present semeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteousnes, vnto them which are thereby exercised.

8 The conclusion: we must goe forward couragiously & kepe alwayes a right course (& as farre) forth as we may without any staggering or stumbling.

12 [8] Wherefore lift vp *your* hands which [d] hang downe, and *your* weake knees,

13 And make [e] straight steppes vnto your feete, lest that which *is* halting, be turned out of the way, but let it rather be healed.

14 ✣ [9] Followe peace with all men, and holines, without the which no man shal see the Lord.

15 [10] Take hede, that no man fall away from the grace of God: let no [f] roote of bitternes spring vp and trouble *you*, lest thereby many be defiled.

16 [11] Let there be no fornicator, or prophane persone as ✣ Esau, which for one portion of meat solde his byrth right.

17 ∴ For ye knowe how that afterwarde also

d The description of a man that is out of hart and cleane discouraged.

e Kepe a right course, and so, that you shewe example of good life for others to followe. ✣ *Rom.12.18.*

9 We must liue in peace and holines with all men. 10 We must studie to edifie one an other, both in doctrine and example of life.

f That no heresie, or back sliding, be an offense.

11 We must eschewe fornication, and a prophane minde, that is, such a minde as giueth not to God his due honour, which wickednes how seuerely God wil at length punish, the horrible example of Esau teacheth vs.

✣ *Gen.25.33.* ∴ *Gen.27.38.*

when

when he woulde haue inherited the bleſſing, he was reiected: for he founde no [g] place to repentance, though he ſought *that bleſſing* with teares.

18 [12] For ye are not come vnto the ✣ mounte that might be [h] touched, nor vnto burning fyre, nor to blackenes and darkenes, and tempeſt,

19 Neither vnto the ſounde of a trumpet, and the voyce of wordes, which they that heard it, excuſed them ſelues, ✠ that the worde ſhoulde not be ſpoken to them any more,

20 (For they were not able to abyde that which was commaunded, ∴ Yea, though a beaſt touche the mountaine, it ſhalbe ſtoned, or thruſt thorowe with a darte:

21 And ſo terrible was the [i] ſight which appeared, that Moſes ſaid, I feare and quake.)

22 But ye are come vnto the mounte Sion, and to the citie of the liuing God, the celeſtiall Hieruſalem, and to the companie of innumerable Angels,

23 And to the aſſemblie and congregation of the firſt borne, which are written in heauen, and to God the iudge of all, and to the ſpirits of iuſt and [k] perfite men,

24 And to Ieſus the Mediator of the newe Teſtament, and to the bloud of ſprinkeling that ſpeaketh better things then that of Abel.

25 [13] Se that ye deſpiſe not him that ſpeaketh: for if they eſcaped not which refuſed him, that ſpake on earth: much more ſhal we *not eſcape*, if we turne away from him, that *ſpeaketh* from heauen.

g There was no place left for his repentance: and it appeareth by the effectes, what his repentance was, for when he was gone out of his fathers ſight, he threatned his brother to kil him.

12 Now he applieth the ſame exhortation, to the prophetical and kingly office of Chriſt compared with Moſes, after this ſorte. If the maieſtie of the Law was ſo great, how great think you that the glorie of Chriſt and the Goſpel is? And this compariſon he declareth alſo particularly.

✣ *Exod. 19. 16.*

h VVhich might be touched with handes, which was of a groſſe and earthly matter.

✠ *Exod. 20. 19.*

∴ *Exod. 19. 12.*

i The shape and forme which he ſawe, which was no counterfet and forged shape, but a true one.

k So he calleth them that are taken vp into heauen, although one part of them doeth ſlepe in the earth.

13 The applying of the former compariſon: If it were not lawful to contemne his word which ſpake on the earth, how much leſſe his voice which is from heauen?

14 He cõpareth the ſtedfaſt maieſtie of the Goſpel, wherewith the whole world was ſhakẽ, & euẽ the very frame of heauen was as it were aſtoniſhed, with the ſmal & vaniſhing ſound of the gouernance by the Law.

26 [14] Whoſe voyce then ſhouke the earth, and now hath declared, ſaying, ✣ [1] Yet once more wil I ſhake, not the earth onely, but alſo heauen.

27 And this *word*, Yet once more, ſignifieth the remouing of thoſe things, which are ſhaken, as of things which are made *with hands*, that the things which are not ſhaken, may remayne.

28 [15] Wherefore ſeing we receiue a kingdome, which cannot be ſhaken, let vs haue grace whereby we may ſo ſerue God, that we may pleaſe him with [m] reuerence and [n] feare.

29 For ✣ euen our God *is* a conſuming fire.

✣ *Agge.2.7.*

l It appeareth euidently in this that the Prophet ſpeaketh of the calling of the Gentiles, that theſe wordes muſt be referred to the kingdome of Chriſt.

15 A general exhortation to liue reuerently & religiouſly vnder the moſt happie ſubiection of ſo mightie a King, who as he bleſſeth his moſt mightely, ſo doeth he moſt ſeuerely reuenge the rebellious. And this is the ſomme of a Chriſtiane life reſpecting the firſt table.

m By Reuerence, is meant that honeſt shamefastnes which kepeth them in their dueties. *n Religious and godly feare.* ✣ *Deut.4.24.*

CHAP. XIII.

1 He giueth good leſſons not only for manners, 7 but alſo for doctrine.

✣ *Rom.12.10.*

1 He commeth to the ſecond table, the ſomme whereof is, charitie, eſpecially toward ſtrãgers and ſuch as are afflicted.

✣ *1.Pet.4.9.*

✣ *Gen.18.3. & 19.3.*

a Be ſo much touched, as if their miſerie were yours.

1 Et ✣ [1] brotherly loue continue.

2 ✣ Be not forgetful to intertaine ſtraungers: for thereby ſome haue ✣ receiued Angels into their houſes vnwares.

3 Remember them that are in bondes, as though ye were bounde with them: & them that are in affliction, as [a] if ye were alſo *afflicted* in the bodie.

4 [2] Mariage *is* honorable among all, and the bed vndefiled: but whoremungers and adulterers God wil iudge.

2 He commendeth chaſte matrimonie in all ſortes of men, and threatneth vtter deſtruction from God againſt whoremungers and adulterers.

5 [3] Let

5 [3] Let your conuerſation be without couetouſnes, and be content with thoſe things, that ye haue, for [b] he hath ſaid,

6 ✣ I wil not faile thee, neither forſake thee:

7 So that we may boldely ſay, ✣ The Lord, *is* mine healper, neither wil I feare what [c] man can do vnto me.

8 [4] Remember them which haue the ouerſight of you, which haue declared vnto you the word of God: whoſe faith followe, conſidering what hath bene the ende of their conuerſation.

[5] Ieſus Chriſt yeſter day, and to day, the ſame alſo *is* for euer.

9 Be not caried about with diuers *and* ſtrange doctrines: [6] for it is a good thing that the heart be ſtabliſhed with grace, *and* not with [d] meates, which haue not profited them that haue bene [e] occupied therein.

10 [7] We haue an [f] altar whereof they haue no authoritie to eate which [g] ſerue in the Tabernacle.

3 Couetouſnes is condemned, againſt which is ſet a contented minde with that which the Lord hath giuen.

b Euen the Lord him ſelf.

✣ *Iosh.1.5.*

✣ *Pſal.118.6.*

c He ſetteth man againſt God.

4 We haue to ſet before vs the examples of valiant captaines, whõe we ought diligently to followe.

5 He repeateth the ſomme of the doctrine, to wit, the onely groũd of al precepts of mãners, and that is this: That we ought to quiet and content our ſelues in Chriſt onely: for there was yet neuer any man ſaued without the knowledge of him, neither is at this day ſaued, neither ſhalbe ſaued hereafter.

6 He toucheth them which mixed an external worſhip and eſpecially the difference of meates with the Goſpel, which doctrine he plainely condemneth as cleane repugnant to the beneſite of Chriſt.

d By this one kinde which concerneth the difference of cleane and vncleane meates, we haue to vnderſtand all the ceremonial worship.

e VVhich obſerued the difference of them ſuperſtitiouſly.

7 He refuteth their errour by an apt and fit compariſon. They which in times paſt ſerued the Tabernacle, did not eate of the ſacrifices whoſe blood was brought for ſinne into the holy place by the hie Prieſt. Moreouer theſe ſacrifices did repreſent Chriſt our offringe. Therefore they can not be partakers of him which ſerue the Tabernacle, that is ſuch as ſtand in the ſeruice of the Law: but let not vs be aſhamed to folowe him out of Hieruſalem from whence he was caſt out and ſuffred: for this alſo Chriſt who is the trueth anſwereth that figure, in that he ſuffred without the gate.

f By the Altar he meaneth the offringes.

g VVhereof they can not be partakers, which ſtubburnely reteine to rites of the Law.

11 ✣ For

✤ *Leuit.4.11. & 6.30. & 16.27.*

11 ✤ For the bodies of thoſe beaſtes whoſe bloud is brought into the Holie place by the hie Prieſt for ſinne, are burnt without the campe.

12 Therefore euen Ieſus, that he might ſanctifie the people with his owne bloud, ſuffred without the gate.

8 He goeth on further in this cõpariſon, & ſheweth that this alſo is ſignified vnto vs, that the godlie folowers of Chriſt muſt at it were goe out of the world bearing his croſſe.

13 [8] Let vs go forth to him therefore out of the campe, bearing his reproche.

14 ✤ For here haue we no continuing citie: but we ſeke one to come.

✤ *Mic.2.10.*

9 Now that thoſe corporal ſacrifices are taken away, he teacheth vs that the true ſacrifices of confeſsion remaine, which cõſiſt partly in giuing of thankes, and partly in liberalitie, with which ſacrifices in deede, God is now delighted.

15 [9] Let vs therfore by him offer the ſacrifice of prayſe alwayes to God, that is, the ∵ fruite of the lippes, which confeſſe his Name.

16 To doe good, and to diſtribute forget not: for with ſuch ſacrifices God is pleaſed.

∵ *Hoſe.14.13.*

10 We muſt obey ỹ warnings and admonitions of our Miniſters and Elders, which watch for the ſaluation of the ſoules which are committed vnto them.

17 [10] Obey them that haue the ouerſight of you, and ſubmit your ſelues: for they watche for your ſoules, as they that muſt giue accountes, that they may do it with ioye, & not with griefe: for that is vnprofitable for you.

18 [11] Pray for vs: for we are aſſured that we haue a good conſcience in all things, deſiring to liue honeſtly.

19 And I deſire you ſomewhat the more earneſtly, that ye ſo do, that I may be reſtored to you more quickely.

20 The God of peace that brought againe from the dead our Lord Ieſus, the great ſhepherde of the ſhepe, through the bloud of the euerlaſting Couenant,

21 Make you [h] perfect in all good workes, to

11 The laſt part of this Epiſtle, wherein he commendeth his miniſterie to the Hebrewes and wiſheth them continuance and increaſe of graces from the Lord: and excuſeth him ſelf in that he hath vſed but fewe wordes to comforte them, hauing ſpent the epiſtle in diſputing: & ſaluteth certeine brethren familiarly & friendly.

[h] *Make you fit or meete.*

doe

doe his will, [i] working in you that which is pleaſant in his ſight through Ieſus Chriſt, to whome *be* praiſe for euer and euer, Amen.

22 I beſeche you alſo brethren, ſuffer the words of exhortation: for I haue written vnto you in few wordes.

23 Knowe that *our* brother Timotheus is deliuered, with whome (if he come ſhortly) I will ſee you.

24 Salute all them that haue the ouerſight of you, and all the Saintes. They of Italy ſalute you.

25 Grace *be* with you all, Amen.

i Hence commeth that ſaying of the Fathers, that God crowneth his works in vs.

Written to the Hebrewes from Italy, *and ſent* by Tymotheus.

THE [a] GENERALL EPISTLE OF IAMES.

a That is, written to no one man, citie or countrie, but to all the Iewes generally, being now diſperſed.

CHAP. I.

4 He entreateth of patience, 6 of faith, 10 and of lowlines of minde in riche men. 13 That tentations come not of God for our euil, 17 becauſe he is the authour of all goodnes. 21 In what manner the word of life muſt be receiued.

1 IAMES a ſeruant of God, & of the Lord IESVS CHRIST, to the twelue Tribes, which are [b] ſcattered abroade, ſalutation.

b To all the beleeuing Iewes, of what Tribe ſo euer they be, and are diſperſed through the whole world.

2 [1] My

1 The first place or part touching comfort in afflictions, wherein we ought not to be cast downe and be faint hearted, but rather reioyce and be glad.

2 [1] My brethren, [c] counte it exceeding ioye, [2] when ye fall into diuerse tentations,

3 ✣ [3] Knowing that the [d] trying of your faith bringeth forth patience,

4 [4] And let patience haue *her* perfect worke, that ye may be perfect and entier, lacking nothing.

5 [5] If any of you lacke [e] wisdome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shalbe giuen him.

6 ✣ But let him aske in faith, and [f] wauer not: [6] for he that wauereth, is like a waue of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that he shall receiue any thing of the Lord.

8 A double minded man *is* vnstable in [g] al his wayes.

9 [7] Let the brother of [h] lowe degree reioyce

c *Seing their condition was miserable in that scattering abroade, he doeth wel to begin as he doeth.*

2 The first argument, because our faith is tried through afflictions: which ought to be most pure, for so is it behoueable for vs. ✣ *Rom.5.3.* 3 The second. Because patience a farre passing & most excellent vertue is by this meanes ingendred in vs.

d *That wherewith your fauth is tryed, to wit, those manifold tentations.*

4 The third argumẽt propounded in maner of an exhortation, that true & continuall patience may be discerned from fained and for a time. The crosse is as it were the instrument wherewith God doeth polishe and fine vs. Therefore the worke and effect of afflictions, is the perfecting of vs in Christ.

5 An answere to a priuie obiection: It is easely said, but it is not so easely done. He answereth that we nede in this case a farre other maner of wisdome, then the wisdome of man, to iudge those thinges best for vs, which are most contrarie to the flesh: but yet we shal easely obteine this gift of wisdome if we aske it rightly, that is with a sure confidence of God, who is most bountiful and liberal.

e *By wisdome he meaneth the knowledge of that doctrine whereof mention was made before, to wit, wherefore we are afflicted of God, and what fruite we haue to reape of affliction.* ✣ *Mat.7.7. Mar.11.24. Luk.11.9. Iohn.14.13. & 16.23.*

f *VVhy then, what nede other Mediatours?*

6 A digression or going aside from his matter against prayers which are conceiued with a doubting minde, whereas we haue a certaine promise of God, and this is the second part of the Epistle.

g *In all his thoughts and his deedes.*

7 He returneth to his purpose, repeating the propositiõ, which is, that we must reioyce in the crosse, for it doeth not presse vs downe, but exalt vs.

h *VVho is afflicted with pouertie, or contempt, or with any kinde of calamitie.*

in

in that he is exalted:

10 [8] Againe he that is [i] rich, in that he is made low: [9] for as the flower of the graſſe, ſhall he ✣ vaniſh away.

11 For *as vvhen* the ſunne riſeth with heate, the the graſſe withereth, and his flower falleth away, and the goodly ſhape of it periſheth: euen ſo ſhall the riche man wither away in *all* his [k] wayes.

12 [10] ✣ Bleſſed *is* the man, that endureth [l] tentation: for when he is tried, he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

13 [11] Let no man ſay when he is [m] tempted, I am tempted of God: [12] for God can not be tempted with euill, neither tempteth he any man.

14 But euery man is tẽpted, when he is drawne away by his owne concupiſcence, and is entiſed.

15 Then when luſt hath conceiued, it bringeth forth [n] ſinne, & ſinne when it is finiſhed, bringeth forth death.

16 [13] Erre not, my deare brethren.

8 Before he concludeth, he giueth a doctrine contrarie to the former, to wit, how we ought to vſe proſperitie, which is, plẽtie of all things: to wit, ſo, that no man therefore pleaſe him ſelf, but be ſo much the more voide of pride.

i VVho hath all things at his will.

9 An argument takẽ of the very nature of ỹ thigs thẽ ſelues, for ỹ they are moſt vaine and vncertaine.

✣ *Eſai.40.6. 1.Pet.1.24.*

k VVhatſoeuer he either purpoſeth in his minde or doeth.

10 The concluſion: Therefore we muſt patiently beare the croſſe, & he addeth a fourth argument, which comprehẽdeth the ſomme of all the former, to wit, becauſe we come by this way to the crowne of life, but yet of grace according to the promiſe. ✣ *Iob.5.17.*

l Affliction whereby the Lord trieth him.

11 The third part of this epiſtle, wherein he deſcendeth from outward tentations, that is, from afflictions whereby God trieth vs, to inward, that is to thoſe luſtes whereby we are ſtirred vp to do euil. The ſomme is this: Euery man is the authour of theſe temptations to him ſelfe, and not God: for we beare about in our boſomes that wicked corruption, which taketh occaſions by what meanes ſo euer, to ſtirre vp euil motions in vs, whence out at length proceede wicked doings, and in concluſion foloweth death the iuſt rewarde of them. *m VVhen he is prouoked to do euill.*

12 Here is a reaſon ſhewed, why God cannot be the authour of euill doing in vs, becauſe he deſireth not euill.

n By ſinne is meant in this place, actuall ſinne.

13 An other reaſon takẽ of contraries: God is ỹ authour of al goodnes, & ſo, that he is always like him ſelf: how then can he be thought to be authour of euill?

17 Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the [o] Father of lights, wyth whom is no variablenes, neither [p] shadow of turning.

18 [14] Of his owne [q] will begate he vs wyth the word of trueth, that we should be as the [r] first fruites of his creatures.

19 Wherefore my deare brethren, ✣ let euery man be swift to heare, slow to speake, & slowe to wrath.

20 For the wrath of mā doeth not accomplish the [s] righteousnes of God.

21 Wherefore lay aparte all filthines, and superfluitie of maliciousnes, & receiue with [t] mekenes ỹ worde that is graffed in you, which is able to saue your soules.

22 ✣ [15] And be yee doers of the worde, & not hearers onely, [16] deceyuing your owne selues.

23 [17] For if any heare the word, and do it not, he is like vnto a man, that beholdeth his [u] naturall face in a glasse.

24 For when he hath cōsidered him selfe, he goeth his waye, and forgetteth immediatly what maner of one he was.

o From him who is the fountaine and authour of all goodnes.

p He goeth on in the metaphore, for the sunne by his manifold and sondrie kindes of turning, maketh houres, daies, moneths, yeres, light & darkenes.

14 The fourth part, concerning the excellencie and fruit of the word of God. The somme is this: we must heare the word of God most carefully and diligently, seeing it is the seede, wherewith God of his free fauour and loue hath begotten vs vnto him self picking vs out of the nomber of his Creatures. And the Apostle condemneth two faultes, which do greatly trouble vs in this matter, to wit, for that we so please our selues, that we had rather speake our selues, thē heare God speaking: yea we snuffe and are angry whē we are reprehēded: against which faults, he setteth a peceable and quiet minde, and such an one as is desirous of puritie.

q This is it which Paul calleth gracious fauour, and good will, which is the fountaine of our saluation. *r As it were an holy kinde of offring, taken out of the residue of men.*

✣ *Prouerb.17.27.* *s That which God appointeth.* *t By mekenes, he meaneth modestie, and what soeuer is contrarie, to an hautie and proud stomack.* ✣ *Mat.7.21.Ro.2.13.*

15 An other admonition: Therefore is Gods word hard, that we may frame our liues according to ỹ prescript thereof. 16 He addeth reasons, and those most waightie: first, becausse they that do otherwise do very much hurt thē selues. 17 Secondly, becausse they leese ỹ chiefest vse of Gods word, which correct not by it ỹ faultes ỹ they know. *u He alludeth to ỹ naturall spot, to which is contrarie ỹ puritie whereunto we are borne againe, the liuely image whereof we behold in the Lawe.*

25 But

25 But who so loketh in the perfect Law of liberrie, & continueth *therein*, he not being a forgetfull hearer, but a doer of ỹ worke, shalbe blessed in his [x] deede.

26 [18] If any man amõg you seemeth religious, and refraineth not his tongue, but deceyueth his [y] owne heart, this mans religion *is* vaine.

27 [19] Pure religion & vndefiled before God, euen the Father, is this, to [z] visite the fatherles, & widdowes in their aduersitie, & to kepe him selfe vnspotted of the worlde.

x *Behauing him selfe so: for workes do shew faith.*

18 The third admonition: The word of God prescribeth a rule not only to do well, but also to speake well.

y *The fountaine of all brabling, and cursed speaking, & sawcines, is this, that men knowe not them selues.*

19 The fourth: The true seruice of God standeth in charitie toward our neighbours (especially such as neede others helpe as the fatherlesse and widowes) and puritie of life.

z *To haue a care of them, and to helpe them as much as we can.*

CHAP. II.

a Hee sayth, that to haue respecte of persones is not agreeable to Christian faith, 14 which to professe in wordes is not enough, vnlesse 15 VVe shew it also in deedes of mercie and charitie, 21 After the example of Abraham.

1 My [a] brethren, haue not the faith of our [a] glorious lord Iesus Christ ✣ in respect of persones.

2 For if there come into your company a mã with a gold ringe, and in goodly apparell, & there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a [b] goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footestole,

4 Are yee not partial in [c] your selues, and are become iudges of euill thoughts?

1 The fifth: Charitie which proceedeth frõ a true faith, cã not stãd with the accepting of persons: which he proueth plainly by setting forth their exãple who with ỹ reproche or disdaine of ỹ poore, honour the riche.

a *For if we knewe what Christs glorie is, and esteemed it as we ought to do, there would not be such respect of persons as there is.* ✣ *Leu. 19. 15. Deut. 1. 17. & 16. 19. Prou. 24. 23.* b *In a worshipfull and honorable place.* c *Haue ye not (which you ought not to do) by this meanes within your selues iudged one man to be preferred before an other?*

5 [2] Hearken my beloued brethren, hath not God choſen the [d] poore of this worlde, *that they ſhoulde be* riche in faith, & heires of the kingdome which he promiſed to them that loue him?

6 But ye haue deſpiſed the poore. [3] Do not the rich oppreſſe you by tyrannie, & do not they drawe you before the iudgement ſeates?

7 Do not they blaſpheme the worthy Name after which ye be [e] named?

8 [4] But if ye fulfill the [f] royall Lawe according to the Scripture, *which ſaith*: Thou ſhalt loue thy neighbour as thy ſelfe, ye do well.

9 But if ye regarde the perſones, ye commit ſinne, & are rebuked of the Law, as trāſgreſſours.

10 [5] For whoſoeuer ſhal kepe the whole Law, & yet faileth in one *point*, he is giltie of [g] all.

11 [6] For he that ſaid, Thou ſhalt not commit adultery, ſaid alſo, Thou ſhalt not kil Now though thou doeſt none adulterie, yet if thou killeſt, thou art a tranſgreſſor of the Law.

2 He ſheweth, that they are peruerſe and naughty Iudges, which preferre the riche before the poore, by that that God on the contrary ſide preferreth the poore whō he hath enriched with true riches before the rich.

d The needie and wretched and (if we meaſure it after the opinion of the world) the veriest abiects of all men.

3 Secondly, he proueth them to be mad men, for that the rich men are rather to be holden execrable and curſed, conſidering that they perſecute the Churche, and blaſpheme Chriſt: for he ſpeaketh of wicked and prophane riche men, ſuch as the moſt part of them haue bene alwayes, againſt whom he ſetteth the poore and abiect.

e VVord for word, which is called vpon, of you.

4 The concluſion: Charitie which God preſcribeth can not agree with the accepting of perſones, ſeeing that we muſt walke in the kinges hie waye.

f The Law is ſaid to be royall and like to the kinges hie waye, for that it is plaine and without turnings, and that Law calleth euery one our neighbour without reſpect, whom we may helpe by any kinde of duetie.

5 A newe argument to proue the ſame concluſion: They doe not loue their neighbours, which neglect ſome, and ambitiouſly honour other: for he doeth not obey God, which cutteth of from the commaundementes of God that, that is not ſo commodious for him, nay he is rather guiltie generally for the breache of the whole Lawe, although he obſerue the reſidue.

g Not that all ſinnes are equall, but becauſe he that breaketh one title of the Lawe, offendeth the maieſtie of the Lawe giuer.

6 A proofe: Becauſe the Lawe maker is alwayes one and the ſelfe ſame, & the body of the Lawe can not be diuided.

12 [7] So speake ye, and so do, as they that shalbe iudged by the Law of libertie.

13 For there shalbe condemnation merciles to him that sheweth not [h] mercy, & mercie reioyceth against condemnation.

14 [8] What auaileth it, my brethren, though a man saith he hath faith, when he hath no workes? can the faith saue him?

15 [9] For if a brother or a sister be naked & destitute of daily foode,

16 And one of you say vnto them, Departe in peace: warme your selues, and fil your bellies, not withstãding ye giue them not those things which are nedefull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it self.

18 But [i] some man might saye, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I wil shewe thee my faith by my workes.

19 [10] Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

7 The conclusion of ỹ whole treatise: We are vpon this condition deliuered from the curse of the Law by the mercie of God, that in like sort we should mainteine and cherish charitie & good wil one towards another & who so doeth not so, shall not tast of the grace of God.

h He that is hard and currish against his neighbour, or els helpeth him not, he shall finde God an hard and rough Iudge to him self-ward.

8 The fifth place which hangeth very well with the former treatise, touching a true and liuely faith. And the proposition of this place is this: faith which bringeth not forth works, is not that faith whereby we are iustified, but an image of faith: or els this, they are not iustified by faith which shewe not the effectes of faith.

9 The first reason taken of a similitude: If a man say to one that is hungrie, fill thy bellie, and yet giueth him nothing, this shall not be true charitie: so if a man say he beleeueth, and bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, vnles he will openly incurre reprehension, seeing that the cause is vnderstoode by the effectes.

i Nay, thus may euery man beate downe thy pride.

10 An other reason taken of an absurditie: If such a faith were that true faith whereby we are iustified, the deuils should be iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith.

20 [11] But wilt thou vnderſtand, O thou vaine man, that the faith *which is* without workes, is dead?

21 Was not Abraham our Father [k] iuſtified through workes, ✣ when he offred Iſaac his ſonne vpon the Altar?

22 Seeſt thou not that the faith [l] wrought with his works? and through the workes was the faith made [m] perfect.

23 And the Scripture was [n] fulfilled which ſaith, ✣ Abraham beleeued God, & it was imputed vnto him for righteouſnes: and he was called the friend of God.

24 [12] Ye ſee then how that of workes a man is [o] iuſtified, and not of [p] faith onely.

25 [13] Likewiſe alſo was not ✣ Rahab the harlot iuſtified through workes, when ſhe had receiued the meſſengers, and ſent them out another way?

26 [14] For as the body without [q] ſpirit is dead, euen ſo the faith without workes is dead.

21 The thirde reaſon taken frō the example of Abraham, who no doubt had a true faith: but he in offering his ſonne, ſhewed him ſelfe to haue that faith which was not void of workes, and therefore he receiued a true teſtimonie when it was ſaid, that faith was imputed to him for righteouſnes.

k VVas he not by his workes, knowen and found to be iuſtified? for he ſpeaketh not here of the cauſes of iuſtification, but by what effectes we may knowe that a man is iuſtified. ✣ *Gen.22.10.* *l VVas effectuall and fruitfull with good workes.* *m That the faith was declared to be a true faith, and that by workes.* *n Then was the Scripture fulfilled when it appeared plainely, how truely it was written of Abraham.* ✣ *Gen.15.6. Rom.4.3. Gal.3.6.*

22 The concluſion: He is onely iuſtified that hath that faith which hath workes folowing it.

o Is proued to be iuſt. *p Of that dead and fruiteles faith which you boaſt of.*

23 A fourth reaſon taken from a like example of Rahab the harlot, who alſo proued by hir workes that ſhe was iuſtified by a true faith. ✣ *Ioſh.2.1.*

24 The concluſion repeated againe: faith which bringeth not forth fruites and workes, is not faith but a dead carcaſe.

CHAP. III.

3 To ſhewe that a Chriſtian man muſt gouerne his tongue with the bridle of faith and charitie, 9 he declareth the commodities and miſchiefes that inſue thereof: 15 And howe much mans wiſdom 17 Differeth from heauenly.

[q] My

1 MY brethren, be not many masters, [a]knowing that we [a]shal receiue the greater condemnation.

2 For in many thinges we [||]sinne all. [3] If any man sinne not in worde, he is a perfect man, and able to bridell all the bodie.

3 [4] Behold, we put bits into the horses mouths that they should obey vs, and we turne about all their body.

4 Behold also the shippes, which though they be so great, and are driué of fierce windes, yet are they turned about with a very small rudder, whither so euer the gouerner listeth.

5 Euen so the tongue is a litle member, and boasteth of great things: [5] beholde, howe great a thing a litle fire kindleth.

6 And the tongue is a fire, *yea*, a [b] worlde of wickednes: so is the tongue set among our members, that it defileth the whole body, & [c] setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beastes, and of birds and of creping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. *It is* an vnruly euill, full of deadly poyson.

9 [6] Therewith blesse we God euē the Father,

1 The sixth part or place: Let no man vsurpe (as most men ambitiously do) authoritie to iudge and censure others rigorously.

2 A reason: Because they prouoke Gods seueritie against thē selues, which do so curiously & rigorously condemne others, being thē selues guiltie & faulty

a Vnlesse we surcease from this masterlike and proude finding fault with others.

|| *Or, stumble.*

3 The seuenth place, touching the brideling of the tongue, ioyned with the former, so that it is manifest that there is no man which may not iustly be found

fault withall, seeing it is a rare vertue to bridle the tongue. 4 He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudders of shippes, howe great matters may be brought to passe by the good moderation of the tongue. 5 On the contrarie part he sheweth howe great discommodities arise of the intemperancie of the tongue, throughout the whole worlde, to the ende that men may so much the more diligently giue them selues to moderate it.

b An heape of all mischiefes. *c It is able to set the whole worlde on fire.*

6 Amongst other faultes of the tongue, the Apostle chiefly reproueth backbiting and speaking euill of our neighbours, euen in them especially, which otherwise will seeme godlie and religious.

and therewith curse we men, which are made after the [7] similitude of God.

10 [8] Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send forth at one place sweete *water* and bitter?

12 Can the figge tree, my brethren, bring forth oliues, or els a vine figges? so can no fountaine make both salt water and sweete.

13 [9] Who is a wise man & endued with knowledge among you? let him shew by good conuersation his workes in mekenes of wisdome.

14 But if ye haue bitter enuying and strife in your hearts, reioyce not, neither be liers against the trueth.

15 This wisdome descendeth not from aboue, but *is* earthly, sensuall, and diuelish.

16 For where enuying and strife *is*, there *is* sedition, and all maner of euill workes.

17 But the wisdome that *is* from aboue, is first pure, then peaceable, gentle, easie to be entreated, full of [d] mercy and good fruites without iudging, and without hypocrisie.

18 [10] And the fruite of righteousnes is sowē in peace, of them that make peace.

7 He deuiseth by two reasons, that God can be praised by that man, that vseth cursed speaking or to backbite: first because mī is the image of God, which whosoeuer reuerenceth not, doeth not honour God himself.

8 Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrarie the one to the other, to stand the one w the other.

9 The eight part which hangeth with the former, touchīg mekenes of mind. Against which he setteth enuie and a cōtentious minde. And in the beginning he stoppeth ỹ mouth of ỹ chief fountaine of all these misciefes, to wit, a false persuasion of wisedome, where as notwithstāding there is no true wisdome, but that is heauenly and frameth our minds to all kinde of true moderation and simplicitie.

d He setteth mercie against the fierce and cruell nature of man, and sheweth that heauenly wisdome bringeth forth good fruites, for he that is heauēly wise referreth al things to Gods glorie, and the profit of his neighbour.

10 Because the world persuadeth it self that they are miserable which liue peaceably and simply, on the contrarie side the Apostle pronounceth that they shall at the length reape the haruest of peaceable righteousnes.

CHAP. IIII.

1 He reckoneth vp ỹ mischiefes ỹ proceede of ỹ works of ỹ flesh. 7 He exhorteth to humilitie, 8 And to purge ỹ heart 9 Frō pride, 10 Backbiting, 14 And the forgetfulnes of our own infirmitie.

1 From

1 FRom whence *are* warres and contentions amõg you? are they not hence, *euen* of your pleasures, that fight in your members?

2 Ye luste, and haue not: ye enuie, and desire immoderatly, and can not obtaine: ye fight and warre, and get nothing, [2] because ye aske not.

3 Ye aske, and receiue not, because ye aske a misse, that ye might lay the same out on your pleasures.

4 [3] Ye adulterers and adulteresses, knowe ye not that the amitie of the world is the enimitie of God? Whosoeuer therefore will be a friend of the worlde, maketh him self the enemie of God.

5 [4] Doe ye thinke that the Scripture saith in vaine, The spirit that dwelleth in vs, lusteth after enuie?

6 But *the Scripture* offereth more grace, *and* therefore saith, ✣ God resisteth the proude, and giueth grace to the humble.

7 ✣ [5] Submit your selues to God: resist the deuill, and he will flee from you.

8 Drawe nere to God, and he will drawe nere to you. Clense your handes, ye sinners, and purge your hearts, ye double minded.

9 [6] Suffer afflictions, and sorow ye, and wepe:

1 He goeth on forward in the same argument, cõdemning certaine other causes of warres and contentions, to wit, vnbrideled pleasures, & immoderate lustes, by their effectes, for so much as ỹ Lord doth worthely make thẽ voyde, so that they bring nothing els to thẽ in whome they are, but vneurable torments.

2 He reprehendeth them by name, which are not ashamed to goe about to make God the minister and helper of their lusts and pleasures, in asking thinges which either are of them selues vnlawful or being lawful, aske thẽ to wicked purposes & vses.

3 An other reason why such vnbridled lustes & pleasures are vtterly to be cõdemned, to wit, because that he that giueth him self to the world, diuorceth him self frõ God, and breaketh the band of that holy and spirituall mariage.

4 The taking away of an obiection: In deede our mindes runne headlong into these vices, but we ought so much the more diligently take heede of them: which care and studie shal not be in vaine, seing ỹ God resisteth the stubburne, and giueth ỹ grace to the modest and humble, that surmounteth al those vices. ✣ *Prou.3.34. 1.Pet.5.5.* ✣ *Ephes.4.27.*

5 The conclusion: we must set the contrarie vertues against those vices, and therfore whereas we obeyed ỹ suggestions of the deuil, we must submit our mindes to God, and resist ỹ deuill, wt a certaine and assured hope of victorie. To be short, we must employe our selues to come nere vnto god by puritie and sincerenes of life.

6 He goeth on in the same cõparison of cõtraries, and setteth against those prophane ioyes an earnest sorow of mind, & against pride & arrogãcy, holy modestie.

lee

let your laughter be turned into mourning, and your ioye into [a] heauines.

10 ✣ Caſt downe your ſelues before the Lord, and he will lift you vp.

11 [7] Speake not euil one of another, brethren. He that ſpeaketh euill of his brother, or he that condemneth his brother, ſpeaketh euill of the Law, and condemneth the Law: and if thou condemneſt the Law, thou art not an obſeruer of the Lawe, but a iudge.

12 There is one Lawe giuer, which is able to ſaue, and to deſtroy. ✣ Who art thou that iudgeſt another man?

13 [8] Go to now ye that ſay, To day or to morowe we will go into ſuche a citie, and continue there a yere, and by and ſell, and get gaine,

14 (And yet ye can not tell what *shalbe* to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vaniſheth away)

15 For that ye ought to ſay, ✣ If the Lord wil, and, If we liue, we will do this or that.

16 But now ye reioyce in your boaſtings: all ſuch reioycing is euill.

17 [9] Therefore, to him that knoweth howe to do well, and doeth it not, to him it is ſinne.

[a] *By this word the Grecians meane an heauines ioyned with shamefastnes, which is to be ſene in a caſt downe countenance, and ſetled as it were vpon the ground.*

✣ *1. Pet. 5. 6.*

7 He reprehendeth moſte ſharpely an other double miſchief of pride: the one is, in that the proude and arrogant will haue other men to liue according to their will and pleaſure, and therefore they doe moſte arrogantly cõdemne whatſoeuer pleaſeth them not: which thing can not be done without great iniurie to our onely Law maker, for by this meanes his Lawes are founde fault withall, as not circumſpectly enough written, and men chalenge that vnto them ſelues which properly belongeth to God alone, in that they lay a Law vpon mens conſciences.

✣ *Rom. 14. 4.*

8 The other fault is this: That men doe ſo confidently determine vpon theſe and thoſe matters and buſineſſes, as though that euery moment of their life dyd not depend of God.

✣ *1. Cor. 4. 19.*

9 The concluſion of all the former treatiſe: The knowledge of the will of God, doeth not onely nothing at all profit, vnles the life be aunſwerable vnto it, but alſo maketh the ſinnes farre more grieuous.

CHAP. V.

CHAP. V.

1 He threatneth the riche with Gods ſeuere iudgement, for their pride, 7 that the poore hearing the miſerable ende of the riche, 8 may patiently beare afflictions, 11 as Iob dyd, 14 euen in their diſtreſſes.

1 [1] GO to nowe, ye riche men: weepe, and howle for your miſeries that ſhall come vpon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your golde and ſiluer is cankred, & the ruſt of them ſhalbe a witnes againſt you, and ſhal eate your fleſh as *it were* fire. Ye haue heaped vp treaſure for the laſt dayes.

4 Beholde, the hire of the labourers, which haue reaped your fieldes (which is of you kept back by fraude) crieth, and the cries of thē which haue reaped, are entred into the [a] eares of the Lorde of hoſtes.

5 Ye haue liued in pleaſure on the earth, and in wantonnes. Ye haue [b] nouriſhed your hearts, as in a [c] day of ſlaughter.

6 Ye haue cōdemned & haue killed the iuſt, and he hath not reſiſted you.

7 [2] Be patient therefore, brethren, vnto the comming of the Lord. [3] Behold the husband mā waiteth for the precious fruite of the earth, and hath long patience for it, vntill he receyue the former, and the latter raine.

8 Be ye alſo patient therefore and ſettle your heartes: for the comming of the Lorde draweth nere.

1 He denounceth vtter deſtruction to the wicked and prophane rich men, and ſuch as are drowned in their riotouſnes, mocking at their fooliſhe confidence, when as there is nothing in deede more vaine then ſuch thinges.

a The Lord who is more mightie thē ye are, hath heard them.

b Ye haue pampered vp your ſelues.

c The Hebrewes call a day that is appointed to ſolemne banketting, a day of ſlaughter or feaſting.

2 He applieth that to ỹ poore, which he ſpake againſt the rich, warning them to waite for the Lords cōming patiently, who will reuenge the iniuries which the rich men do them.

3 The taking away of an obiection: Although his comming ſeeme to linger, yet at the leaſt we muſt folowe the huſband men, who doe patiently waite for the times that are propre for the fruites of the earth. And againe, God will not defer the leaſt iote of the time that he hath appoynted.

9 [4] Grudge

[1] Iames. 4. [2] 1. Theſſ. 5. [3] Deut. 11. [4] Leuit. 19.

4 He commendeth Christian patience, for that whereas other through impatience vse to accuse one another, the faythfull on the cõtrarie side, complayne not although they receyue iniurie.

d By grudging he meaneth a certaine inwarde complayning which betokeneth impatience.

5 The conclusion: The Lord is at the dore, who will defend his owne, and reuenge his enemies, and therefore we neede not trouble our

9 [d]Grudge not one against another, brethrẽ, lest ye be condemned: [5] beholde, the iudge standeth before the dore.

10 [6]Take my brethren, the Prophetes for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lorde.

11 Beholde, we count them blessed which endure. Ye haue heard of the patience of Iob, and haue knowen what [e] end the Lorde *made*. For the Lord is very pitifull and mercifull.

12 [7]But before al things, my brethrẽ, ✣sweare not, neither by heauen, nor by earth, nor by any other othe: but let [f]your yea, be yea, and *your* nay, nay, least ye fall into condemnation.

13 [8] Is any among you afflicted? Let him pray. Is any merie? Let him sing.

14 [9] Is any sicke among you? Let him call for the Elders of the Church, and let them praye for him, and anoint him with ✣[8]oyle in the [h] Name of the Lorde.

selues. 6 Because most men are wont to obiect, that it is good to repell iniuries by what meanes so euer, he setteth against that, the examples of the Fathers, whose patience had a moste happie ende, because GOD as a most bountifull Father neuer forsaketh his.

e VVhat ende the Lorde gaue.

7 Because euen the best men sometimes through impatience breake out into othes, sometimes lesser, sometimes greater, the Apostle warneth vs to detest such wickednes, and to accustome our tongues to simple & true talk.

✣*Mat.5.34. f That that you haue to say or affirme, speake or affirme it simply, and without an othe: and that that you will denie, denie it simply and flatly.*

8 He sheweth the best remedie against al afflictions, to wit, prayers, which haue their place both in sorow and ioye. 9 He sheweth peculiarly, to what phisicions especially we must goe, when we are diseased, to wit, to the prayers of the Elders, which then also coulde cure the body (for so much as the gift of healing was then in force) & take away the chiefest cause of sicknesses and diseases, by obteyning for the sicke through their prayers and exhortations, remission of sinnes. ✣*Mar.6.13.*

g This was a signe of the gift of healing: and now seeing we haue the gift no more, the signe is no longer necessarie. h By calling on the name of the Lorde.

15 And

15 And the prayer of faith ſhal ſaue the ſicke, and the Lord ſhal raiſe him vp: and if he haue cõmitted [i] ſinnes, they ſhalbe forgiuen him.

16 [10] Acknowledge your faultes one to another, and praye one for another, that ye may be healed: [11] for the prayer of a righteous man auaileth much, if it be feruent.

17 ✣ Helias was a man ſubiect to like paſſions as we are, and he prayed earneſtly that it might not raine, and it rained not on the earth for three yeares and ſix moneths.

18 And he prayed againe, and the heauẽ gaue raine, and the earth brought forth her fruite.

19 [12] Brethren, ✝ if any of you hath erred from the trueth, and ſome man hath [k] conuerted him,

20 Let him knowe that he which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.

i He hath reaſon in making mention of ſinnes, for diſeaſes are for the moſt part ſent becauſe of ſinnes.

10 Becauſe god pardoneth their ſinnes which cõfeſſe & acknowledge them, and not theirs which iuſtifie them ſelues, therefore the Apoſtle addeth, that we ought freely to confer one with another touching thoſe inwarde diſeaſes, that we maye helpe one an other with our prayers. 11 He commendeth prayers by the effectes that come of them, that all men may vnderſtand that there is nothing more effectuall then they are, ſo that they proceede from a pure minde.

✣ *1. King. 17. 1. and 18. 45. Luke. 4. 25.*

12 The taking away of an obiection: All reprehenſions are not cõdemned, ſeeing that on the contrarie part there is nothing more acceptable to God then to call into the way, a brother that was wandring out of the way.

✝ *Mat. 18. 15.* k *Hath called him backe from his way.*

THE

THE FIRST EPISTLE GENERAL OF PETER.

CHAP. I.

a He extolleth Gods mercie shewed in Christ, 7 which we lay holde on by faith, and possesse through hope: 10 whereof the Prophetes foretolde. 13 He exhorteth 15 to renounce the world, 23 and their former lyse, and so wholy yeeld them selues to God.

1 PETER an Apostle of IESVS CHRIST, to the stragers that dwel here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 [1] Elect according to the [2] foreknowledge of God the Father vnto [b] sanctification of the Spirit, through obedience and sprinckling of the bloud of Iesus Christ: Grace and peace be multiplied vnto you.

3 Blessed *be* God, euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotte vs againe vnto a [c] liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that withereth not, reserued in heauen for vs,

2 Peter purposing to speake of the dueties of a Christiã life, reasoneth first, of ỹ principles & beginnings of all Christiã actions, rising far higher then nature, and carying vs also farre aboue the same. For hee sheweth that we which are other wise of nature sinners, were

through the free mercy of God the Father first chosen frõ euerlasting: then according to that euerlasting decree, were by a certaine second creatiõ made his sonnes in Christ his only begotten, by whose spirit we are inwardly changed, and by whose blood we are also reconciled, to the ende, that as Christ him self rose againe from the dead, we also might be receiued into that same heauenly and euerlasting glorie.

a Or, according to the purpose of God, who neuer altereth nor changeth the same.

b That being set a part from the rest of the wicked world, through the working of the holy ghost, they should be consecrat to God. Ephe. 1. 5. *c Euerlasting hope.*

5 [2] Which

5 [2]Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the [d] last time.

6 Wherein ye reioyce, though nowe for a season (if nede require) ye are in heauines, through manifolde tentations,

7 That the triall of your faith, being muche more precious then golde that perisheth (though it be tryed with fyre) might be founde vnto *your* praise, and honour and glorie at the [e] appearing of Iesus Christ:

8 Whome ye haue not sene, and yet loue *him*, in whome nowe, though ye see him not, yet doe you beleue, and reioyce with ioye vnspeakeable and glorious,

9 Receyuing the end of your faith, *euen* the saluation of *your* soules.

10 [3]Of the which saluatiō the Prophets haue inquired and searched, which prophecied of the grace that should come vnto you,

11 Searching when or what tyme the Spirit which testified before of Christ which was in them, should declare the suffrings *that should come* vnto Christ, and the glorie that shoulde followe.

12 Vnto whome it was reuciled, that not vnto them selues, but vnto vs they shoulde minister the things which are nowe shewed vnto you by them which haue preached vnto you the Gospell

2 Now he shewe eth by what way we come vnto ỹ glorie, to wit, through all kind of afflictions, wherin notwithstanding faith maketh vs so secure, that we are not onely not ouercome with sorowe, but also through the beholding of God him selfe (who otherwise is inuisible) with the eyes of faith, are vnspeakably ioy full: because all such things as they, are but for a time, so ar they not applied vnto vs to destroye vs, but as it were by fire, to purge vs and to make vs perfit that at ỹ length we may obteine saluation.

d This is that time which Daniel calleth the time of the end, when as that great restoring of al things shalbe, which all creatures looke for, Rom. 8. 19.

e He speaketh of the second comming of Christ.

3 He putteth a difference betweene true fayth, that is to saye, that fayth which onely hath an eye to the doctrine of the Prophetes and Apostles, and false faith: Afterward he maketh two degrees of one and the self same faith, according to the maner of the diuers reuelations, when as in deede it is but one onely faith: Thirdly, he saieth, that the preaching of the Apostles is the fulfilling of the preaching of the Prophetes, although the later end of it be as yet looked for of the very Angels.

by

by the holy Ghoſt [f] ſent downe from heauen, the which things the Angels deſire to beholde.

13 [4] Wherefore, [g] girde vp the loynes of your minde: be ſober, [5] and truſt [h] perfectly on that grace [6] that is brought vnto you, [7] in the reuelation of Ieſus Chriſt.

14 [8] As obedient children, not faſhioning your ſelues vnto the former luſtes of your ignorance:

15 But as he which hath called you, is holy, ſo be ye holy in ✣ all maner of conuerſation,

16 [9] Becauſe it is written, ✣ Be ye holy, for I am holy.

17 [10] And if ye [i] call him Father, which without ∵ reſpect of perſone iudgeth according to

f He alludeth to the prophecie of Ioel, which was exhibited vpon the day of Pentecoſt in the Apoſtles as it were in the firſt fruites of the holy Ghoſt, which, this ſame our Peter declareth Act. 2. 6.

4 He goeth from faith to hope, which is in deede a companiō that cā not be ſundred from faith: and he vſeth an argumēt taken of compariſon: We ought not to be wearied in looking for ſo excellent a thing, which the very Angels wayt for with great deſire.

g This is a borowed ſpeache, taken of a common vſage amongſt them: for by reaſon that they weare long garmēts, they could not trauaile vnleſſe they girded vp thē ſelues: and hence it is that Chriſt ſaied, Let your loynes be girded vp.

5 He ſetteth forth very briefly, what maner of hope ours ought to be, to wit, continual, vntill we enioye the thing we hope for: then, what we haue to hope for, to wit, grace (that is, free ſaluation) reueyled to vs in the Goſpell, and not that, that men doe raſhly and fondly promiſe to them ſelues.

h Soundly and ſincerely.

6 An argument to ſtirre vp our mindes, ſeing that God doeth not waite til we ſeeke him, but cauſeth ſo great a beneſit to be brought euen vnto vs.

7 He ſetteth out the end of faith, leſt any man ſhould promiſe him ſelf, eyther ſooner or later that ful ſaluation, to wit, the later cōming of Chriſt: and therewithal warneth vs, not to meaſure the dignitie of the goſpel according to the preſent ſtate, ſeeing that that which we are now, is not yet reueyled.

8 He paſſeth from faith and hope, to the fruites of thē both, which are vnderſtood in the name of obedience: And it cōſiſteth in two things, in renouncing our luſtes, and liuing godly: which luſtes haue their beginning of that blindnes wherinal men are borne: but holines procedeth from the grace and fauour of God which adopteth vs, and therfore regenerateth vs, that the father and the children may be of one diſpoſition. ✣ *Luke. 1. 75.*

9 He ſheweth that ſanctification doth neceſſarily folow adoption.

✣ *Leuit. 11. 44. and 19. 2. and 20. 7.*

10 As before he diſtinguiſhed true faith and hope from falſe, ſo doeth he nowe obedience, ſetting the quick and ſharp ſight of God, agaynſt an outwarde maſque, and earneſt reuerence agaynſt vayne ſecuritie.

i If you wil be called the Sonnes of that Father. ∵ *Deut. 10. 17. Rom. 2. 11. Gal. 2. 6.*

euery

euery mans worke, passe the time of your dwelling here in feare,

18 [11]Knowing that ye were not redemed with corruptible things, as siluer and golde, from your vaine conuersation, receiued by the traditions of the fathers,

19 ✣ But with the precious bloud of Christ, as of a Lambe vndefiled, and without spot.

20 [12]Which was ✣ ordeined before the [k]foundation of the worlde, but was declared in the last times for your sakes,

21 Which by his meanes do beleeue in God that raised him from the dead, & gaue him glory, that your faith and hope might be in God,

22 [13]Hauing purified your soules in obeying the trueth through the spirit, to ∴ loue brotherly without fayning, loue one another with a pure heart feruently,

23 Being borne a newe, not of mortal seede, but of immortal, by the worde of God, who liueth and endureth for euer.

11 An exhortacion, wherein he setteth forth the excellencie and greatnes of the benefite of God the Father in sanctifiyng vs by the death of his owne Sonne. And he partly setteth the purifyings of the Law against the thing it self, that is, against the blood of Christ, and partly also mens traditions, which he condemneth as vtterly vaine and superstitious, be they neuer so old & auncient.

✣ *1.Cor.6.20. & 7.23. Hebr.9.14. 1.Iohn.1.7. Reuel.1.5.*

12 The taking away of an obiection: what was done to the world, before that Christ was sent into the world? was there no holines before, and was there no Churche? The Apostle answereth, that Christ was ordeined and appointed to redeme and deliuer mankinde, before that mankinde was: much lesse was there any Churche without him before his comming into the flesh: yet we are happiest aboue the rest, to whome Christ was exhibited in deede, in this that he hauing suffered & ouercome death for vs, doeth now most effectually worke in vs by the vertue of his Spirit, to create in vs faith, hope, and charitie.

✣ *Rom.16.25. Ephes.3.9. Colos.1.26. 2.Tim.1.10. Tit.1.2.*

k *From euerlasting.*

13 He commendeth the practise of obedience, that is, charitie: earnestly beating into their heades againe, that he speaketh not of any common charitie, & such as proceadeth from that our corrupt nature, but of that whose beginnyng is the Spirit of God, which purifieth our soules through the word laid hold on by faith, and ingendreth also in vs a spiritual and euerlasting life, as God him self is most pure and truly liuing.

∴ *Chap.2.17. Rom.2.10. Ephes.4.2.*

14 A reaſō why we haue nede of this heauēly generation, to wit, becauſe that mē be their glorie neuer ſo great, are of nature void of all true and ſound goodnes.

24 [14] For all ✣ [l] fleſh *is* as graſſe, and all the glory of man *is* as the flower of graſſe. The graſſe withereth, and the flower falleth away.

25 [15] But the word of the Lord ēdureth for euer: & this is the word which is preached among you.

✣ *Eſa.40.6. Iam.1.10.* *l The word (Flesh) sheweth the weakenes of our nature, which is chiefly to be considered in the flesh it self.*

15 Againe leſt any man ſhould ſeke that ſpiritual force and vertue in fained imaginations, the Apoſtle calleth vs backe to the word of God: teaching vs furthermore, that there is no other word of the Lord to be loked for, then this which is preached, in which onely we muſt reſt.

CHAP. II.

1 He exhorteth the newborne in faith, to leade their lines answerable to the same: 6 And leſt their faith should ſtagger, he bringeth in that which was foretold touching Chriſt. 11 Then he willeth them to be obedient to Magiſtrates, 21 & that they patiently beare aduerſitie after Chriſts example.

✣ *Rom.6.4.Ephe. 4.23 Coloſ.3.8. Heb.12.1.*

1 Hauing layed for the foundaciō the Spirit of God effectually working by the worde, and hauing built thereupō three vertues which are the grounds of al Chriſtian actions, to wit, faith, hope, and charitie: now he proceedeth to a general exhortation, the firſt member whereof is, that we flee al ſhewe, both of ſecrete and alſo open malice.

1 WHerefore, ✣ [1] laying aſide al maliciouſnes and all guile, and diſſimulation, and enuie, and al euil ſpeaking,

2 [2] As [a] newe borne babes deſire that ſincere milke of the worde, that ye may growe thereby,

3 [3] Becauſe ye [b] haue taſted that the Lord *is* bountiful.

4 [4] To whome cōming as vnto a liuing ſtone diſalowed of men, but choſen of God & precious,

2 The ſecond is, that being newlie begotten & borne of that newe ſede of the vncorrupt worde, drawing & ſucking gredilie the ſame word as milke, we ſhould more and more as it were growe vp in that ſpiritual life. And he calleth it, Sincere, not onely becauſe it is a moſt pure thing, but alſo that we ſhould take hede of thē which corrupt it. *a As becommeth newe men.* 3 He commendeth that ſpiritual nouriſhment for the ſweetenes and profit of it. *b Or, do taſt.* 4 He goeth on forward in ỹ ſame exhortation, but vſeth an other kinde of borowed ſpeache, alluding to the tēple. Therefore he ſayeth, that the cōpanie of the faithful is as it were a certain holy & ſpiritual buildīg, built of liuely ſtones, the foūdatiō whereof is Chriſt, as a liuely ſtone ſuſteining al that are ioyned vnto him with his liuing vertue, & knitting thē togither with him ſelf, although this ſo great a treaſure be neglected of men.

5 Ye

5 Ye also as liuely stones, be made a spirituall house, [5] an holy ✣ Priesthode to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 [6] Wherefore also it is contained in the Scripture, ✣ Beholde, I put in Sion a chiefe corner stone, elect and precious: and he that beleeueth therein, shal not be ashamed.

7 [7] Vnto you therefore which beleeue, it is precious: but vnto them which be disobedient, the ∴ stone which the builders disalowed, the same is made the head of the corner,

8 And a ✱ stone to stumble at, and a rocke of offence, euen *to them* which stumble at the word being disobedient, vnto the which thing they were euen ordeined.

9 [8] But ye are a chosen generation, a royall

5 Going forward in the same similitude, he cõpareth vs now to Priests, placed to this end in that spiritual tẽple, that we should serue him with a spiritual worship, that is with holines & righteousnes, but at the temple, so is the Priesthode built vpõ Christ in whome onely all our spiritual offringes are accepted. ✣ *Reu.1.6.*

6 He proueth it by the testimonie of the prophet Esay. ✣ *Esa.28.16. Ro.9.33.*

7 By setting the most blessed condition of the beleeuers and the most miserable of the rebellious one against the other, he pricketh forward the beleeuers, and triumpheth ouer the other: and also preuenteth an offence which ariseth hereof, that none doe more resist this doctrine of the Gospel, thẽ they which are chiefest amõgst the people of God, as were at that time that Peter wrate these things, the Priests, & Elders, & Scribes. Therefore he answereth first of al, that there is no cause why any man should be astonished at this their stubburnes as though it were a strange matter, seing we haue bene forewarned so lõg before, that it should so come to passe: & moreouer, that it pleased God to create & make certaine to this self same purpose, that the Sonne of God might be glorified in their iust condemnation. Thirdlie, for that the glorie of Christ is hereby set forth greatly, whereas notwithstãding Christ remaineth the sure head of his Church, & they that stũble at him, cast downe & owerthrowe thẽ selues, & not Christ. Fourthly although they be created to this end & purpose, yet their fall & decaie is not to be attributed to God, but to their owne obstinate stubburnes which cõmeth betwene Gods decree, & the executiõ thereof or their condẽnatiõ, & is the true & propre cause of their destruction. ∴ *Psal.118.22. Mat.21.42. Act.4.11.* ✱ *Esa.8.14. Rom.9.33.* 8 The cõtrarie mẽber, to wit, he describeth the singular excellẽcie of the elect, & also lest any man should doubt whether he be chosen or not, the Apostle calleth vs backe to the effectual calling, that is, to ỹ voice of ỹ Gospel sounding both in our eares & mindes by the outward preaching & Sacramẽts, whereby we may certainly vnderstãd that euerlasting decree of our saluation, (which otherwise is most secret & hidden) & that through the onelie mercie of God, who freely choseth & calleth vs. Therfore this onely remaineth, sayeth he, that by al meanes possible we set forth so great goodnes of the most mightie God.

✣ *Exod.19.6.* ✣ Prieſthode, an holy nation, a people ſet at li-
✣ *Hoſ.2.23 Ro.9.25* bertie that ye ſhoulde ſhewe forth the vertues of
9 He returneth to that general exhortation. him that hath called you out of darkenes into his marueilous light,

10 A reaſon why we ought to liue holilie, to wit, becauſe we are citizēs of heauen, & therefore we ought to liue according to the Laws not of this world which is moſt corrupt, but of the heauenlie citie, althoughe we be ſtrangers in the world.

10 ✣ Which in time paſt were not a people, yet *are* now the people of God: which in time paſt were not vnder mercy, but now haue obteined mercy.

11 [9] Dearely beloued, [10] I beſeche you, as ſtrangers and pilgrimes, [11] abſteine from fleſhly luſtes, [12] which fight againſt the ſoule,

12 [13] ✣ And haue your conuerſation honeſt among the Gentiles, that they which ſpeake euil of you as of euil doers, [14] may by *your* ✣ good workes which they ſhall ſee, glorifie God in the day of [b] viſitation.

✣ *Rom.13.14. Galat.5.16.*

13 [15] ✣ Therfore ſubmit your ſelues vnto [c] al maner ordināce of man [16] for the Lords ſake, [17] whe-

11 An other argumēt: The children of God liue not according to the fleſh, that is, according to that corrupt nature, but according to the Spirit. Therefore fleſhlie motions ought not to beare rule in vs. 12 The third argument: for although thoſe luſtes flatter vs, yet they ceaſe not to fight againſt our ſaluation. 13 The fourth argument, taken of the profit of ſo doing: for by this meanes alſo we prouide for our good name & eſtimation, whileſt we compel them at length to chaunge their mindes, which ſpake euil of vs. ✣ *Chap.3.16.* 14 The fifth argument, which alſo is of great force. Becauſe the glorie of God is greatly ſet forth by that meanes, whileſt by exāple of our honeſt life, euen the moſt prophane men are brought vnto God, and ſubmit them ſelues vnto him. ✣ *Mat.5.16.*

b VVhen God shal also haue mercie on them.

15 That which he ſpake generally, he now expoūdeth by parts, deſcribing ſeuerally euery mans duetie. And firſt of al he ſpeaketh of obedience which is due both to the Lawes, & alſo to the Magiſtrates, both higher & lower.

✣ *Rom.13.1.* *c By ordinance, is meant the framing & ordering of ciuil gouernment: which he calleth ordinance of man, not because man inuented it, but because it is propre to men.* 16 The firſt argument: Becauſe the Lord is the Authour and reuenger of this policie of men, that is, which is ſet amōgſt men: & therefore the true ſeruants of the Lord muſt aboue all others be diligēt obſeruers of this order. 17 He preuēteth a cauill which is made by ſome, that ſay they wil obey Kings & the higher Magiſtrates, & yet contēne their miniſters: as though the miniſters were not armed with their authoritie which ſent thē.

ther

ther it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, [18] for the punishment of euill doers, and for the praise of them that do wel.

15 [19] For so is the wil of God, that by wel doīg ye may put to sílēce the ignorāce of the foolish mē,

16 As free, & not as hauing the libertie for a cloke of maliciousnes, but as the seruāts of God.

17 [20 d] Honour all men: ✣ loue [e] brotherly fellowship: feare God: honour the King.

18 ✣ [21] Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the frowarde.

19 ∴ [22] For this is thanke worthy, if a man for [f] conscience towarde God endure griefe suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your faultes, ye take it patiently? but and if when ye do wel, ye suffer *wrong* and take it patiently, this is acceptable to God.

18 The second argument taken of the end of this order, which is not onely most profitable, but also very necessarie: seing that by this meanes vertue is rewarded, and vice punished: wherein the quietnes and happines of this life, consisteth.

19 He declareth the first argumēt more amply, shewing that Christian libertie doeth amongest all thinges lest or not at all consist herein, to wit, to cast of the bridle of Lawes (as at that time some altogither vnskilful in the kingdome of God reported) but rather in this, that liuing holilie according to the wil of God, we should make manifest to all men, that the Gospel is not a cloke for sinne & wickednes: seing we are in such sort free, that yet we are stil the seruants of God and not of sinne. 20 He deuideth the ciuil life of man, by occasion of those thinges which he spake, into two general partes: to wit, into those dueties which priuate men owe to priuate men, & especially the faithful to the faithful, and into that subiection whereby inferiours are bound to their superiours: but so, that kinges be not made equal to God, seing that feare is due to God, and honour to Kinges.

d Be charitable and duetiful towardes all men. ✣ *Chap.1.22. Rom.12.10.*

e The assembly & felowship of the brethren, as Zacha.11.14. ✣ *Ephe.5.6. Col.3.22.*

21 He goeth to the duetie of seruants towards their masters, which he describeth with these boundes, that seruants submit them selues willinglie & not by constraint not onely to the good and courteous, but also to the froward and sharpe masters. ∴ *2.Cor.7.10.* 22 The taking away of an obiection: In deede the condition of seruants is hard, especially if they haue froward masters: but this their subiection shalbe so much the more acceptable to God, if his wil preuaile more with seruants, then the masters iniuries. *f Because he maketh a conscience of it to offend God, by whose good wil and appointement he knoweth this burden is layed vpon him.*

23 He mitigateth the grieuousnes of seruitude, while he sheweth plainelie, that Christ died also for seruãts, that they should beare so much the more patiẽtlie this inequalitie betwixt men which are of one self same nature: moreouer setting before them Christ that Lord of Lordes for an ensample

21 [23] For hereunto ye are called: for Christ also suffred for you, leauing you an [g] ensample that ye shoulde followe his steppes.

22 ✣ Who did no sinne, neither was there guile founde in his mouth.

23 Who when he was reuiled, reuiled not againe: when he suffred, he threatened not, but [24] cõmitted it to him [25] that iudgeth righteously.

24 ✣ [26] Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, shoulde liue in righteousnes: by whose stripes ye were healed.

25 For ye were as shepe going astraye: but are now returned vnto the shepherde and bishope of your soules.

he signifieth that they can not but seme to delicate which shewe them selues more grieued in bearing of iniuries, then Christ him self who was most iust and most sharpely of all afflicted, and yet was most patient.

g *A borawed kinde of speache taken of painters and schoolemasters.*

✣ *Esa.53.9. 1.Ioh.3.5.* 24 He sheweth them a remedie against iniuries, to wit, that they commend their cause to God, by the ensample of Christ.

25 He semeth now to turne his speche to masters, which haue also them selues a master & iudge in heauen, who wil iustly reuenge the iniuries that are done to seruants, without any respect of persons.

✣ *Esa.53.5. Mat.8.17.* 26 He calleth the seruants backe from the consideration of the iniuries which they are costrained to beare, to think vpon the greatnes and the end of the benefite receiued of Christ.

CHAP. III.

1 That Christian women should not contemne their husbands though they be infideles, 5 he bringeth in examples of godly women. 8 Generall exhortations, 14 patiently to beare persecutions, 15 and boldly to yeld a reason of their faith. 18 Christs example.

✣ *Colos.3.18. Ephes.5.22.*

1 LIkewise ✣ [1] let the wiues be subiect to their husbands [2] that euen they which obey

1 In the third place he setteth forth the wiues dueties to their husbands, commaunding them to be obedient. 2 He speaketh namely of them which had husbands that were not Christians, which ought so much the more be subiect to their husbands, that by their honest and chast conuersation they may gaine them to the Lord.

not

not the worde, may without the word be wonne by the conuerſation of the wiues,

2 While they beholde your pure conuerſation, which is with feare.

3 ✣[3] Whoſe apparelling, let it not be that outward, with broyded heare, and golde put about, or in putting on of apparell.

4 But let it be the [a] hid man of the heart *which conſiſteth* in the in corruption of a meeke and quiet ſpirit, which is [b] before God a thing much ſet by.

5 [4] For euen after this maner in time paſt did the holy women, which truſted in God, tier them ſelues, and were ſubiect to their husbands.

6 As Sara obeyed Abraham, & ✣ called him Syr: whoſe daughters ye are, whiles ye do wel, [5] not being afraide of any terrour.

7 ∵[6] Likewiſe ye husbands, [c] dwel with them as men of [d] knowledge, [7] giuing [e] honour vnto the woman, as vnto the weaker [f] veſſel, [8] euen as they

✣ *1.Tim.2.9.*

3 He condemneth the riote & exceſſe of women, and ſetteth forth their true apparelling ſuch as is pretious beforeGod, to wit, the inward and incorruptible, which cõſiſteth in a meke and quiet ſpirit.

a VVho hath his ſeat faſtened in the heart: ſo that the hid man is ſet againſt the outward decking of the bodie.

b Pretious in deede, & ſo taken of God.

4 An argumẽt taken of the exãple of women and eſpecially of Sara, which was the mother of all beleeuers. ✣ *Gen.18.12.* 5 Becauſe women are of nature fearful, he giueth them to vnderſtand that he requireth of them that ſubiection, which is not wrung out of them either by force or feare.

∵ *1.Cor.7.3.* 6 He teacheth husbands alſo their dueties, to wit, that the more vnderſtanding & wiſdome they haue, the more wiſely & circumſpectly they behaue them ſelues. *c Doe all the dueties of wedlocke.*

d The more wiſdome the husband hath, the more circumſpectly he muſt behaue himſelf, in bearing thoſe diſcommodities, which through the womans weakenes oft times cauſe trouble both to the husband and the wife.

7 The ſecond argument: becauſe the wife, notwithſtanding that ſhe is weaker by nature then the man, is an excellent inſtrument of the man, made to farre moſt excellent vſes: whereupon it foloweth, that ſhe is not therefore to be neglected becauſe ſhe is weake, but on the contrarie part ſhe ought to be ſo much the more cared for. *e Hauing an honeſt care of hir.*

f The woman is called a veſſel after the maner of the Hebrewes, becauſe the husband vſeth hir as his felowe and helper to liue faithfully before God.

8 The third argument: for that they are equal in that which is the chiefeſt (that is to ſay, in the beneſit of eternal life) which otherwiſe are vnequal as touching the gouernaunce and conuerſation at home, and therefore they are not to be deſpiſed although they be weake.

g *Of that gracious & free benefit, whereby we haue euerlasting life giuē vs.*

9 The fourth argument: All braulings & chidinges muſt be eſchewed, becauſe they hinder prayers and the whole ſeruice of God, whereunto both the husband and the wife are equally called.

10 He returneth to common exhortations, and cōmendeth concord and whatſoeuer thinges perteine to the maintenance of

which are heires together of the [g] grace of life, [9] that your prayers be not interrupted.

8 [10] Finally, be ye all of one minde: one ſuffer with another: loue as brethren: *be* pitifull: *be* courteous,

9 ✣ [11] Not rendring euil for euil, neither rebuke for rebuke: but contrariewiſe bleſſe, [12] knowing that ye are thereunto called, that ye ſhould be heires of bleſsing.

10 ✣ [13] For if any man long after life, & to [h] ſee good dayes, let him refraine his tongue from euil, and his lippes that they ſpeake not guile.

11 ∵ Let him eſchewe euil and doe good: let him ſeke peace, and followe after it.

12 For the eyes of the Lord *are* ouer the righteous, and his eares *are open* vnto their prayers: and the [i] face of the Lord *is* againſt them that do euil.

13 [14] And who is it that wil harme you, if ye

peace & mutual loue. ✣ *Prou.17.13.& 20.22. Mat.5.39. Rom.12.17. 1.Theſ.5.15.*

11 We muſt not onely not recompence iniurie for iniurie, but we muſt alſo recompence them with benefits. 12 An argument taken of compariſon: Seing that we our ſelues are called of God whome we offend ſo often, to ſo great a benefit, ſo farre is he from reuēging the iniuries which we doe vnto him, ſhal we rather make our ſelues vnworthie of ſo great boūtifulnes, thē forgiue one an others faults? And from this verſe to the end of the chapter, there is a digreſsion or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. ✣ *Pſal.34.13.* 13 A ſecret obiection: But this our pacience ſhalbe nothing els but a fleſhing & hardening of the wicked in their wickednes, to make them ſet vpon vs more boldlie and deſtroy vs. Nay (ſayeth the Apoſtle by the words of Dauid) to liue without doing hurt, & to followe after peace when it fleeth away, is the way to that happie and quiet peace. And if ſo be any man be afflicted for doing iuſtly, the Lord marketh all thinges, & wil in his time, deliuer the godlie, which crie vnto him, & wil deſtroy the wicked.

h *Leade a bleſſed and happie life.* ∵ *Eſay.1.16.* i *This word (Face) after the maner of the Hebrewes, is taken for (anger.)*

14 The ſecond argument: when the wicked are prouoked, they are more wayward: therfore they muſt rather be ouercome with good turnes. And if they can not, be gotten by that meanes alſo, yet notwithſtāding we ſhal be bleſſed, if we ſuffer for righteouſnes ſake.

followe

followe that which is good?

14 ✣Notwithſtanding bleſſed *are ye*, if ye ſuffer for righteouſnes ſake. [15] Yea, ✣ feare not their [k]feare, neither be troubled.

15 But [l]ſanctifie the Lord God in your hearts: [16] and be ready alwayes to giue an anſwere to euery man that asketh you a reaſon of the hope that is in you, with mekenes and reuerence,

16 Hauing a good conſcieńce, that when they ſpeake euill of you as of euil doers, they may be aſhamed, which ſlander your good conuerſation in Chriſt.

17 [17] For *it is* better (if the wil of God be ſo) that ye ſuffer for wel doing, then for euil doing.

18 ∴ [18] For Chriſt alſo hath once ſuffred for ſinnes, [19] the iuſt for the vniuſt, [20] that he might bring vs to God, [21] and was put to death concer-

✣*Mat.5.10.*

15 A moſt certaine counſel in afflictions be they neuer ſo terrible, to be of a conſtant mind, and to ſtand faſt. But how ſhal we attaine vnto it? If we ſanctifie God in our mindes and heartes, that is to ſay, if we reſt vpon him as one that is almightie, that loueth mankinde, that is good and true in deede.

✣*Eſay.8.12.13.*

k *Be not diſmaide as they are.* l *Giue him all praiſe and glorie, and hang onelie on him.*

16 He wil haue vs, when we are afflicted for righteouſnes ſake, to be careful not for redeeming of our life, either with denying or renouncing the trueth, or with like violence, or anie ſuch meanes, but rather to giue an accompt of our faith boldely, and yet with a meeke ſpirite and ful of godlie reuerence, that the enemies may not haue anie thing iuſtly to obiect, but may rather be aſhamed of them ſelues. 17 A reaſon which ſtandeth vpon two general rules of Chriſtianitie, which notwithſtanding al men allowe not of. The one is, if we muſt nedes ſuffer afflictions, it is better to ſuffer wrongfully then rightfully: the other is this, becauſe we are ſo afflicted not by hap, but by the wil of our God. ∴*Rom.5.6.Hebr.9.15.*

18 A profe of either of the rules, by the example of Chriſt him ſelfe our chiefpaterne, who was afflicted not for his owne ſinnes (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of compariſon: Chriſt the iuſt, ſuffred for vs that are vniuſt, and ſhal it grieue vs which are vniuſt to ſuffer for the iuſts cauſe? 20 An other argument being partly taken of thinges coupled together, to wit, becauſe Chriſt bringeth vs to his Father that ſame way that he went him ſelfe, and partly from ỹ cauſe efficient: to wit, becauſe Chriſt is not onely ſet before vs for an example to folow, but alſo he holdeth vs vp by his vertue in al ỹ difficulties of this life, vntil he bring vs to his father. 21 An other argument taken of the happie end of theſe afflictions, wherein alſo Chriſt goeth before vs both in example & vertue, as one who ſuffred moſt grieuous torments euen vnto death, although but in one part onely of him, to wit, in the fleſh or mãs nature: but yet became conquerour by ỹ vertue of his diuinitie.

ning the [m] flesh, but was quickened by the spirit.

19 [23] By ["] the which he also went, & preached
vnto the ["] spirits that *are* in prison.

20 Which were in time passed disobedient,
when [n] once the long suffering of God abode in
the dayes of ✣ Noe, while the Arke was prepa-
ring, wherein fewe, that is, eight [o] soules were sa-
ued in the water.

21 [25] Wherof the baptisme *that* now *is*, answe-
ring that figure, (*which is* not a putting away of
the filth of the flesh, but a confident demanding
which a good conscience maketh to [p] God) saueth
vs also [24] by the resurrection of Iesus Christ,

22 Which is at the right hand of God, gone
into heauen, to whome the Angels, and Powers,
and might are subiect.

m As touching his manhoode, for his bodie was dead, & his soule felt the sorowes of death.

22 A secret obiection: Christ in deede might do this, but what is that to vs? Yes (saieth the Apostle) for Christ hath shewed forth this vertue in al ages both to the preseruation of ỹ godlie were they neuer so fewe and

miserable, and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present, not in corporal presence, but by his diuine vertue, preaching repentace, euen by the mouth of Noe him selfe who then prepared the Arke, to those disobedient spirits which are now in prison, wayting for the ful recompence of their rebellion, and saued those fewe, (that is eight onely persons) in the water.

n By the vertue of which Spirit, that is to say, of the diuinitie: therefore this worde, Spirit, can not in this place be taken for the soule, vnlesse we wil say, that Christ was raised vp againe and quickened by the vertue of his soule. " He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh.

n This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. ✣ Gen. 6. 14. Mat. 24. 38. Luke. 17. 26.

o Men.

23 A proportional applying of the former example to the times which folowed the comming of Christ: for that preseruation of Noe in the waters, was a figure of our Baptisme not as though that material water of Baptisme saueth vs, as those waters which bare vp the Arke saued Noe, but because Christ with his inward vertue, which the outward Baptisme shadoweth, preserueth vs being washed, so that we may cal vpon God with a good conscience.

p The conscience being sanctified may freely call vpon God.

24 That selfe same vertue, whereby Christ rose againe and now being caried vp into heauen hath receiued al power, doeth at this day defend and preserue vs.

CHAP.

CHAP. IIII.

1 He bringeth in Christes example, and applieth it. 6 To the mortifying of the flesh, 8 Especially commending Charitie: 12 And so intreateth of patience. 17 That it is necessarie that correction begin at the Church.

1 FOrasmuch then as Christ hath suffred for vs in the flesh, arme your selues likewise with the same mind, *which is*, that he which hath suffred in the flesh, hath ceased from sinne,

2 That he hence forewarde shoulde liue (as muche time as [a] remaineth in the flesh) not after the lustes of men, but after the wil of God.

3 ✣ [2] For it is sufficient for vs that we haue spẽt the time past of the life, after the [b] lust of the Gentiles, walking in wantonnes, lustes, drunkennes, in gluttonie, drinkings, and in abominable idolatries.

4 [3] Wherein it semeth to them [c] strange, that ye runne not with them vnto the same excesse of ryote: *therefore* speake they euill of *you*,

5 Which shall giue accountes to him, that is ready to iudge quicke and dead.

6 [4] For vnto this purpose was the Gospell

1 Hauing ended his digression & sliding from his matter, now he returneth to the exhortation which he brake of, taking occasion by ỹ which he sayed touching the death and resurrection of Christ, so defining our sanctification, that to be sanctified, is al one as to suffer in the flesh, that is to say, to leaue of from our wickednes and viciousnes: and to rise againe to

God, that is to say, to be renued by the vertue of the holy Ghost, that we may leade the rest of our life which remaineth, after the wil of God.

a So much of this present life as remaineth yet to be passed ouer, ✣*Ephe.4.22.*

2 By putting vs in minde of the dishonestie of our former life led in the filth of sinne, he calleth vs to earnest repentance.

b Wickedly and licenciously after the maner of the Gentiles.

3 That we be not moued with the enemies peruerse and slaunderous iudgements of vs, we haue to set against them that last iudgement of God which remaineth for them, for none whether they be then found liuing, or were dead before, shal escape it. *c They thinke it a new and strange matter.*

4 A digression: becausse he made mention of the last general iudgemẽt. And he preuenteth an obiection, that, seing Christ came verie lately, they may seme to be excusable which died before. But this the Apostle denieth: for (saith he) this selfe same Gospel was preached vnto them also (for he speaketh vnto the Iewes) and that to ỹ same end that I now preach it vnto you, to wit, that the flesh being abolished and put awaye, (that is to say, that wicked and naughtie corruptiõ which reigneth in men) they should suffer them selues to be gouerned by the vertue of the Spirit of God.

preached

preached also vnto the dead, that they might be condemned, according to men in the flesh, but might liue according to God in the spirit.

5 He returneth to his purpose, vsing an argument taken from ỹ circumstance of the time, Because the last end is at hand & therefore we must so much the more diligently watche and pray, with true sobrietie of minde.

7 [5] Now the ende of all things is at hand. Be ye therefore sober, and watching in prayer.

8 [6] But aboue all things haue feruent loue among you: ✣for loue shall couer the multitude of sinnes.

9 [7] Be ye ✣ harberous one to another, without grudging.

10 [8] ∵ Let euery man as he hath receiued the gift, minister the same one to another, [9] as good disposers of the manifolde grace of God.

11 [10] If any man speake, *let him speake* as the wordes of God. If any man minister, *let him do it* as of the abilitie which God ministreth, that God in al things may be glorified through Iesus Christ, to whome is praise and dominion for euer, and euer, Amen.

12 [11] Dearely beloued, thinke it not [d] strange

6 He commendeth charitie of one towardes an other, because it doeth as it were burie a multitude of sinnes, & therefore preserueth and maintaineth peace and concord: for they that loue one another, do easelie forgiue one another their offences. ✣*Prou.10.12.* 7 Of al the dueties of charitie, he commendeth one namely, which was at that time most necessarie, to wit, hospitalitie, which he wil haue to be voluntarie and most courteous and bountiful. ✣*Rom.12.13.Ebr.13.2.* 8 He sheweth the vse of charitie, to wit, that euerie man bestowe that gift which he hath receiued, to the profit of his neighbour.

∵ *Rom.12.6.Philip.2.14.*

9 A reason, because ỹ what gift so euer we haue, we haue receiued it of God vpon this condition to be his disposers & stewards. 10 He reckoneth vp two kinds of these giftes as chief, to wit, ỹ office of teaching in ỹ Church, and the other ecclesiastical functions, wherein two things especially are to be obserued: to wit, that the pure word of God be taught, and whatsoeuer is done, be referred to the glorie of God the Father in Christ, as to the proper marke.

11 Because the crosse is ioyned with the sincere profession of religion, the Apostle fitlie repeateth that which he touched before, warning vs not to be troubled at persecutions and afflictions, as at a newe and strange thing.

d *As though some newe thing had befallen you, which you neuer thought of before.*

[12] concerning

12 concerning the firie trial, which is among you to proue you, as though some strange thing were come vnto you:

13 [13] But reioyce, inasmuche as ye are partakers of Christs suffrings, that when his glory shall appeare, ye may be glad and reioyce.

14 ✣ [14] If ye be railed vpon for the Name of Christ, blessed *are ye:* for the [e] spirit of glory, & of God resteth vpon you: *which* on their part is euil spoken of: but on your part is glorified.

15 [15] But let none of you suffer as a murtherer, or *as* a thief, or an euil doer, or as a busibodie in other mens matters.

16 But if *anie man suffer* as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 [16] For the time *is come*, that iudgemẽt must begin at the house of God. [17] If it first *begin* at vs,

12 The first reason: because the Lord meaneth not to consume vs with this fire (as it were) but to purge vs of our drosse and make vs perfite.

13 An other reason: because the afflictions of the godlie and the wicked differ verie much, and chiefely in three points. First, because the godlie communicate w christ in their afflictions, & therfore shal in their time be partakers also of his glorie. ✣*Mat.5.10.* 14 Secondly, because that although the infidels thinke farre otherwise, who in afflicting the godlie blaspheme God, yet the godlie in that that they are so railed vpon, are honoured of God with the true spiritual glorie, and their adoption is sealed in them by the Spirit of God.

e *By Spirit, he meaneth the gifts of the Spirit.*

15 The third difference: for the godlie are not afflicted for their euil doings, but for righteousnes sake as Christians: whereby it commeth to passe that the crosse seing it is a testimonie vnto them of faith and righteousnes, ministreth to them not an occasion of sorowe, but of vnspeakable ioye: now the Apostle propoũdeth this third difference vnder the forme of an exhortation. 16 The third reason: because the Lord of al the world being especially careful for them of his houshold, doeth therefore chastice them first of al, yet so that he kepeth a measure in his greatest seueritie. And as he hath alwayes vsed to do heretofore, so doeth he now especially when as he exhibited him self in person to his Church. 17 Lest ỹ godlie should be offended & stumble at that vaine shadow of felicitie of ỹ wicked, as though God were not the gouernour of the world, for that the wicked are in good case and the godlie in euil, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, but nurtureth them vnder the crosse, wil at length in his time handle the rebellious and wicked farre otherwise, whome he hath appointed to vtter destruction.

what

what shal the end be of them which obey not the Gospel of God?

18 ✣ And if the righteous scaresly be saued, where shall the vngodly and the sinner appeare?

19 [18] Wherfore let them that suffer according to the will of God, commit their soules *to him* in well doing, as vnto a faithfull Creator.

✣ Prou. 2. 31.

18 The conclusion: Seing the godlie are not afflicted by chance, but by ỹ wil of God, they ought not to despaire, but go forward notwithstanding in the way of holines and wel doing, commending themselues to God their faithful creatour, that is to say, their Father.

CHAP. V.

1 He warneth the elders not to vsurpe authoritie ouer the Church 5 VVilling the yonger sort to be willing to be taught, and to be modest, 8 To be sober and watchfull to resist the cruel aduersarie.

1 He describeth peculiarly the office of the Elders, that is to say, of them that haue the care of the Church.

2 He vseth a preface touching the circũstance of his owne person: to wit, that he as their companion

1 THe elders which are among you, [2] I beseeche which am also an elder, and a witnes of the sufferings of Christ, and also a partaker of the glorie that shalbe reueiled,

2 [3] [a] Feede the [4] flocke of God, which [5] dependeth vpõ you, [6] caring for it not by constraint, but willingly: not for filthie lucre, but of a readie minde:

3 Not as though ye were Lords ouer *Gods* [b] heritage, but that ye may be ensamples to the flocke.

communeth with them not of matters which he knoweth not, but wherein he is as wel experienced as anie, and propoundeth vnto them no other condicion but that which he him selfe hath susteyned before them, and doeth stil take the same paines, and also hath one selfe same hope together with them. 3 The first rule: He that is a shepheard, let him feede the flocke.

a He sayeth not, offer for the quicke and the dead, and sing patched shreds in a strange tongue, but, (feede.)

4 The second: Let the shepeherd consider, that the flocke is not his, but Gods. 5 The third: Let not shepheards inuade other mens flockes, but let them feede that which God hath committed vnto them. 6 Let the shepeherds gouerne the Church with the word, and example of godlie and vnblameable life, not by constraint, but willingly, not for filthie lucre, but of a readie minde, not as Lords ouer Gods portion and heritage, but as his ministers.

b VVhich is the Christian people.

4 [7] And

4 [7] And when that chiefe ſhepherde ſhal appeare, ye ſhall receiue an incorruptible crowne of glory.

5 [8] Likewiſe ye yonger, ſubmit your ſelues vnto the elders, & ſubmit your ſelues euery man, one to another: ✣ decke your ſelues inwardely in lowlines of minde: [9] for ✣ God reſiſteth the proude, and giueth grace to the humble.

6 Humble ∴ your ſelues therefore [10] vnder the mightie hand of God, that he may exalt you in due time.

7 ✱ Caſt all your care on him: for he careth for you.

8 [11] Be ſober and watche: for ✱ your aduerſarie the deuill as a roring lyon walketh about, ſeking whome he may deuoure:

9 Whome reſiſt ſtedfaſt in the faith, [12] knowing that the ſame afflictions are accompliſhed in your [c] brethren which are in the worlde.

10 [13] And the God of al grace, which hath called vs vnto his eternal glory by Chriſt Ieſus, after

7 That the ſhepherds minds be not ouercome either ☞ ỹ wickednes of men, or their crueltie, he warneth them to caſt their eies continually vpon that chiefe ſhepeherd, and ỹ crowne which is laied vp for them in heauen.

8 He commendeth many peculiar Chriſtian vertues, and eſpecally modeſtie: which admonition al of vs ſtand in neede of, but eſpecially the yonger ſorte, by reaſon of the vnto-

wardnes and pride of that age. ✣ *Rom.12.10.* 9 Becauſe pride ſemeth to manie, to be the way vnto the glorie of this life, the Apoſtle witneſſeth on the contrarie ſide, that ignominie and ſhame is the reward of pride, and glorie the reward of modeſtie. ✣ *Iam.4.6.* ∴ *Iam.4.10.* 10 Becauſe thoſe proude and loftie ſpirits threaten the modeſt and humble, the Apoſtle warneth vs to ſet the power of God againſt the vanitie of proude men, & to hang whollie vpon his prouidence. ✱ *Pſalme.55.23. Mat.6.25. Luke.12.22.*

11 The crueltie of Satan who ſeeketh by al meanes to deuoure vs, is ouercome by watchfulnes and faith. ✱ *Luke.22.31.*

12 The perſecutions which Satan ſtirreth vp are neither new nor proper to any one man, but from old & ancient time common to ỹ whole Church, and therefore we muſt ſuffer that patiently wherein we haue ſuch and ſo manie felowes of our conflictes and combates.

c *Amongeſt your brethren which are diſperſed through out the world.*

13 He ſealeth vp as it were with a ſeale the former exhortation with a ſolemne praier, againe willing thē to aſke increaſe of ſtrength at his hands, of whome they had the beginning, and hope to haue the accompliſhment: to wit, of God the Father in Chriſt Ieſus, in whome we are ſure of ỹ glorie of eternal life.

that

that ye haue ſuffred a litle, make you perfect, confirme, ſtrengthen and ſtabliſh *you*.

11 To him *be* glorie and dominion for euer & euer. Amen.

12 [14] By Siluanus a faithful brother vnto you, as I ſuppoſe, haue I written briefly, exhorting and teſtifying how that this is the true grace of God, wherein ye ſtand.

13 [15] *The Church* that is at [d] Babilon elected together with you, ſaluteth you, and Marcus my ſonne.

14 Greete ye one another with the ✣ kiſſe of loue. Peace *be* with you al which are in Chriſt Ieſus. Amen.

14 Continuance and perſeuerance in the doctrine of the Apoſtles, is the onelie ground & foundation of Chriſtian ſtrength: Now ỳ ſomme of the Apoſtles doctrine is, ſaluation freely giuen of God.

15 Familiar ſalutations.

d In that famous citie of Aſſyria, where Peter the Apoſtle of the circumciſion, then was. ✣ *Rom.16.16. 1.Cor.16.20. 2.Cor.13.12.*

THE SECOND EPISTLE GENERAL OF PETER.

CHAP. I.

Hauing ſpoken of the bountifulnes of God, 5 And of the vertues of faith, 6 He exhorteth them to holines of life, 12 And that his counſel may be the more effectual, 14 He sheweth that his death is at hand, 16 And that him ſelfe did ſee the power of Chriſt which he opened vnto them.

1 [1] Imon Peter a ſeruant and an Apoſtle of Ieſus Chriſt, to you which haue obtained like precious faith with vs by the [a] righteouſnes of our God and Sauiour Ieſus Chriſt.

1 A ſalutation, wherein he giueth them to vnderſtand that he dealeth ẇ them as Chriſts embaſſadour, and otherwiſe agreeth with them in one ſelfe ſame faith which is grounded vpon the righteouſnes of Ieſus Chriſt, our God and Sauiour.

a In that that God ſtanding to his promiſes, shewed him ſelfe faithful and therefore iuſt vnto vs.

2 Grace

2 Grace & peace be multiplied to you, [2] through the acknowledging of God and of Iesus our Lord,

3 [3] According as his [b] diuine power hath giuē vnto vs al things that *perteine* vnto [c] life and godlines, through the [d] acknowledging of him that hath called vs vnto glorie and vertue.

4 [4] Whereby most great, and precious promises are giuen vnto vs, that by them ye should be partakers of the [e] diuine nature, in that ye flee the corruption, which is in the [f] world through [g] lust.

5 [5] Therfore giue euen all diligence thereunto: [h] ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 [6] And with knowledge, temperance: & with temperance, patience: & with patience, godlines:

7 And with godlines, brotherly kindnes: and with brotherly kindnes, loue.

8 [7] For if these things be among you, and

2 Faith is the acknowledging of GOD and Christ, from whence all our blessednes issueth and floweth.

3 Christ setteth forth him selfe vnto vs plainely in the Gospel, & that by his only power, and giueth vs all thigs which are requisite both to eternall life, wher in he hath appointed to glorifie vs, and also to godlines in ỹ he doeth furnish vs w̄ true vertue.

b He speaketh of Christ, who̅ he maketh God, and the only Sauiour. c Unto saluatiō.
d This is the sume of true religiō, to be led by Christ to the Father, as it were by the hand

4 An explication of the former sentence, declaring the causes of so great benefites, to wit, God, and his free promise from whence all these benefites proceede, I say, these most excellent benefites, whereby we are deliuered fro̅ the corruption of the worlde, (that is, from the wicked lustes which we carie about vs) and are made, after a sorte, like vnto God him selfe.

e By the diuine nature he meaneth not the substance of the Godhead, but the partaking of those qualities whereby the image of God is restored in vs. f In men.
g For lust is the seat of corruption, and hath his place euen in our very bowels and inmoste partes.

5 Hauing layed the foundation (that is, hauing declared the causes of our saluation, and especially of our sanctification) nowe he beginneth to exhort vs to giue our mindes wholly to the true vse of this grace. And he beginneth with faith, without which nothing can please God, and he warneth vs to haue it ful fraught with vertue (that is to say, with good and godly maners) being ioyned with the knowledge of Gods will, without which, there is neyther faith, neither any true vertue. *h Supply also and supporte or aide.*

6 He reckoneth vp certaine other principal vertues wherof some pertein to ỹ first table of ỹ law, others to ỹ last. 7 As those fruits do spring fro̅ ỹ true knowledge of Christ, so in like sort ỹ knowlege it self is fostered & groweth by briging forth such fruits, in so much ỹ he ỹ is vnfruitful, did either neuer know the true light, or hath forgotten ỹ gift of sanctification which he hath receiued.

abounde, they wil make you that ye neyther ſhalbe idle, nor vnfruitfull in the acknowledging of our Lorde Ieſus Chriſt:

9 For he that hath not theſe things, is blind, and [i] can not ſee farre of, and hath forgotten that he was purged from his olde ſinnes.

18 [8] Wherefore, brethren, giue rather diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall neuer fall.

11 For by this meanes an entring ſhalbe miniſtred vnto you aboundantly into the euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt.

12 [9] Wherefore, I will not be negligent to put you alwayes in remembrance of theſe thinges, though that ye haue knowledge, and be ſtabliſhed in the preſent trueth.

13 For I thinke it meete as long as I am in this [k] tabernacle, to ſtirre you vp by putting you in remembrance.

14 Seing I know that the time is at hand that I muſt lay downe this my tabernacle, euen as our Lord Ieſus Chriſt hath ✣ ſhewed me.

15 I will endeuour therefore alwaies, that ye alſo may be able to haue remembrance of theſe things after my departing.

16 ✣ [10] For we followed not deceiuable fables when we opened vnto you the power, and comming of our Lord Ieſus Chriſt, but with our eyes we ſawe his maieſtie:

17 For he receiued of God the Father honour and glorie, when there came ſuch a voyce to him from that excellent glorie: This is my beloued Sonne, in whom I am well pleaſed.

18 And this voyce we heard when it came frō heauen, being with him in the holy mounte.

19 [11] We

i He that hath not an effectual knowledge of god in him, is blinde as touching the kingdom of God, for he can not ſee thinges that are a farre of, that is to ſay, heauenly things.

8 The concluſion: Therefore ſeing our calling and election is approued by thoſe fruites, and is confirmed in vs, and moreouer ſeeing this is the onely way to ỹ euerlaſting kingdome of Chriſt, it remayneth that we caſt our minds wholy that way.

9 An amplifying of the cōcluſiō ioyned with a modeſt excuſe, wherin he declareth his loue towards them, and foretelleth thē of his death whiche is at hand.

k In this body.

✣ *Ioh. 21. 18.*

‡ 1 Cor. 1. 17. & 2. 1

10 An other amplification taken both of ỹ great certaintie & alſo excellencie of this doctrine, as wherof our Lord Ieſus Chriſt ỹ Sonne of God is authour, whoſe glorie the Apoſtle him ſelf both ſaw & heard. ∵ *Mat. 17. 5.*

19 [11] We haue also a moste sure worde of the Prophetes, [12] to the which ye do wel that ye take hede, as vnto a light that shineth in a darke place, vntill the [l] day dawne, and the [m] day starre arise in your hearts.

20 ✣ [13] So that ye first know this, that no prophecie of the [n] Scripture is of any [o] priuate interpretation.

21 For the prophecie came not in olde time by the wil of man: but [p] holy men of God spake as they were [q] moued by the holy Ghost.

11 The trueth of the Gospell is hereby also manifest, in ỹ it agreeth wholy wt ỹ foretellings of the prophetes.

12 The doctrine of the Apostles doeth not shut out the doctrine of the Prophets, for they cõfirme eche other by eche others testimonies, but the Prophets were as candels which gaue light vnto the blinde, vntill the brightnes of the Gospell began to shine.

l A more full and open knowledge, then was vnder the shadowes of the lawe.

m That clearer doctrine of the Gospell. ✣ *2. Tim. 3. 16.*

13 The prophetes are to be read, but so, that we aske of God the gift of interpretation, for he that is the Authour of the writings of the Prophetes, is also the interpretour of them.

n He ioyneth the Scripture and prophecie together, to distinguish true prophecies from false. *o For all interpretation cometh from God.* *p The godly interpreters and messengers.* *q Inspired of god: and these their motions were in very good order, & not such as were the motions of the prophane soothsaiers and foretellers of things to come.*

CHAP. II.

1 He foretelleth them of false teachers, 3 whose wicked sleights and destruction he declareth. 12 He compareth them to brute beastes, 17 and to welles without water, 20 because they seke to withdrawe men from God to their old filthines.

1 BVt [1] there were false prophetes also amõg the [a] people, euẽ as there shalbe false teachers amõg you: which priuily shal bring in damnable heresies, euen denying the Lorde, that hath bought them, and bring vppon themselues swift damnation.

1 As in times past there were two kindes of prophets, the one true, the other false, so Peter foretelleth the, that there shalbe some true and

2 [2] And many shall followe their destruc-

some false teachers in the Church, in so much that Christ him selfe shalbe denied of some, which notwithstanding shal call him redemer.

a Vnder the Law, while the state and policie of the Iewes was yet standing.

2 There shal not onely be heresies, but also many folowers of them.

ons, by whome the way of trueth shalbe euil spoken of,

3 Couetousnes for the moste part is a companion of heresie, & maketh merchandise euen of soules.

3 [3] And through couetousnes shall they with fained wordes make [b] marchandise of you, [4] whose condemnation long since resteth not, and their destruction slumbreth not.

b *They will abuse you and sell you as they sel cattle in a faire.*

4 A comfort for the godly: God who cast the Angels that fell away from him headlong into the darkenes of hell at length to be iudged: and who destroyed the old world with the flood, and preserued Noe the eight person: and who burned Sodome, and saued Lot, will deliuer his elect from these errours, and wil vtterly destroye those vnrighteous.

4 For if God spared not the ✣ Angels, that had sinned, but caste them downe into [c] hell and deliuered them into [d] chaines of darknes, to be kept vnto damnation:

5 Neyther hath spared the [e] olde worlde, but saued ✣ Noe the eight *person* a [f] preacher of righteousnes, & brought in the flood vpon the world of the vngodly,

6 And [*] turned the cities of Sodome and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after should liue vngodly,

7 And deliuered iuste Loth vexed with the vncleanly conuersation of the wicked.

8 (For he being righteous, and dwelling among them, in [g] seing and hearing, [h] vexed his righteous soule from day to day with their vnlawfull dedes.)

9 The Lord [i] knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement vnder punishment.

✣ *Iob.4.18. Iude.6.*

c *So the Grecians called the deepe dongeons vnder the earth, which should be appointed to torment the soules of the wicked in.* d *Bound them with darkenes, as it were with chaines: and by darkenes he meaneth that most miserable state of life that is full of horrour.* e *VVhich was before the flood: not that God made a new world, but because the worlde seemed newe.* ✣ *Gene.7.1.* f *For he ceased not the space of an hundreth and twentie yeres to warne the wicked both by worde and deede, what wrath of God hanged ouer their heades.* [*] *Gene.19.13.24.*

g *VVhich way so euer he looked and turned his eares.* h *He had a troubled soule, and being vehemently greeued, liued a painfull lyfe.* i *Hath bene long practised in sauing and deliuering the righteous.*

10 [5] And

10 [5] And chiefly them that walke after the flesh, in the lust of vncleannes, and despise gouernement, *which are* bolde, and stand in their owne conceite, and feare not to speake euill of them that are in [k] dignitie.

11 Where as the Angels which are greater both in power and might, giue not rayling iudgement against them before the Lord.

12 [6] But these, as natural brute beasts, led with sensualitie and [l] made to be taken, and destroyed, speake euill of those things which they know not, and shal perish through their [m] owne corruption.

13 And shall receiue the wages of vnrighteousnes, as they which counte it pleasure daily to liue deliciously. [n] Spottes *they are* and blottes, deliting them selues in their deceiuings, [a] in feasting with you,

14 [7] Hauing eyes ful of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnes, *they are* the children of curse:

15 Which forsaking the right waye, haue gone astray, folowing the way of ✣ Balaã, *the sonne* of Bosor, which loued ỹ wages of vnrighteousnes.

16 But he was rebuked for his iniquitie: *for* the domme beast speaking with mans voyce, for-

5 He goeth to an other sorte of corrupt men, which notwithstanding are with in the bosome of the Church, which are wickedly giuen, and doe seditiously speake euil of the authoritie of Magistrates, (which the Angels them selues that minister before God, doe not dispraise.)

A true and liuely description of ỹ Romish clergie (as they cal it)

k *Princes, and great men, be they neuer so high in authoritie.*

6 A liuely printing out of the same persons, wherin they are cõpared to beasts which are made to snare thẽ selfs

to destructiõ while they geue thẽ selues to fil their bellies: For there is no greater ignorãce thẽ is in these mẽ, although they most impudẽtly find faut with those things which they know not: and it shal come to passe ỹ they shal destroy them selues as beastes with those pleasures wherewith they are delighted, and dishonour and defile the company of the godly.

l Made to this end to be a pray to other: So do these men willingly cast them selues into Satans snares. *m Their own wicked maners shal bring them to destruction.*

[a] *Or, litle rockes.* *n VVhen as by being amongst the Christians in the holy bankets which the Church kepeth, they would seeme by that meanes to be true members of the Church, yet they are in deede but blottes of the Church.*

7 He cõdemneth those men, as shewing euen in their behauiour and countenance an vnmeasurable lust, as making marchãdise of ỹ soules of light persons, as men exercised in al ỹ crafts of couetousnes, to be short, as men ỹ sell thẽ selues for money to curse ỹ sonnes of god after Balaams exãple, whom ỹ domme beast reproued. ✣ *Num. 22. 23.*

bade the fooliſhnes of the Prophet.

17 ✣ [8] Theſe are [o] welles without water & cloudes caried about with a tempeſt, to whom the [p] blacke darkenes is reſerued for euer.

18 For in ſpeaking [q] ſwelling wordes of vanitie, they [r] beguile with wãtõnes through the luſtes of the fleſh them that were [ſ] cleane eſcaped from them which are wrapped in errour,

19 Promiſing vnto them libertie, & are them ſelues, the ✣ ſeruaunts of corruption: for of whom ſoeuer a man is ouercome, euen vnto the ſame is he in bondage.

20 [9] ∴ For if they, after they haue eſcaped from the filthines of the world, through the acknowledging of the Lord, & of the Sauiour IeſusChriſt, are yet tangled againe therin, and ouercome, the latter end is worſe with them then the beginning.

21 For it had bene better for them, not to haue acknowledged the way of righteouſnes, thẽ after they haue acknowledged it, to turne from the holy commaundement giuen vnto them.

22 But it is come vnto them, according to the true prouerb, ⁂ The dogge is returned to his own vomit: and, The ſowe that was waſhed, to the wallowing in the myer.

✣ *Iude.12.*

8 An other note whereby they may be wel knowen what maner of men they are, becauſe they haue inwardly nothing but eyther vtterly vain or very hurtful, although they make a ſhew of ſome great goodnes: but they ſhal not eſcape vnpuniſhed for it, becauſe vnder pretence of falſe libertie, they draw men into moſt miſerable ſlauerie of ſinne.

o VVhich boaſt of knowledge, & haue nothing in them.

p Moſte groſſe darkenes.

q They deceiue mẽ with vaine and ſwelling wordes.

r They take thẽ, as fiſhes are taken with the hooke. *ſ Vnfainedly and in deed, cleane departed from idolatrie.* ✣ *Iohn.8.34. Rom.6.20.*

9 It were better to haue neuer knowen ỹ way of righteouſnes, then to turne backe from it to the old filthines: and men ỹ doe ſo, are compared to dogges and ſwine. ∴ *Mat.12.45. Heb.6.4.* ⁂ *Prou.26.11.*

CHAP. III.

1 He sheweth that he writeth the ſame things agayne, 2 becauſe they muſt often be ſtirred vp, 4 becauſe daungers hang ouer their heades through certeyne mockers: 8 therefore he warneth the godly that they do not after the iudgement of the fleſh, 12 appoint the day of the Lord, 14 but that they thinke it alwayes at hand, 15 in which doctrine he sheweth that Paul agreeth with him.

1 This

1 THis [1]second Epistle I now write vnto you, beloued, wherewith I stirre vp, & warne your pure mindes,

2 To call to remembrance the wordes, which were tolde before of the holy Prophetes, and also the commaundement of vs the Apostles of the Lorde and Sauiour.

3 ✣ [2] This first vnderstand, that there shall come in the last dayes, [a]mockers, which wil walke after their lustes,

4 [3] And say, Where is the promes of his comming? for since the fathers dyed, all things continue a like from the beginning of the creation.

5 [4] For this they willingly knowe not, that the heauens were of old, & the [b]earth that was of the water and by the water, by the worde of God.

6 [5] Wherefore the worlde that then was, perished ouerflowed with the [c]water.

7 [6] But the heauens & earth, which are now, are kept by the same worde in store, and reserued vnto fyre against the day of condemnation, and of the destruction of vngodlie men.

8 [7] Derely beloued, be not ignorant of this

1 The remedie against those wicked enemies, both of true doctrine and holynes, is to be sought for by the cõtinual meditation of the writings of the Prophetes and Apostles.

✣ *1.Tim.4.1. 2.Tim.3.1. Iud.18.*

2 He voucheth the second comming of Christ against the Epicures by name.

a Monstrous men, who will seme wise by their contempt of God, and wicked boldnes.

3 The reason whiche these mockers preteñ: becausę ỹ course of nature is all one as it was from the beginning, therfore the world was from euerlasting, and shalbe for euer. 4 He setteth against them the creatiõ of heauen and earth by the worde of God, which these men are willingly ignorant of.

b Which appeared, when the waters were gathered togither into one place.

5 Secondly he setteth against them the vniuersall flood, which was the destruction, as it were of the whole worlde.

c For the waters returning into their former place, this world, that is to say, this beautie of the earth which we see, and all liuing creatures which liue vppon the earth, perished.

6 Thirdly, he pronounceth that it shall not be harder for God to burne heauen and earth with fire in that daie which is appoynted for the destruction of the wicked (which thing he wil also doe) then it was for him in times past to make them with his onely worde, and afterward to ouerwhelme thẽ with water. 7 The taking away of an obiection: In that he seemeth to defer this iudgement a long season, in respect of vs it is true, but not before God, with whom there is no time either long or short.

one thing, that one day is with the Lorde,
† *Pſal.90.4.* † as a thouſand yeres, & a thouſand yeres as one day.

8 The Lorde wil ſurely come, becauſe he hath promiſed: and that neither ſooner nor later then he hath promiſed.

9 [8] The Lord of that promiſe is not ſlacke (as ſome men count ſlackenes) [9] but is patient toward vs, and † would haue no man to periſh, but woulde all men to come to repentance.

9 A reaſon why the later day commeth not out of hand, becauſe GOD doeth patiently wayte tyll the elect be brought to repentance, that none of thē may periſhe.
† *Ezech.18.32. and 33.11. 1.Tim.2.4.*

10 [10] But the ‖ day of the Lord will come as a thiefe in the night, in the which the heauens ſhall paſſe away with a [d] noyſe, and the elements ſhal melt with heat, and the earth with the works, that are therein, ſhalbe burnt vp.

10 A very ſhort deſcription of the laſt deſtruction of ¶ world, but in ſuch ſort as nothing could be ſpoken more grauely.
¶ *Mat.24.44. 1.Theſ.5.2. Reuel.3.3. and 16.15.*

11 [11] Seing therfore that all theſe things muſt be diſſolued, what maner perſons ought ye to be in holy conuerſation and godlines,

12 Looking for, and [e] haſting vnto the comming of that day of God, by the which the heauens being on fire, ſhalbe diſſolued, and the elements ſhall melt with heat?

13 But we looke for * new heauens, and a new earth, according to his promiſe, [f] wherein dwelleth righteouſnes.

14 Wherfore, beloued, ſeing that ye looke for ſuch things, be diligent that ye may be found of him in [g] peace, without ſpot and blameles.

15 *And ſuppoſe that the long ſuffring of our Lord is ſaluation, [12] euen as our beloued brother Paul according to the wiſedome giuen vnto him wrote to you,

16 As one, that in all *his* Epiſtles ſpeaketh of

‖ *With the violence as it were of a hiſsing ſtorme.*

11 An exhortation to puritie of life, ſetting before vs, that horrible iudgement of God, both to bridle our wantonnes, and alſo to comfort vs, ſo that we be founde watching, and readie to meete him at his comming.

e *He requireth patience of vs, yet ſuch patience as is not ſlothfull.*

* *Eſai.65.17. and 66.22. Reuel.21.1.* f *In which heauens.*

g *That you may trie to your profit, howe gentle and peaceable he is.* *Rom.2.4.

12 Pauls epiſtles are allowed by the expreſſe teſtimonie of Peter.

theſe

theſe things: [13] amõg the [n] which ſome things are hard to be vnderſtand which they that are vnlearned and vnſtable, wreſt, as they *do* alſo other Scriptures vnto their owne deſtruction.

17 Ye therefore beloued, ſeing ye know theſe thinges before, beware, leſt ye be alſo plucked away with the errour of the wicked, and fall from your owne ſtedfaſtnes.

18 But growe in grace, and in the knowledge of our Lorde and Sauiour Ieſus Chriſt: to him *be* glorie both nowe and for euer more. Amen.

13 There be certaine of theſe things obſcure and darke: wherof the vnlearned take occaſion to ouerthrowe ſome men that ſtande not faſt, wreſting the teſtimonies of the Scripture to their owne deſtruction. But this is the remedie againſt ſuch deceite, to labour that we may daily more and more grow vp and increaſe in the knowledge of Chriſt.

[n] *That is to ſaie, among the which things: for he diſputeth not here whether Pauls epiſtles be plaine or darke, but ſaieth, that amongeſt theſe thinges which Paul hath written of in his epiſtles, and Peter him ſelfe in theſe two of his owne, there are ſome thinges which can not be ſo eaſely vnderſtoode, and therefore are of ſome drawen to their owne deſtruction: and this he ſayeth to make vs more attentiue and diligent, and not to remoue vs from the reading of holy things, for to what ende ſhould they haue written vaine ſpeculations?*

THE

THE FIRST EPI
STLE GENERALL OF IOHN.

CHAP. I.

1 He teſtifieth that he bringeth the eternall worde wherein is life, 5 And light. 9 God wilbe mercifull vnto the faithfull, if groning vnder the burden of their ſinnes, they learne to flye vnto his mercie.

1 He beginneth with the deſcription of the perſone of Chriſt, whom he maketh one and not two: and him both God from euerlaſting (for he was with the Father from the beginning, and is that eternal life) and alſo made true man, whom Iohn him ſelf & his companions, [illegible]heard, and beheld, & handled.

1 THat which was from the beginnig, which we haue [a]heard, which we haue ſene with theſe our eyes, which we haue looked vpon, and theſe handes of ours haue handled of that [b] Word of life,

2 (For that life was made manifeſt, and we haue ſene it, and beare witnes, and [c]ſhewe vnto you that eternall life, which was with the Father, and was made manifeſt vnto vs)

3 That *I ſay*, which we haue ſeene and heard, declare we vnto you, [2] that ye may alſo haue felowſhip with vs, and that our felowſhip alſo may be with the Father, and with his Sonne Ieſus Chriſt.

a I heard him ſpeake, I ſawe him my ſelf with mine eyes, I handled with mine handes him that is very God being made very man, and not I alone, but others alſo that were with me. b That ſame euerlaſting VVorde, by whom all things are made, and in whom onely there is life. c Being ſent by him: and that doctrine is rightly ſaid to be ſhewed, for no man could ſo much as haue thought of it, if it had not bene thus ſhewed.

2 The vſe of this doctrine is this, that all of vs being coupled and ioyned togither with Chriſt by faith, might become the ſonnes of God: in which thing onely conſiſteth all happines.

4 And

4 And these thinges write we vnto you, that that your ioye may be full.

5 [3] This then is the message which we haue heard of him, & declare vnto you, that God ✣ is light, and in him is no darkenes.

6 If we say that we haue felowship with him, and walke in darkenes, we lye, and doe not truely:

7 But if we walke in the [d] light as he is in the light, we haue felowship one with an other, [4] and the ✣ bloud of Iesus Christ his Sonne clenseth vs from all sinne.

8 [5] ∴ If we say that we haue no sinne, we [e] deceiue our selues, and [f] trueth is not in vs.

9 [6] If we acknowledge our sinnes, he is [g] faithfull and iust, to [h] fogiue vs our sinnes, and to clense vs from all vnrighteousnes.

10 [7] If we say we haue not sinned, we make him

[3] Now he entreth into a question, whereby we may vnderstand that we are ioyned togither with Christ, to wit, if we be gouerned with his light, which is perceiued by the ordering of our life. And thus he reasoneth. God is in him selfe most pure light therfore he agreeth well with them, which are lightsome, but with them that are darkesome he hath no felowship.

✣ *Iohn.8.12.* *d God is said to be light of his owne nature, and to be in light, that is to say, in that euerlasting infinit blessednes: and we are said to walke in light, in that the beames of that light do shine vnto vs in the VVorde.*

4 A digression or going from the matter he is in hand with to the remission of sinnes: for this our sanctification which walke in ỹ light, is a testimonie of our ioyning and knitting together with Christ: but because this our light is very darke, we must nedes obteine an other benefite in Christ, to wit, ỹ our sinnes may be forgiuen vs being sprinkled with his bloud: and this in cõclusion is the prop & stay of our saluation. ✣ *Ebrn.9 28. 1.Pet.1.19. Reuel.1.5.*

5 There is none, but nedeth this benefite, because there is none ỹ is not a sinner. ∴ *1.King.8.46. 2.Chro.6.36. Pro.20.9.* *e This place doeth fully refute that perfitnes and workes of supererogation which the Papistes dreame of.* *f So then, Iohn speaketh not thus for modesties sake, as some say, but because it is so in deede.* 6 Therefore the beginning of saluation is to acknowledge our wickednes, and to require pardon of him who frely forgiueth all sinnes, because he hath promised so to do, and he is faithfull and iust. *g So then our saluation hangeth vpon ỹ free promise of God, who because he is faithful and iust, will performe that which he hath promised.* *h VVhere are then our merites? for this is our true felicite.* 7 A reherfal of the former sentence, wherein he cõdemned all of sinne without exceptiõ: in so much ỹ if any man persuade him self otherwise, he doeth as much as in him lieth make the word of God him self vaine & to no purpose, yea he maketh God a lier: for to what end either in times past needed sacrifices, or now Christ and the Gospel, if we be not sinners?

[i] a lier,

i They do not only deceiue them ſelues but are blaſphemous againſt God. k His doctrine ſhall haue no place in vs: that is, in our hearts.

i a lier, and his k worde is not in vs.

CHAP. II.

1 He declareth that Chriſt is our Mediatour and aduocat, 3 And ſheweth that the knowledge of God conſiſteth in holines of life, 12 Which apperteineth to all ſortes, 14 That depende on Chriſt alone: 15 Then hauing exhorted them to contemne the world, 18 He giueth warning that Antichriſtes be auoyded, 24 And that the knowen trueth be ſtoode vnto.

a It foloweth not hereof that we muſt giue our wicked nature the bridle, or ſinne ſo much the more freely becauſe our ſinnes are cleanſed away by ỹ bloud of Chriſt, but we muſt rather ſo much the more diligently reſiſt ſinne. And yet we muſt not deſpaire becauſe of our weakenes,

1 MY litle children, theſe things write I vnto you, that ye ſinne not: and if any man ſinne, we haue an a Aduocate with the Father, Ieſus Chriſt, the Iuſt.

2 And he is the b reconciliatiō for our ſinnes: & not for ours onely, but alſo for *the ſinnes* of the c whole worlde.

3 a And hereby we are ſure that we d know him, e if we keepe his commaundements.

4 a He that ſaith, I know him, and kepeth not his commaundements, is a lier, and the trueth is not in him.

5 a But he that kepeth his worde, in him is the

for we haue an aduocate & a purger Chriſt Ieſus the iuſt, and therefore acceptable vnto his Father. *a In that he nameth Chriſt, he ſhutteth forth al other. b Reconciliation and interceſſion go together, to giue us to vnderſtand that he is both aduocate and hie prieſt. c For men of all ſortes, of all ages, and all places, ſo that this benefit belongeth not to the Iewes only, of whom he ſpeaketh as appeareth, verſ. 7. but alſo to other nations.* 2 He returneth to the teſtimonie of our coniunctiō with God, to wit, to ſanctification, declaring what it is to walke in the light, to wit, to kepe Gods cōmaundements. Whereby it foloweth that holines doeth not conſiſt in thoſe things which men haue deuiſed, neither in a vaine profeſſion of the Goſpell. *d This muſt be vnderſtoode of ſuch a knowledge as hath faith with it, and not of a common knowledge. e For the tree is knowen by the fruite.*

3 Holines, that is, a life ordered according to the preſcript of Gods commaundements, how weake ſo euer we be, is of neceſſitie ioyned with faith, that is, with the true knowledge of the Father in the Sonne.

4 He that kepeth Gods commaundements loueth God in deede: He that loueth God, is in God, or is ioyned togither with God. Therefore he that kepeth his commaundements, is in him.

[f] loue of God perfect in deede: hereby we knowe that ye are in [g] him.

6 [5] He that saith he remaineth in him, ought euen so to walke, as he hath walked.

7 [6] Brethren, I write no newe commaundemẽt vnto you: but an olde commaundement, which ye haue had from the beginning: this olde commaundement is that worde, which ye haue heard from the beginning.

8 [7] Againe, a new commaundemẽt I write vnto you, that [h] which is true in him, and also in you: for the darkenes is past, and that true light nowe shineth.

9 [8] He that saith that he is in that light, & hateth his brother, is in darkenes, vntill this time.

10 ✣ He that loueth his brother, abideth in [i] light, and there is none occasion of euill in him.

11 But he that hateth his brother, is in darkenes, and walketh in darkenes, and knoweth not whither he goeth, because that darkenes hath blinded his eyes.

12 [9] Litle children, [j] I write vnto you, because your sinnes are forgiuẽ you for his [k] Names sake.

f VVherewith we loue God.

g He meaneth our coniunction with Christ.

5 He that is one with Christ, must nedes liue his life, that is, must walke in his steppes.

6 The Apostle going about to expounde the commaundemẽt of Charitie one towards another telleth first, that when he vrgeth holines, he bringeth no newe trade of life (as they vse to do which deuise traditions one after an other) but putteth them in minde of that same law which God gaue in the beginning, to wit, by Moses, at that time that God began to make Lawes to his people. 7 He addeth that, that doctrine in deede is old, but it is now after a sort new, both in respect of Christ, & also of vs: in whom he through [i] gospel, engraueth his law effectually, not in tables of stone, but in our mindes

h VVhich thing, (to wit, that the doctrine is newe which I write vnto you) is true in him, and in you.

8 Nowe he commeth to the seconde table, that is, to charitie one towardes an other, and denieth that that man hath true light in him, or is in deede regenerate and the sonne of God, which hateth his brother: and such a one wãdereth miserablie in darkenes, brag he of neuer so great knowledge of God, for that wittingly and willingly he casteth him self headlong into hell. ✣*Chap. 3. 14.* 9 He returneth againe from sanctification to remission of sinnes, because that free reconciliation in Christ is the ground of our saluation, wherupõ afterwards sanctificatiõ must be buylt as vpõ a foũdatiõ.

i Therfore I write vnto you, because you are of their nomber whom God hath reconciled to him self. k For his own sake: And in that he nameth Christ, he shutteth out al other, whether they be in heauen or earth.

10 He sheweth ỹ this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth ỹ Christ & his doctrine are passing auncient, and therefore if they be delighted with olde thinges, nothing ought to be more acceptable vnto them.

11 He aduertiseth yong mẽ, if they be desirous to shewe their strength, ỹ they haue a most glorious cõbate set here before thẽ, to wit, Satan the worst enemie, who must be ouercome: willing them to be as sure of the victorie, as if they had already gotten it.

13 [10] I write vnto you, fathers, becauſe ye haue knowen him that is from the beginning. [11] I write vnto you, yong men, becauſe ye haue ouercome that wicked one.

14 [12] I write vnto you, litle children, becauſe ye haue knowẽ the Father. [13] I haue writtẽ vnto you, fathers, becauſe ye haue knowẽ him, that is from the beginning. I haue written vnto you, yong mẽ, becauſe ye are ſtrong, & the word of God abideth in you, and ye haue ouercome that wicked one.

15 [14] Loue not this[l] world, neither the thinges that are in this worlde. If any mã loue this world, the [m] loue of the Father is not in him.

16 For all that is in this worlde (*as* the luſte of the fleſh, the luſte of the eyes, and the pride of life) is not of the Father, but is of this worlde.

17 [15] And this world paſſeth away, & the luſte thereof: but he that fulfilleth the wil of God, abideth euer.

18 [16] [n] Litle children, [17] it is the laſte time,

12 Finally, he sheweth to children, that ỹ true Father frõ whom they haue to looke for all good things, is set forth vnto them in the Goſpell. 13 He addeth afterward in like order, as many exhortations: as if he ſhould ſaye. Remember you Fathers as I wrote euen now, that the euerlaſting Sonne of God is reuealed to vs. Remember ye yong men, that that ſtrength whereby I ſayd that you put Satan to flight, is giuen you by the worde of God which dwelleth in you. 14 The world which is full of wicked deſires, luſtes or pleaſures, and pride, is vtterly hated of our heauẽly Father. Therfore the Father and the world can not be loued together: and this admonition is very neceſſary for greene and floriſhing youth.

l He ſpeaketh of the world, as it agreeth not with the will of God, for otherwiſe God is ſaid to loue the world with an infinite loue, Iohn. 3. 16. that is to ſay, thoſe whom he choſe out of the world. m Wherewith the Father is loued.

15 He sheweth howe much better it is to obey the Fathers will, then the luſtes of the world, by both their natures and vnlike euent.

16 Now he turneth him ſelf to litle children, which notwithſtanding are well inſtructed in the ſumme of religion, and willeth them by diuers reaſons to ſhake of ſlothfulnes which is to to familiar with that age.

n He vſeth this word (Litle) not becauſe he ſpeaketh to children, but to allure thẽ the more by vſing ſuch ſwete wordes. 17 Firſt, becauſe the laſt time is at hande, ſo that the matter ſuffreth no delaye.

18 and

18 and as ye haue heard that Antichriſt ſhall come, euen nowe are there many Antichriſts: whereby we knowe that it is the laſte time.

19 [19] They went out from vs, but they were not of vs: for if they had bene of vs, [o] they ſhould haue continued with vs. [20] But *this commeth to paſſe*, that it might appeare, that they are not all of vs.

20 [21] But ye haue an [p] ointment from that [q] Holy one, and know all things.

21 [22] I haue not written vnto you, becauſe ye knowe not the trueth: but becauſe ye know it, and that no lie is of the trueth.

22 [23] Who is a lyer, but he that denieth that Ieſus is [r] that Chriſt? the ſame is that Antichriſt that denieth the Father and the Sonne.

18 Secondly, becauſe Anti-Chriſts, that is, ſuch as fall from God are already come, euen as they heard that they ſhould come. And it was very requiſite to warne ſ vnheedie and wareleſſe age, of that danger.

19 A digreſſion againſt certeine offences and ſtúbling blockes whereat that rude age eſpecially might ſtumble and be ſhaken. Therefore that they ſhould not be terrified with the foul falling backe of certaine, firſte he maketh plaine vnto them, that although ſuch as fall from God and his religion had place in the Church, yet they were neuer of the Churche: becauſe the Churche is the companie of the elect, which can not periſhe, and therefore can not fall from Chriſt.

o *So then the elect can neuer fall from grace.*

20 Secondly, he ſheweth that theſe thinges fall out to the profite of the Churche, that hipocrites may be plainely knowen.

21 Thirdlie, he comforteth them to make them ſtande faſt, in ſo much as they are anointed of the holie Ghoſt with the true knowledge of ſaluation.

p *The grace of the holy Ghoſt, and this it a borowed kinde of ſpeache taken frō the ointings vſed in the Lawe.*

q *From Chriſt, who is peculiarly called Holy.*

22 The taking away of an obiection. He wrote not theſe thinges as to men which are ignorant of Religion, but rather as to them which doe well knowe the trueth, yea ſo farre forth that they are able to diſcerne trueth from falſehoode.

23 He ſheweth now plainely the falſe doctrine of the Antichriſtes, to wit, that either they fight againſt the perſone of Chriſt, or his office, or both togither and at ones. And they that doe ſo, do in vaine boaſte and brag of God, for that in denying the Sonne, the Father alſo is denied.

r *Is the true Meßias.*

23 [r] Who-

10 He sheweth ỹ this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth ỹ Christ & his doctrine are passing auncient, and therefore if they be delighted with olde thinges, nothing ought to be more acceptable vnto them.

11 He aduertiseth yong mẽ, if they be desirous to shewe their strength, ỹ they haue a most glorious cõbate set here before thẽ, to wit, Satan the worst enemie, who must be ouercome: willing them to be as sure of the victorie, as if they had already gotten it.

13 [10] I write vnto you, fathers, because ye haue knowen him that is from the beginning. [11] I write vnto you, yong men, because ye haue ouercome that wicked one.

14 [12] I write vnto you, litle children, because ye haue knowẽ the Father. [13] I haue writtẽ vnto you, fathers, because ye haue knowẽ him, that is from the beginning. I haue written vnto you, yong mẽ, because ye are strong, & the word of God abideth in you, and ye haue ouercome that wicked one.

15 [14] Loue not this[l] world, neither the thinges that are in this worlde. If any mã loue this world, the [m] loue of the Father is not in him.

16 For all that is in this worlde (*as* the luste of the flesh, the luste of the eyes, and the pride of life) is not of the Father, but is of this worlde.

17 [15] And this world passeth away, & the luste thereof: but he that fulfilleth the wil of God, abideth euer.

18 [16] [n] Litle children, [17] it is the laste time,

12 Finally, he sheweth to children, that ỹ true Father frõ whom they haue to looke for all good things, is set forth vnto them in the Gospell. 13 He addeth afterward in like order, as many exhortations: as if he should saye. Remember you Fathers as I wrote euen now, that the euerlasting Sonne of God is reuealed to vs. Remember ye yong men, that that strength whereby I sayd that you put Satan to flight, is giuen you by the worde of God which dwelleth in you. 14 The world which is full of wicked desires, lustes or pleasures, and pride, is vtterly hated of our heauẽly Father. Therfore the Father and the world can not be loued together; and this admonition is very necessary for greene and florishing youth.

l He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to loue the world with an infinite loue, Iohn. 3. 16. that is to say, those whom he chose out of the world. m Wherewith the Father is loued.

15 He sheweth howe much better it is to obey the Fathers will, then the lustes of the world, by both their natures and vnlike euent.

16 Now he turneth him self to litle children, which notwithstanding are well instructed in the summe of religion, and willeth them by diuers reasons to shake of slothfulnes which is to to familiar with that age.

n He vseth this word (Litle) not because he speaketh to children, but to allure thẽ the more by vsing such swete wordes. 17 First, because the last time is at hande, so that the matter suffereth no delaye.

18 and

18 and as ye haue heard that Antichriſt ſhall come, euen nowe are there many Antichriſts: whereby we knowe that it is the laſte time.

19 [19] They went out from vs, but they were not of vs: for if they had bene of vs, [o] they ſhould haue continued with vs. [20] But *this commeth to paſſe*, that it might appeare, that they are not all of vs.

20 [21] But ye haue an [p] ointment from that [q] Holy one, and know all things.

21 [22] I haue not written vnto you, becauſe ye knowe not the trueth: but becauſe ye know it, and that no lie is of the trueth.

22 [23] Who is a lyer, but he that denieth that Ieſus is [r] that Chriſt? the ſame is that Antichriſt that denieth the Father and the Sonne.

18 Secondly, becauſe Anti-Chriſts, that is, ſuch as fall from God are already come, euen as they heard that they ſhould come. And it was very requiſite to warne ỹ vnheedie and wareleſſe age, of that danger.

19 A digreſſion againſt certeine offences and ſtūbling blockes whereat that rude age eſpecially might ſtumble and be ſhaken. Therefore that they ſhould not be terrified with the foul falling backe of certaine, firſte he maketh plaine vnto them, that although ſuch as fall from God and his religion had place in the Church, yet they were neuer of the Churche: becauſe the Churche is the companie of the elect, which can not periſhe, and therefore can not fall from Chriſt.

o *So then the elect can neuer fall from grace.*

20 Secondly, he ſheweth that theſe thinges fall out to the profite of the Churche, that hipocrites may be plainely knowen.

21 Thirdlie, he comforteth them to make them ſtande faſt, in ſo much as they are anointed of the holie Ghoſt with the true knowledge of ſaluation.

p *The grace of the holy Ghoſt, and this is a borowed kinde of ſpeache taken frō the ointings vſed in the Lawe.*

q *From Chriſt, who is peculiarly called Holy.*

22 The taking away of an obiection. He wrote not theſe thinges as to men which are ignorant of Religion, but rather as to them which doe well knowe the trueth, yea ſo farre forth that they are able to diſcerne trueth from falſehoode.

23 He ſheweth now plainely the falſe doctrine of the Antichriſtes, to wit, that either they fight againſt the perſone of Chriſt, or his office, or both togither and at ones. And they that doe ſo, do in vaine boaſte and brag of God, for that in denying the Sonne, the Father alſo is denied.

r *Is the true Meſſias.*

23 [r] Who-

23 Whosoeuer denieth the Sonne, the fa
hath not the Father.

24 [24] Let therefore abide in you that same which ye haue heard from the beginning. If tha which ye haue heard from the beginning, shal remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promes that he hath promised vs *euen* that eternall life.

26 [25] These thinges haue I written vnto you concerning them that deceiue you.

27 But that [t] anointing which ye receiued o him, dwelleth in you: and ye [u] neede not that any man teach you: but as the same [x] Anointing teacheth you of all things, & it is true, & is not lying, and as it taught you, ye shall abide in him.

28 [26] And now, litle childrē, abide in him, tha when he shal appeare, we may be bold, and not be ashamed before him at his comming.

29 [27] If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne o him.

f They then are deceiued thē selues, and also do deceiue others, which say ỹ the Turkes and other infidels worship the same God that we do.

24 The whole preaching of ỹ Prophetes and Apostles is contrarie to that doctrine: Therefore it is vtterly to be cast away, and this wholy to be holden and kept, which leadeth vs to seke eternall life in ỹ free promise, ỹ is to say, in Christ alone, who is giuen vs of the Father.

25 The same Spirit which indueth the elect with the knowledge of the trueth and sanctifieth them, giueth thē therewithall the gift of perseuerance, to continue to the end.

t The Spirit which you haue receiued of Christ, and which hath led you into all truth.

u You are not ignorant of those thinges, and therefore I teache them not as things the were neuer heard of, but call them to your remembrance as things which you do know.

x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh not thing fr the honour due to the holy Ghost.

26 The conclusion both of the whole exhortation, and also of the forme treatise. 27 A passing ouer to the treatise folowing, which tendeth to th same purpose, but yet is more ample and handleth the same matter after other order, for before he taught vs to goe vp from the effectes to the cau and in this that foloweth, he goeth downe from the causes to the effectes. And this is the somme of this argument: God is the fountaine of all righ ousnes, and therefore they that giue them selues to righteousnes are know to be borne of him beeause they resemble God the Father.

CHA

Setting downe the inestimable glorie of this, that we are Gods sonnes, 7 He sheweth that newnes of life must be testified by good workes, whereof Charitie is a manifest token. 19 Of faith, 22 And praying vnto God.

1 [1] BEholde, [a] what loue the Father hath giuen to vs, that we shoulde be [b] called the sonnes of God: [2] for this cause this world knoweth you not, because it knoweth not him.

2 [3] Dearly beloued, now are we the sonnes of God, but yet it is not made manifest what we shalbe: and we knowe that when he shalbe made manifest, we shalbe [c] like him: for we shal see him [d] as he is.

3 [4] And euery man that hath this hope in him, purgeth him selfe, euen [e] as he is pure.

4 [5] Whosoeuer [f] cõmitteth sinne, transgresseth also the Lawe: for [g] sinne is the trãsgression of the Lawe.

5 [6] And ye knowe that he was made manifest

1 He beginneth to declare this agreement of ỹ Father and the sonne, at the highest cause, to wit, at that free loue of God towards vs, where with he so loueth vs that also he adopteth vs to be his children.

a What a gift of how great loue.

b That we shoulde be the sonnes of God, and so, that all the worlde may perceiue we are so.

2 Before he declareth this adoption, he saieth two things: the one, that this so great a dignitie is not to be estemed according to the iudgement of the flesh, because it is vnknowen to the world, for the world knoweth not God the Father him self. 3 The other: This dignitie is not fully made manifest to vs our selues much lesse to strangers, but we are sure of the accomplishment of it, in so much that we shalbe like to the Sonne of God him self, and shal enioy his sight in deede, such as he is now, but yet notwithstanding this is deferred vntil his next comming.

c Like, but not equal.

d For now we see as in a glasse. 1. Cor. 13. 12.

4 Now he describeth this adoption, (the glorie whereof as yet consisteth in hope,) by the effect, to wit, because that whosoeuer is made the sonne of God, endeuoreth to resemble the Father in puritie.

e This word signifieth a likenes, but not an equalitie.

5 The rule of this puritie can from no whence els be taken but from the Law of God, the transgression whereof is that which is called sinne.

f Giueth not him selfe to pureues. g A short definition of sinne.

6 An argument taken from ỹ material cause of our saluation. Christ in him self is most pure, and he came to take away our sinnes, by sanctifying vs w the holy Ghost. Therfore whosoeuer is truely partaker of Christ, doeth not gine him self to sinne, and contrariwise he that giueth him self to sinne, knoweth not Christ.

✣ *Esay.53. 6.9.11. 1.Pet.2.22.24.* feſt that he might ✣ take away our ſinnes, and in him is no ſinne.

6 Whoſoeuer abideth in him, ſinneth not: whoſoeuer [h] ſinneth, hath not ſene him, neither hath knowen him.

7 [7] Litle children, let no man deceiue you: he that doeth righteouſnes, is righteous, as he is righteous.

8 [8] He that ✣ committeth ſinne, is of the [i] deuill: for the deuill [k] ſinneth from the [l] beginning: for this purpoſe was made manifeſt that Sonne of God, that he might loſe the workes of the deuill.

9 Whoſoeuer is borne of God, ſinneth not: for his [m] ſede remaineth in him, neither can he ſinne, becauſe he is borne of God.

10 [9] In this are the children of God knowen, and the children of the deuill: whoſoeuer doeth not righteouſnes, is not of God, [10] neither he that loueth not his brother.

11 [11] For this is the meſſage, that ye heard

h He is ſaied to ſinne, that giueth not him ſelfe to purenes, and in him ſinne reigneth: but ſinne is ſaied to dwel in the faithfull and not to reigne in them.

7 An other argumēt of things coupled together: He that liueth iuſtly, is iuſt, and reſembleth Chriſt that is iuſt, and by ✣ is knowen to be the ſonne of God.

8 An argument taken of contraries: The deuil, is the authour of ſinne, and therefore he is of the deuil, or is ruled by the inſpiration of ✣ deuil, that ſerueth ſinne: and if he be the deuils ſonne, then is he not Gods ſonne: for the deuil and God are ſo contrarie the one to the other, that euē the Sonne of God was ſent to deſtroye he workes of the deuil. Therefore on the contrarie ſide, whoſouer reſiſteth ſinne, is the ſonne of God, being borne againe of his Spirit as of new ſeede, in ſo much, that of neceſsitie he is now deliuered from the ſlauerie of ſinne.

✣ *Iohn.8.44.*

i Reſembleth the deuil, as the childe doeth the Father, and is gouerned by his ſpirit.

k He ſaieth not, ſinned, but, ſinneth, for he doeth nothing els but ſinne.

l From the verie beginning of the worlde. *m The holie Ghoſt is ſo called of the effect he worketh, becauſe by his vertue and mightie working, as it were by ſeede, we are made new men.*

9 The concluſion: By a wicked life they are knowen which are gouerned by the Spirit of the deuil: and by a pure life, which are Gods children.

10 He beginneth to commend charitie towards the brethren, as an other marke of the ſonnes of God.

11 The firſt reaſon, taken of the authoritie of God which giueth the commandement.

from

from the beginning, that † we shoulde loue one another.

12 [12] Not as † [n] Cain *which* was of that wicked one, and slewe his brother: [13] & wherfore slewe he him? because his owne workes were euill, and his brothers good.

13 Marueile not, my brethren, though this worlde hate you.

14 [14] We [o] knowe that we are translated from death vnto life, because we loue the brethren: he that loueth not *his* brother, abideth in death.

15 [15] Whosoeuer hateth his brother, is a manslayer: and ye knowe that no manslayer hath eternall life abiding in him.

16 * [16] Hereby haue we perceiued loue, that he laid down his life for vs: therfore we ought also to lay downe *our* liues for the brethren.

17 * [17] And whosoeuer hath this [p] worlds good, and seeth his brother haue nede, and [q] shutteth vp his compassion from him, how dwelleth the loue of God in him?

† *Iohn.13.34. and 15.12.*

12 An amplification taken of the contrarie exãple of Cain which slewhis brother.

† *Gen.4.8.*

n *He bringeth forth a verie fit and verie olde example, wherein we may beholde both the nature of the sonnes of God, and of the sonnes of the deuil, and what state and condition remaineth for vs in this worlde, and what shalbe the end of both at length.*

13 A short digression: Let vs not meruaile ỹ we are hated of ỹ world for doing our duetie, for such was the condition of Abel who was a iust person, & who would not rather be like him then Cain? 14 The second reason: Because charitie is a testimonie that we are translated from death to life: and therfore hatred towards the brethren is a testimonie of death, and whosoeuer nourisheth it, doeth as it were foster death in his bosome.

o *Loue is a token that we are translated from death to life, forasmuch as by the effectes the cause is knowen.* ∴ *Chap.2.10. Leuit.19.17.*

15 A confirmation: Whosoeuer is a murtherer is in eternal death: who so hateth his brother is a murtherer, therefore he is in death. And therevpon followeth the contrarie: He that loueth his brother, hath passed to life, for in deede we are borne dead. * *Iohn.15.13. Ephe.5.2.*

16 Now he sheweth how farre Christian charitie extendeth, euen so farre, that according to the example of Christ, euerie man forget him selfe to prouide for and helpe his brethren. * *Luke.3.11.*

17 He reasoneth by comparisons: for if we are bound euen to giue our life for our neighbours, how much more are we bound to helpe our brothers necessitie with our goods and substance?

p *Wherewith this life is sustained.* q *Openeth not his heart to him, nor helpeth him willingly and cheresully.*

18 Christian charitie standeth not in wordes but in deede, and procedeth from a sincere affectiō

18 [18] My litle children, let vs not loue in worde, neither in tongue *onely*, but in dede and in trueth.

19 He commendeth charitie, by a triple effect: for first of al, by it we knowe that we are in deede the sonnes of God, as he shewed before.

19 [19] For thereby we knowe that we are of the trueth, [20] and shall before him assure our hearts.

20 Thereof it commeth that we haue a quiet conscience, as on the contrarie side he that thinketh that he hath God for a iudge, because he is guiltie to him selfe, either he is neuer or els very rashly quiet, for God hath a farre quicker sight then we, and iudgeth more seuerely.

20 For [r] if our heart cōdemne vs, God is greater then our heart, and knoweth al things.

21 Beloued, if our heart condemne vs not, then haue we boldnes toward God.

22 ✣ And whatsoeuer we aske we receiue of him, because we kepe his commandements, and do those things which are pleasing in his sight.

23 ✣ This is then his commandement, That we beleue in the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement.

24 ∴ For he that keepeth his commandements, dwelleth in him, & he in him: and hereby we knowe that he abideth in vs, *euen* by that [s] Spirit which he hath giuen vs.

r If an euil conscience conuinceth vs, much more ought the iudgement of God condemne vs who knoweth our hearts better then we our selues do.

21 A third effect also riseth of the former, that in these miseries we are sure to be heard, because we are the sonnes of God: as we vnderstand by the grace of sanctification, which is proper to the elect.

✣ *Mat. 21. 22. Iohn. 15. 7. & 16. 23. Chap. 5. 14.*

22 The conclusion: That Faith in Christ and loue, one towardes an other are things ioyned together, and therefore the outward testimonies of sanctification must and do answere that inward testimonie of the Spirit giuen vnto vs. ✣ *Iohn. 6. 23. & 17. 3.* ∴ *Iohn. 13. 34. & 15. 10.*

s He meaneth the Spirit of sanctification, whereby we are borne a new and liue to God.

CHAP. IIII.

1 Hauing spoken somewhat touching the trying of Spirits: 4 For some speake after the world, 5 And some after God: 7 He returneth to charitie, 11. 19. And by the example of God he exhorteth to brotherly loue.

1 [1] Dearely

1 [a]Darely beloued, beleeue not euery [2]spirit, but trie the spirits whether they are of God: for many false prophets are gone out into this worlde.

2 [2]Hereby shall ye knowe the Spirit of God, [b]Euery spirit which confesseth that [c]Iesus Christ is come in the [d]flesh, is of God.

3 And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the *spirit* of Antichrist, of whome ye haue heard, how that he shoulde come, and now already he is in the worlde.

4 [3]Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in this worlde.

5 [4]They are of this worlde, therefore speake they of this worlde, & this worlde heareth them.

6 [5]We are of God, ✣ he that knoweth God,

1 Taking occasion by the name of the Spirit, lest loue & charitie should be separated from the worship of God which chiefly dependeth of his true knowledge, he returneth to ỹ which he spake of in ỹ second chapter touching the taking hede of Antichristes. And he wil haue vs here to take heede of two things, the one is, ỹ seing there be manie false Prophets, we do not lightly giue credite to euerie man: the other is, that becausse manie men teach false things, we should not therefore beleue anie. we must then obserue a meane, that we may be able to discerne the Spirits of God which are altogether to be folowed, from impure Spirits which are to be eschewed.

a This is spoken by the figure Metonymie, and it is as if he had saied, beleeue not euery one that saieth that he hath a gift of the holie Ghost to do the office of a Prophet.

2 He giueth a certaine and perpetual rule to knowe the doctrine of Antichrist by, to wit, if either the diuine or humane nature of Christ or the true vniting of them together be denied: or if the lest iote that may be, be derogated from his office who is our onelie King, Prophet, and euerlasting high Priest.

b He speaketh simplie of the doctrine, and not of the person. c The true Messias. d Is true man.

3 He comforteth the elect with a most sure hope of victorie: but yet so, that he teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 He bringeth a reason why the worlde receiueth these teachers more willingly then the true: to wit, becausse they breath out nothing but that which is worldly: which is an other note also to knowe the doctrine of Antichrist by. 5 He testifieth vnto them, that his doctrine & the doctrine of his felowes, is the assured word of God, which of necessitie we haue boldely to set against al the mouthes of ỹ whole world, and thereby discerne the trueth from falsehode. ✣ *Iohn.3.47.*

heareth vs: he that is not of God, heareth vs not. Hereby knowe we the [e] Spirit of trueth, and the spirit of errour.

7 [6] Beloued, let vs loue one another: [7] for loue commeth of God, and euerie one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: [8] for God is [f] loue,

9 ✣ Herein was that loue of God made manifest amongst vs, because God sent that his onely begotten Sonne into this world, that we might liue through him.

10 Herein is that loue, not that we loued God, but that he loued vs, and sent his sonne *to be* a reconciliation for our sinnes.

11 [9] Beloued, if God so loued vs, we ought also to loue one another.

12 ✣ [10] No man hath sene God at any time. If we loue one another, God dwelleth in vs, and his loue is [g] perfect in vs.

13 Hereby know we, that we dwel in him, & he in vs: because he hath giuen vs of his Spirit.

14 [11] And we haue sene, and do testifie, that

[e] *True Prophets, against whome are set false Prophets, that is, such as erre them selues, and leade other into errour.*

6 He returneth to the commending of brotherlie loue and charitie.

7 The first reason: Because it is a verie diuine thing, and therfore very meete for the Sonnes of God: so that whosoeuer is voide of it, can not be saied to knowe God aright.

8 A confirmation: for it is the nature of God to loue men,

whereof we haue a most manifest profe aboue al other, in that that of his onely free and infinite good wil towards vs his enemies, he deliuered vnto death, not a common man, but that his owne Sonne, yea his onely begotten sonne, to ỹ end that we being reconciled through his blood, might be made partakers of his euerlasting glorie.

[f] *In that he calleth God, Loue, he saieth more then if he had sayed that he loueth vs infinitely.* ✣ *Iohn.3.16.*

9 An other reason by comparison: If God so loued vs, shal not we his children loue one an other? ✣*Iohn.1.18. 1.Tim.6.16.*

10 A third reason: Because God is inuisible, therefore by this effect of his Spirit, to wit, by charitie, he is vnderstoode, yea and to be not out of vs, but ioyned with vs and in vs, in whome he is so effectually working.

[g] *Is surely in vs in deede, and in trueth.*

11 He vnderlayeth this charitie with an other foundation, to wit, faith in Iesus, which ioyneth vs in deede with him, euen as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ, as who had seene him with his eyes.

the

the Father ſent that Sonne *to be* the Sauiour of the worlde.

15 Whoſoeuer [h] confeſſeth that Ieſus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, & beleued the loue that God hath in vs. [12] God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

17 [13] Herein is that loue perfect in vs, that we ſhoulde haue boldenes in the day of iudgement: for [i] as he is, euen ſo are we in this worlde.

18 There is no [k] feare in loue, but perfect loue caſteth out feare: for feare hath paine: & he that feareth, is not perfect in loue.

19 [14] We loue him, becauſe he loued vs firſt.

20 [15] If any man ſay, I loue God, and hate his brother, he is a lier: [16] for how can he that

h With ſuch a confeſſion as commeth from true faith, & is accompanied with loue, ſo that there be an agreement of all things.

12 A fourth reaſon: God is the fountaine and welſpring of charitie, yea charitie it ſelfe: therefore whoſoeuer abideth in it, hath God with him.

13 Againe (as a litle before) he commendeth loue, for that ſeing that by our agreement with God in this thing we haue a certaine teſtimonie of our adoption, it commeth thereby to paſſe that without feare we looke for that later day of iudgement, ſo that trembling and that torment of conſcience is caſt out by this loue.

i This ſignifieth a likenes, not an equalitie. *k If we vnderſtand by loue, that we are in God and God in vs, that we are ſonnes, and that we knowe God, and that euerlaſting life is in vs: he concludeth aright, that we may wel gather peace and quietnes thereby.*

14 Leſt any man ſhould thinke that that peace of conſcience procedeth frō our loue as from the cauſe, he goeth backe to the fountaine, to wit, to the free loue wherewith God loueth vs although we deſerued and do deſerue his wrath. And hereof ſpringeth an other double charitie which both, are tokens and witneſſes of that firſt, to wit, that wherewith we loue God who loued vs firſt, and then for his ſake our neighbours alſo. 15 As he ſhewed that the loue of our neighbour can not be ſeparate from the loue wherwith God loueth vs, becauſe this laſt engendreth the other: ſo he denieth that the other kinde of loue wherewith we loue God can be ſeparate frō ỹ loue of our neighbour: whereof it foloweth, that they lie impudentlie which ſay they worſhip God, and yet regard not their neighbours.

16 The firſt reaſon taken of compariſon, why we can not hate our neighbour, and loue God, to wit, becauſe that he that can not loue his brother whome he ſeeth, how can he loue God whome he ſeeth not?

loueth not his brother whom he hath ſene, loue God whome he hath not ſene?

✣Iohn.13.34. & 15.12.

21 ✣17 And this commandement haue we of him, that he that loueth God, ſhoulde loue his brother alſo.

17 A ſecond reaſon, why God cannot be hated and our neighbour loued, becauſe the ſelfe ſame Lawmaker commanded both to loue him and our neighbour.

CHAP. V.

1 He sheweth that brotherly loue and faith are things inſeparable: 10 And that there is no faith towards God, but by beleeuing in Chriſt: 14 Hence procedeth calling vpon God with aſſurance, 16 And alſo that our prayers be auailable for our brethren.

1 He goeth on forward in the ſame argument, ſhewing how both thoſe loues come into vs, from that loue wherwith God loueth vs, to wit, by Ieſus our Mediatour laid hold on by faith

1 [1] WHoſoeuer beleueth that Ieſus is that [2] Chriſt, is borne of God, and euery one that loueth him, which begate, loueth [b] him alſo which is begotten of him.

2 [3] In this we knowe that we loue the children of God, when we loue God, and kepe his [c] commandements.

3 [3] For this is the loue of God that we kepe his cõmandements: [4] & his ✣ commandements

in whom we are made the children of God, & do loue the Father of whom we are ſo begotten, and alſo our brethren which are begotten with vs.

a *Is the true Meſsias.* b *By one, he meaneth al the faithfull.*

2 The loue of our neighbour doeth ſo hang vpon the loue wherewith we loue God, that this laſt muſt needes go before the firſt: whereof it foloweth, that that is not to be called loue when men agree together to do euil, neither that when as in louing our neighbours, we reſpect not Gods commandements.

c *There is no loue where there is no true doctrine.*

3 The reaſon: for to loue God, is to keepe his commandements, which being ſo, and ſeing that both the loues are commanded of one and the ſelfe ſame Lawmaker, (as he taught before) it foloweth alſo, that we do not loue our neighbour, when we breake Gods commandements.

4 Becauſe experience teacheth vs that there is no abilitie in our fleſh, neither yet wil, to performe Gods commandements, therefore leſt the Apoſtle ſhould ſeeme, by ſo often putting them in minde of the keeping of the commandements of God to require things that are impoſsible, he pronounceth that the commandements of God are not in ſuch ſort grieuous or burdenſome that we can be oppreſſed with the burden of them.

✣ *Mat.11.30.*

are

are not [d] burdenous.

4 [5] For all that is borne of God, ouercommeth this worlde: [6] and this is that victorie that [e] hath ouercome this worlde, *euen* our [f] faith.

5 ✤ [7] Who is it that ouercommeth this worlde, but he which beleeueth that Ieſus is that Sonne of God?

6 [8] This is that Ieſus Chriſt that came by water and bloud: [9] not by water onely, but by water and bloud: and it is that [g] ſpirit, that beareth witnes: for that Spirit is trueth.

7 For there are three, which beare recorde in heauen, the Father, the [h] Word, and the holy Ghoſt: and theſe three are [i] one.

8 And there are three, which beare recorde in the earth, the ſpirit and the water and the bloud

d To them that be regenerate, that is to ſay, borne anew, which are led by the Spirit of God, and are through grace deliuered from the curſe of the Law.

5 A reaſon: Becauſe by regeneration we haue gotten ſtrength to ouercome the world, that is to ſay, whatſoeuer ſtriueth againſt the commaundements of God.

6 He declareth what that ſtrength is, to wit, faith.

e He vſeth the time that is paſt, to giue vs to vnderſtand, that although we be in the battel, yet vndoubtedly we ſhalbe conquerours, and are moſt certaine of the victorie.

f Which is the inſtrumental cauſe and as a meane and hand whereby we lay hold on him who indeede doeth performe this, that is, hath and doeth ouercome the world, euen Chriſt Ieſus. ✤ *1.Cor.15.57.*

7 Moreouer he declareth two thinges, the one, what true faith is, to wit, that which reſteth vpon Ieſus Chriſt the Sonne of God alone: whereupon foloweth the other, to wit, that this ſtrength is not propre to faith, but by faith as an inſtrument is drawen from Ieſus Chriſt the Sonne of God.

8 He proueth the excellencie of Chriſt in whome onely all thinges are giuen vs, by ſix witneſſes, thre heauenly, and thre earthly, which wholly and fully agree together. The heauenly witneſſes are, the Father who ſent the Sonne, the Word it ſelf which became fleſhe, and the holy Ghoſt. The earthly witneſſes are, water (that is our ſanctification) blood, (that is our iuſtification) the Spirit, that is, acknowledging of God the Father in Chriſt by faith, through the teſtimonie of the holy Ghoſt.

9 He warneth vs not to ſeparate water from blood, (that is, ſanctification from iuſtification, or righteouſnes begonne, from righteouſnes imputed) for we ſtand not vpon ſanctification, but ſo farre forth as it is a witnes of Chriſtes righteouſnes imputed vnto vs: and although this imputation of Chriſts righteouſnes be neuer ſeparated from ſanctification, yet is it the onely matter of our ſaluation.

g Our ſpirit which is the third witnes, teſtifieth that the holy Ghoſt is trueth, that is to ſay, that that is true which he telleth vs, to wit, that we are the Sonnes of God.

h Loke Iohn.8.14. *i Agree in one.*

bloud

bloud: and these three agree in one.

9 [10] If we receiue the witnes of men, the witnes of God is greater: for [k] this is the witnes of God, which he testified of his Sonne.

10 [11] He that beleeueth in that Sonne of God hath the witnes in him self: he that beleeueth not God, hath made him a lyer, because he beleeued not the recorde, that God witnessed of that his Sonne.

11 [12] And this is that recorde, *to wit*, that God hath giuen vnto vs eternal life, and this life is in that his Sonne.

12 He that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

13 [13] These thinges haue I written vnto you, that beleeue in the Name of that Sonne of God, that ye may know that ye haue eternal life, & that ye may beleue in the name of that Sone of God.

14 [14] And this is that assurance, that we haue in him, [†] that if we aske any thing according to his wil, he heareth vs.

10 He sheweth by an argument of comparison, of what great waight the heauenly testimonie is, that the Father hath giuen of the Sonne, vnto whome agreeth both the Sonne him self and the holy Ghost.

k *I conclude thus aright: for that testimonie which I sayed is geuen in heauen, commeth from God, who so setteth forth his Sonne.*

† *Iohn.3.36.*

11 He proueth the surenes of the earthly witnesses by euery mans conscience, hauing that testimonie in it self, which conscience he sayeth can not be deceiued, because it cōsenteth to the heauenly testimonie which the Father giueth of the Sonne: for otherwise the Father must nedes be a lyer, if the conscience which accordeth & assenteth to the Father should lye.

12 Now at length he sheweth what this testimonie is that is cōfirmed with so many witnesses: to wit, that life or euerlasting felicitie is the mere and onely gift of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ioyned with him, so that without him, life is no where to be found. 13 The conclusion of the Epistle, wherein he sheweth first of all, that euen they which already beleeue doe stand in neede of this doctrine, to the end that they may growe more and more in faith: that is to say, to the end that they may be daylie more and more certified of their saluation in Christ through faith.

14 Because we doe not yet in effect obteine that which we hope for, the Apostle ioyneth inuocation or prayer with faith, which he wil haue to procede from faith, and moreouer to be conceiued in such sort, that nothing be asked but that which is agreable to the wil of God: & such prayers can not be vaine. † *Chap.3.22.*

15 And

15 And if we knowe that he heareth vs, whatsoeuer we aske, we know that we haue the petitions that we haue desired of him.

16 [15] If any man see his brother sinne a sinne that is not vnto death, let him[l] aske, and he shal giue him life for them that sinne not vnto death. ✣ There is a sinne vnto death: I say not that thou shouldest praye for it.

17 [16] Al vnrighteousnes is sinne, but there is a sinne not vnto death.

18 [17] We know that whosoeuer is borne of God, sinneth not: but he that is begotten of God, kepeth him self, and that wicked one toucheth him not.

19 [18] We knowe that we are of God, and this whole worlde lyeth in wickednes.

20 But we knowe that that Sonne of God is ✣ come, & hath giuen vs a minde to knowe him, which is true: and we are in him that is true, *that is*, in that his Sonne Iesus Christ: this same is that verie[m] God, and that eternal life.

21 [19] Litle children, kepe your selues from idoles, Amen.

15 We haue to make prayers not onely for our selues, but also for our brethren which doe sinne, that their sinnes be not vnto thē, to death: and yet he excepteth that sinne which is neuer forgiuen, or the sinne against the holy Ghost, that is to say, an vniuersall & wilful falling away frō the knowen trueth of the Gospel.

[l] *This is as much as if he sayed, let him desire the Lord to forgiue him, and he wil forgiue him being so desired.*

✣ *Mat.12.31. Mar.3.29.* 16 The taking away of an obiection: In deede all iniquitie is comprehended vnder the name of sinne: but yet we must not despaire therfore, because euery sinne is not deadly, and without hope of remedie. 17 A reason why not all, nay rather why no sinne is mortal to some: to wit, because they be borne of God, that is to say, made the sonnes of God in Christ, and being indued with his Spirit, they doe not serue sinne, neither are deadly wounded of Satan. 18 Euery man must particularly applye to him self the general promises, that we may certainly persuade our selues that whereas all the world is by nature lost, we are freely made the sonnes of God, by the sending of Iesus Christ his Sonne vnto vs, of whome we are lightened with the knowledge of the true God and euerlasting life. ✣ *Luk.24.45.*

[m] *The diuinitie of Christ is most plainely proued by this place.*

19 He expresseth a plaine precept of taking hede of idoles: which he setteth against the onely true God, that with this seale as it were he might seale vp all the former doctrine.

THE

THE SECONDE EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renowme, 4 who brought vp her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that she accompanie not with Antichrists, 10 but auoyde them.

1 THE ELDER to the [a] elect [b] Lady, and her children, [1] whome I loue in the trueth: and not I onely, but also all that haue known the trueth,
2 For the trueths sake which dwelleth in vs, and shalbe with vs for euer:
3 Grace be with you, mercie and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with [c] trueth and loue.
4 [2] I reioyced greatly, that I founde of thy children walking in [d] trueth, as we haue receiued a commaundement of the Father.
5 And now beseche I thee, Lady, (not as writing a newe commaundement vnto thee, but that same which we had from the beginning) that we [✣] loue one another.
6 And

a *This is no proper name, but to be taken as the word soundeth, that is to say, to the worthie and noble Ladie.*

b *Excellent & honorable Dame.*

1 The bond of Christian coniunction or linking together, is the true and constant profession of the trueth.

c *With true knowledge which hath alwayes loue ioyned with it, and following it.*

2 This true profession cõsisteth both in loue one towards another which the Lord hath commaunded, and also especially in wholsome & sound doctrine, which also is deliuered vnto vs: for the commaundement of God is a sound and sure foundacion both of the rule of manners, and of doctrine, and these can not be separated the one from the other.

d *According as the trueth direcleth them.*

✣ *Iohn.13.12.*

6 And this is that loue, that we ſhould walke after his commaundements. This commaundement is that as ye haue heard from the beginning, ye ſhould walke in it.

7 [3] For many deceiuers are entred into this worlde, which confeſſe not that Ieſus Chriſt is come in the fleſh. He that is ſuch one, is a deceiuer and an Antichriſt.

8 [4 c] Loke to your ſelues, that we loſe not the things which we haue done, but that we may receiue a ful rewarde.

9 Whoſoeuer tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine of Chriſt, he hath both the Father and the Sonne.

10 [5] If there come anie vnto you, and bring not this doctrine, ✣ receiue him not to houſe, neither bid him, God ſpeede:

11 For he that biddeth him, God ſpede, is partaker of his euil dedes. Although I had many things to write vnto you, yet I woulde not *write* with paper and yncke: but I truſt to come vnto you, and ſpeake mouth to mouth, that our ioye may be ful.

12 The ſonnes of thine elect ſiſter greete thee, Amen.

3 Antichriſtes fighting againſt the perſon and office of Chriſt, were already crept into the Churche, in the time of the Apoſtles.

4 He that maketh ſhipwrack of doctrine, loſeth all.

c *Beware, & take good hede.*

5 We ought to haue nothing to doe with them that defend peruerſe doctrine.

✣ *Rom.16.17.*

THE THIRD EPISTLE OF IOHN.

1 He commendeth Gaius for hospitalitie: 9 And reprehendeth Diotrephes for vayneglorie: 10 he exhorteth Gaius to continue in well doing: 12 and in the end commendeth Demetrius.

1 THE [1] Elder vnto the beloued Gaius, whome I loue in the trueth.

2 Beloued, I wish chiefly that thou prosperedst and faredst wel as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioye then [a] these, *that is,* to heare that my sonnes walke in veritie.

5 Beloued, thou doest [b] faithfully, whatsoeuer thou doest to the brethren, and to strangers,

6 Which bare witnes of thy loue before the Churches. Whome if thou [c] bringest on their iourney as it beseemeth according to God, thou shalt do wel,

7 Because that for his Names sake they wēt forth, and toke nothing of the Gentiles,

8 We therefore ought to receiue suche, that we might be [d] healpers to the trueth.

1 An example of a Christian gratulation.

a Then these ioyes.

b As becommeth a beleeuer and a Christian.

c He commendeth to Gaius, either those self same men whome he had entertained before, returning now againe to him, about the affaires of the Church, or els some other which had like busines.

d That we our selues may help somewhat to the preaching of the trueth.

9 [a]I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I wil cal to your remembrance his dedes which he doeth prateling against vs with malicious wordes, and not therewith content, neither he him self receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, followe not that which is euill, but that which is good: he that doeth well, is of God: but he that doeth euil, hath not [e]sene God.

12 Demetrius hath good reporte of all men, and of the trueth it self: yea, and we our selues beare recorde, and ye knowe that our recorde is true.

13 I haue many things to write: but I wil not with yncke and pen write vnto thee.

14 For I trust I shal shortly see thee, and we shal speake mouth to mouth. Peace *be* with thee. The friends salute thee. Greete the friends by name.

a *Ambitio & contentiosa duo pestilentia plagues (especially in the which haue any Ecclesiastical function) are condemned in Diotrephes person.*

e *Hath not known God.*

THE GENERALL EPISTLE OF IVDE.

1 *He warneth the godly to take heede of suche men, 4 that make the grace of God a cloke for their wantonnes, 5 and that they shall not scape vnpunished, for the contempt of that grace, 6, 7. he proueth by three examples: 14 and alleageth the prophecie of Enoch: 20 Finally he sheweth the godly a meane, to ouerthrowe all the snares of those deceiuers.*

1 IVDE a seruant of IESVS CHRIST, and [a] brother of Iames, to them which are called and sanctified of [b] God the Father, and [c] reserued to Iesus Christ:

2 Mercy vnto you, and peace and loue be multiplied.

3 [1] Beloued, when I gaue all diligence to write vnto you of the [d] common saluation, it was nedefull for me to write vnto you to exhorte you, that ye should earnestly [e] contende for *the maintenance* of the faith, which was [f] once giuen vnto the Saintes.

4 [2] For there are certaine men crept in which were before of olde ordeined to this condemnation:

a This is put to make a difference betwene hym and Iudas Ishcarioth.

b By God the Father.

c Set a part, by the euerlasting counsel of God, to be deliuered to Christ to be kept.

1 The end and marke whereat he shooteth in this Epistle, is that he confirmeth the godly against certeine wicked men, both in wholsome doctrine, and good manners.

d Of those thinges that parteine to the saluacion of all of vs.

e That ye should defend the faith by all the myght you can, both by true doctrine, and good example of life.

f VVhich was once so giuen, that it may neuer be changed.

2 It is by Gods prouidence and not by chance, that many wicked men crepe into the Churche.

damnation: [1] vngodly men they are which turne the grace of our God into wantonnes, and [4] deny God the only Lord, and our Lord Iesus Christ.

5 [2] I will therefore put you in remembrance, forasmuch as ye once knewe this, howe that the Lord, after that he had deliuered the people out of Egypt, [4] destroyed them afterwarde which beleued not.

6 [3] The [*] Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenes vnto the iudgement of the great daye.

7 As [*] Sodome and Gomorrhe, and the cities about them, which in like maner as they did, [5] committed fornication, & folowed [h] strange flesh, are set forth for an ensample, and suffer the vengeãce of eternall fire.

8 Likewise notwithstanding these [i] sleepers also defile the flesh, [6] and despise [k] gouernment, & speake euil of them that are in authoritie.

9 [7] Yet Michael the Archangel, whẽ he stroue against the deuil, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

3 He condemneth this first in them, that they take a pretence or occasion to waxe wanton, by ỹ grace of God: which cã not be, but the chief empire of Christ must be abrogated, in that such men giue vp thẽselues to Satan, as at this day the sect of Anabaptistes doeth, which they cal Libertines.

[4] 2. Pet. 2. 1.

4 He setteth forth the horrible punishment of them which haue abused the grace of God to folowe their owne lustes.

[5] Num. 14. 37.

5 The fal of the Angels was most seuerely punished, how much more then wil the Lord punish wicked and faithlesse men? [*] 2. Pet. 2. 4. & Gen. 19. 24.

f Folowing the steps of Sodome and Gomorrhe. *h Thus he couertly setteth forth their horrible and monstrous lustes.* *i Which are so blockishe and voide of reason, as if all their senses and wittes were in a most dead sleepe.*

6 An other most pernitious doctrine of theirs, in that they take away the authoritie of Magistrates, and speake euill of them, as at this day the Anabaptistes doe.

k It is a greater matter to despise gouernement then the gouernours, that is to say, the matter it selfe then the persons.

7 An argument of comparison: Michaell one of the chiefest Angels, was content to deliuer Satan although a most accursed enemie, to the iudgemẽt of God to be punished: and these peruerse men are not ashamed to speake euill of the powers which are ordeyned of God.

8 The conclusion: These men are in a double faulte, to wit, both for their rashe folie in cõdemning some, and for their impudent and shameles contempt of that knowledge, which when they had gotten, yet notwithstanding they liued as brute beastes, seruing their bellies.

9 He foretelleth their destruction, because they resemble or shewe forth Cains shameleſſe malice, Balaams filthy couetousnes, and to be short, Cores seditious and ambitious head.

10 He rebuketh most sharpely

10 [8] But these speake euill of those thinges, which they know not: & whatsoeuer things they knowe naturally, as beastes, which are without reason, in those things they corrupt them selues.

11 [9] Wo *be* vnto thẽ: for they haue folowed the way ✣ of Cain, & are cast away by the deceit ✝ of Balaams wages, and perishe in the gainsaying ∵ of Core.

12 [10] These are rockes in your [l] feastes of charitie when they feaste with you, without [m] al feare, feding them selues: ✳ cloudes *they are* without water, caried about of windes, corrupt trees, *and* without fruite, twise dead, *and* plucked vp by the rootes.

13 *They are* the raging waues of the sea, foming out their owne shame: *they are* wandring starres, to whõ is reserued the [n] blackenes of darkenes for euer.

14 And Enoch also the seuenth from Adam, prophecied of such, saying ✱ Beholde, the Lorde [o] commeth with thousands of his Saintes,

15 To giue iudgement against all men, and to rebuke al the vngodly among thẽ of all their wicked deedes, which they haue vngodly cõmitted, and of all their cruel speakings, which wicked sinners haue spoken against him.

16 These are murmurers, cõplainers, walking after their owne lustes: * whose mouthes speake proude things, hauing mens persones in admi-

with many other notes and markes, both their dishonestie or filthines and their saweines, but especially their vaine brauerie of wordes, and most vaine pride, ioyning therewithall a most graue and heauie threatning, out of a most auncient prophecie of Enoch touching the iudgement to come.

l The feastes of charitie, were certaine bankets which the brethren that were members of the Church kept altogither, as Tertullian setteth them forth in his Apolog. chap. 39.

m Impudently, without all reuerence either to God or man.

✳ *2. Pet. 2. 17.* *n Most grosse darkenes.* ✱ *Reuel. 1. 7.*

o The present time for the time to come. * *Psalm. 17. 10.*

ration,

ration, because of aduantage.

17 [11] But, ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ,

18 How that they tolde you that there should be mockers ✣ in the last time, which should walke after their owne vngodly lustes.

19 [12] These are they that separate them selues from other, naturall, hauing not the Spirit.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And kepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.

22 [13] And haue compassion of some, in putting difference:

23 And other saue with [p] feare, pulling them out of the fire, and hate euen that [q] garmẽt which is spotted by the flesh.

24 [14] Now vnto him that is able to keepe you, that ye fall not, and to present you faultles before the presence of his glorie with ioye,

25 *That is*, to God onely wise, our Sauiour, *be* glorie, and maiestie, and dominion, and power, both now and for euer, Amen.

11 The rising vp of such monsters was spoken of before, that we should not be troubled at thenewenes of ỹ matter.

✣ *1.Tim.4.1. 2.Tim.3.1. 2.Pet.3.3.*

12 It is the propertie of Antichristes to separate them selues from the godlie, because they are not gouerned by ỹ Spirit of God: and contrariwise it is the propertie of Christians to edifie one an other through godlie prayers both in faith and also in loue, vntill the mercie of Christ appeare to their full saluation.

13 Amongest them which wander and go astray, the godly haue to vse this choise, that they handle some of them gently, and that other some being euen in the very flame, they endeuour to saue with seuere and sharpe instruction of the present daunger: yet so, that they do in such sorte abhorre the wicked and dishonest, that they eschewe euen the least contagion ỹ may be.

[p] *By fearing them, and holding them back with godly seueritie.*

[q] *An amplification, taken from the forbidden thinges of the Law which did defile.*

14 He commendeth them to the grace of God, declaring sufficiently that it is God only that can giue vs that constancie which he requireth of vs.

¶I HAVE NOT THOVGHT GOOD TO put forth any ſuch thing as yet, vpon the Reuelation, as I haue vpon the former bookes: notwithſtanding I liked wel to ſet down in the meane ſeaſon that, that I wrote a few yeres ſince, cõcerning the authoritie of this booke. And this is it.

BEcauſe ſome men haue of long time doubted of the authoritie of this booke, I will in fewe wordes confute thoſe arguments, which are commonly brought to this purpoſe, and after ſhew mine owne opinion, and what I thinke. And I will recite the arguments in ſuch order, as Eraſmus hath painfully and diligently gathered them together: whoſe iudgement ſemeth to me ſo vncertaine in this point, (as it is alſo in many other) that no man can readely tell what opinion he was of, ſaue that after much a doe, he ſemeth to bende this waye, that he is of opinion, that this booke is of ſome authoritie, though not of ſo good as the reſt of the bookes are which we receiue without any gaine ſaying. Therefore let vs heare what he ſaieth. Hierome witneſseth, ſaith he, that the Grecians in his time did not receiue the Reuelations. Dorotheus biſhope of Tyrus and a martyre, in his abridgement of liues recordeth that Iohn wrate his Goſpell in the Ile of Pathmos, but maketh no mention of this booke. Athanaſius a Grecian in his catalogue doth not ſay that this is Iohns worke. Dioniſius of Alexandria, as Euſebius reporteth his wordes, in the ſeuenth booke of his eccleſiaſticall hiſtorie thinketh that this booke was written of ſome other Iohn, who was a godly man. Euſebius him ſelfe ſo citeth this booke in diuers places of his hiſtorie, that he doth not flatly vouch it to be Iohns: but alleageth one Caius that was a good Chriſtian in the fourth booke of his hiſtorie, who ſaith it was written of one Cerinthus an heretike. Let this be the firſt argument which I anſwere in this ſort. If we weigh the reaſons that moued thoſe men to reiecte this booke, Then we ſhall ſee how vndeſeruedly they did it. Againe as ſome did reiect it, ſo did the moſt part receiue it: in ſo much that Epiphanius rekeneth them amongeſt heretikes that did reiect it: as for Iuſtine the philoſopher, and Irene biſhop of Lions which were both martyrs and did not onely alowe it, but alſo wrate commentaries vpon it, I will not ſpeake of them. As for that that is alleaged of Dorotheus it is to no great purpoſe, for that he is thought to reiect it, becauſe he ſpake not of it. As touching Athanaſius Eraſmus him ſelfe witneſseth that it is doubtfull whether that worke be his

or no.

or no. Concerning Dionisius we will weyghe by and by what he sayth, when we come to consider of his reasons. As for Caius (what man soeuer he was) he is easely to be refuted euen by Dionisius his wordes in the third booke of the ecclesiasticall historie. As for Eusebius I make noe accompt of him, for there are none learned but finde want of iudgement in him. Nowe let vs come to the other argument. Hierome writeth (sayeth he) that certaine very well learned men founde great fault and spake sharpely against the whole matter of this booke, as though there were nothing in it worthy the grauitie of an Apostle, but only a cõmon historie of things shadowed with certaine darke figures and harde kinde of speaches. And moreouer that in the very sentences them selues there was nothing that becõmed the grauitie of an Apostle. Which I answere in this sort: what learned men soeuer these were, they are greatly to be blamed in that they durst be so bolde to speake euill of that booke, which no doubte is very short, if those things be excepted, which are translated word for word out of the Prophets. Basill, Gregorie, Ciril, Epiphanius, Irene, Hipolite, as Arethas witnesseth were not of this iudgement which thought not only as Dionisius of Alexãdria did, that some godlie man wrate this booke, but also plainly vouched it to be Iohn the Apostle. which no doubte they woulde neuer haue done if they had founde no resemblance of the grauitie of an Apostle in it, and whether of these shall I count for the better learned? whether these men, which haue giuen recorde both of their singular godlines, and excellent learning by publishiug many workes, or those men rather, whose only names are scarsely heard of: and the reasons they vse, giue sufficient profe how learned they were? They say there appeared no grauitie in this writer, and yet he hath taken euery whit almost worde for worde out of the Prophets: they say he hath put downe a common historie, But how can that be, seing (a fewe thinges onely except) he maketh no relation of thinges past, but fortelleth thinges to come? And therefore they do not onely not speake that, that is truth, but not so much as any piece or resemblance of trueth.

Now let vs come to the thirde argument: He is very curious (sayeth one) in setting downe his owne name, as though he shoulde indite an obligation, and not write a booke, which is not onely not vsed of any of the Apostles, but is also vnaccustomed of him selfe, for in his Gospell where he entreateth a great deale more modest matters, then these are,

he neuer nameth him selfe, but onely poynteth it out by some suche markes as these, the disciple whome Iesus loued. And Paul when he is enforced to speake of his Reuelations, setteth out the matter vnder an other mans person. And yet this man, while he describeth the secret conference which he had with Angels, hath neuer done with these kinde of wordes, I Iohn. This reason moued Dionisius of Alexandria to thinke, that some other man wrate this booke. But what weake, and slender coniectures are these? litle did these good men consider, that it was one thing to write an history, and an other to set downe a prophecie: for the trueth of an history hangeth not so much vpon the credite of the writer, as vpon other circumstances, but a prophecie, because it foretelleth things to come, standeth vpon the authoritie of him that reueileth it, & his that preacheth it, so that it is of necessite to giue vs to vnderstand, both from whence that forewarning came and who reueiled it, and who wrate it. Where vpon we see, that not onely in the beginning of prophecies, but also almost in euery vision, there is nothing so curiously set downe as the name of God who spake it, and the name of the Prophete who wrate it. Take for example, onely the Prophete Ieremie, who maketh mention of his name, at the least an hundred times. And so was it requisite for him to do, that he might not seeme to seke lurking corners to hide him selfe in as the false prophets did. And what? do we not finde from the seuenth chapter of Daniell, that almost in euery verse he repeateth his owne name, and sayeth, I Daniell, And how oft doeth Esay repete these wordes, Esay the sonne of Amos? But Iohn did not so in his Gospel. I graunt: for he wrote an historie, wherein that befell him, which befell to none other of the disciples: for he was accasioned to speake many things of him self. Nay, Paul also did not so; In deede he did not so, in any place where he handled not his visions purposely, but whensoeuer he voucheth the excellencie of his ministerie, how boldely and how magnifically doth he cal himself that Paul which was appointed to be an Apostle, not of men, nor by men, but by Iesus Christ? And how? when he reporteth those his great combates, doth he take vpon him an other mans persone? Nay let vs go further: Iohns name is not to be founde (vnlesse I be deceiued in my rekoning) aboue fiue times in all this worke: and those wordes I Iohn but onely thrise, to wit, cap. i. ver. ix. and yet with an explication added to it, which may suffice abundantly to put away all suspicion of pride: and againe, cap. xxi.

vers.

vers.ij.and cap.xxij.ver.viij.in both which places he reporteth only simply what he sawe,to the end,that no man might doubt of the trueth of his prophecie. Therefore, to make an end of this reason in fewe wordes, that argument which Dionisius maketh, is not onely vayne, but also argueth want of skill, and is in deede very slaunderous: nay,I may say more, and say truely (without any malice to any as the Lord is witnesse) that this was to vnaduisedly spoken,where he saieth, that the Euangelist is as curious in his often repeting of, I Iohn,as if he had bene writing an obligation,and no booke.

Now to the fourth argumẽt: In al the Greeke copies that I haue sene, saieth he,it was not intituled the Reuelation of Iohn the Euangelist, but, of Iohn the diuine,which is sufficient to proue it was Iohn the Euangelist, for all that are learned know that he was by excellencie, and by a prerogatiue as it were,called by this name the Diuine,of all the old writers,because neuer man wrote so plainely and diuinely of the diuinitie of Christ as he did. As for the other Iohn, who I thinke was a counterfait, was not called by this excellent name Diuine,but an Elder.

Now for the vnlikenes of his stile,and speach, which that Dionisius of Alexandria proueth by three reasons as Nicephorus recordeth, Eccle. lib.vi.cap.xxiij.first by the whole course and nature of his words,secondly,that where as the Gospel and Catholike epistle of Iohn, agree in verie many pointes,this booke hath not one word like. Lastly, because Iohn had an excellent gift of speache,but this man is very clownish,barbarous,and tripped oft in his language. To the first I answere,that in so diuers a matter,it is no marueile,to se so diuers a kinde of stile, for in the historie of the Gospel, and in the Epistles, though he spake as he was moued by the holy ghost,yet he spake what his mind led him: and here he is but the writer of such thinges as he heard and were deliuered him: In the other he somewhat maketh report of the historie, and sometime teacheth, but in this he speaketh of thinges to come,and in such order of words as he is appointed: And shall we marueile then that he vseth not one self same kind of sentences? Nay what writer was there euer that was tied so short? are not many things deliuered to him in the verie words of the old Prophets, euen in the same that Ezechiel, Daniel, Zacharie, Esai, and other spake withal,by the direction of the self same spirit, which spake the self same in thẽ in old time? And therfore it is no marueile that he vseth not so refined a kinde of speache,as happely they would desire, seeing he swarueth nei-

ther in ſpeache, nor in characters, from the Prophetes which wrote in the Hebrewe tongue: and therefore there is leſſe cauſe of ſuſpicion that it ſhould be any counterfeite worke ſlyly crept into the Churche.

Now remaineth the laſt argument, which ſeemeth to charge him that he fauoureth the hereſie of the Chiliaſtes, wherupon diuers thought that Cerinthus made this booke and fathered it vpon ſome of the Apoſtles. But for mine own part, though I graunt that the Chiliaſtes haue abuſed many teſtimonies out of this booke, yet I can not yelde to that, and thinke that ſome heretike ſhould make it, vnleſſe ſome man be able to ſhew me, that thoſe places can not fitly be taken in any other ſence: or els what booke is there, that we may receiue? And that thoſe places are otherwiſe to be taken, diuers learned men haue ſhewed long ago: ſo that the like hath befallen this booke as did to the epiſtle to the Hebrewes, which ſome men reiected verie obſtinatly, becauſe it ſeemed to make for the Nouatians: where as in deede they ought rather to haue accuſed their owne ignoraunce. Moreouer ſeeing Cerinthus had many other mad and wicked opiniõs, as that, he denied that God made the world, & taught that Chriſt was borne of Marie, & Ioſeph, as al other mẽ are borne, & maketh chriſt, and Ieſus two diſtinct perſons. How commeth it to paſſe that he ſprinkled none of this foule holie water amongeſt the reſt in this booke? But he was ſo farre from ſo doing, that contrariwiſe there may be diuers argumentes taken out of this booke againſt thoſe errours: ſo that it may appeare by this one reaſon, that Cerinthus was not the author of this booke. And againe where as he ſpeaketh of the thouſand yeres, he mentioneth no one iote of thoſe thinges, which Cerinthus ſo impudently chattred of. For wher is there any mention of that ryot which Cerinthus talketh of? where is that eating? drinking? where are thoſe mariages and paſtimes? where are the ſacrifices and holie dayes which ſhould be kept at Hieruſalem? Therefore this is a vaine and a fooliſh argument. And ſeeing theſe things are ſo, though I would ſtifly ſtand in contention for the authours name, yet I rather iudge it to be Iohn the Apoſtle, then any other mans: For beſides that it appeareth to be verie ancient, and the learnedeſt and the godlieſt of the old Fathers, doubt not but it was Iohns.

Theſe coniectures alſo leade me to thinke ſo, for that I finde none of thoſe dayes to whom either propheſies, ſo ful of maieſtie or ſo honourable a name of a diuine, may be aſcribed: and moreouer, that it ſauoureth of the worthines and excellencie of an Apoſtle, to write to the Churches of

Aſia,

Asia, and not to one Church: Lastly, because those things which are here spoken of Pathmos, agree wholly with that which the olde Fathers haue written with one consent, concerning Iohns banishment. And yet notwithstanding if it may be lawfull to coniecture by the kinde of speache it selfe, I would thinke it to be no mans sooner then Markes, who was also called Iohn: he is so like not onely in wordes, but also in diuers kindes of speache, to the gospell of S. Marke, in so much that these two bookes, haue almoste one kinde of character. As for the booke it selfe, though I confesse that these misteries are as yet very darke to me, yet notwithstanding, seeing their appeareth in all partes of it a great maiestie, of the spirit of prophesie, and the verie steppes and sentences, yea and the wordes of the olde prophetes, seeing there are to be founde in it manifest and mightie testimonies, both of the Diuinitie of Christ, and also of our redemption: And last of all, seeing that part of those things are most manifestly come to passe, which were foretold by him, as those things which he spake, of the destruction of the Churches of Asia, and of the kingdome of the whore, which sitteth vpon seuen hilles, I am perswaded and thinke that the holie Ghostes meaning was to heape vp togither, in this moste precious booke, all suche thinges, as by the forewarning of the olde Prophetes remayned to be fulfilled after the comming of Christ: and added also a fewe thinges, as he thought expedient for vs. I graunt they are verie darke, but that is no straunge thing in the Prophetes writings, as especially in Ezechiels. But this is our fault, because we take not diligent heede to things, but ouerslip those iudgementes of Gods prouidence, which daylie are to be seene in his gouerning of the Church, by hauing our hartes too much set vpon our owne priuate affaires. To be short, the Lorde knoweth what, and howe farre, it is expedient for vs to knowe, and therefore in tymes past, he so disposed the light of his Prophetes, as for his infinite wisedome he sawe it shoulde be profitable for his Church. And therefore godlie men haue to searche and wade in these misteries with feare and reuerence, so farre forth as lawfully and profitably they may: and let all men reuerence the misteries of God, which are comprehended in this booke, whether they knowe them, or know them not, rather then as many doe, either mocke at them, or defile them with their fantasticall commentaries.

THE

THE [a] REVELATION OF IOHN THE DIVINE.

[a] An opening of secret and hid things.

CHAP. I.

1 He declareth what kinde of doctrine is here handled, 8 euen his, that is the beginning and ending: 12 Then the misterie of the seuen candlesticks and starres 20 is expounded.

[b] Which the Sonne opened to vs out of his Fathers bosome by Angels.

1 THE reuelation of [b] IESVS CHRIST, which God gaue vnto him, to shewe vnto his seruaunts thinges which must shortely be done: which he sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare recorde of the worde of God, & of the testimonie of Iesus Christ, and of al things that he sawe.

3 Blessed *is he* that readeth, & they that heare the words of this prophesie, & keepe those things which are written therin: for the time is at hand.

4 Iohn, to the seuen Churches which are in Asia,

Asia, Grace *be* with you, and peace from him, [c] Which ✣ is, and Which was, and Which is to come, and from the [d] seuen Spirits which are before his Throne,

5 And from Iesus Christ, which is that ✣ faithfull witnes, *and* ∴ that first begotten of the dead, and that Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his * bloud,

6 And made vs ✣ Kings and Priestes vnto God euen his Father, to him *I say be* glory, and dominion for euermore, Amen.

7 Beholde, he cōmeth with * cloudes, and euery [e] eye shal see him: *yea*, euen they which pearced him through: and all kinredes of the earth shall waile before him, Euen so, Amen.

8 I ✣ am [f] α and ω, the beginning and the ending, saith the Lord, Which is, and Which was, & Which is to come, *euen* the Almightie.

9 I Iohn, euen your brother, and companion in tribulation, and in the kingdome & patience of Iesus Christ, was in the yle called [g] Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was *rauished* in [h] spirit on the [i] Lords day, and heard behind me a great voyce, as it had bene of a trumpet.

11 Saying, I am α and ω, that first and that last: and that which thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea,

c *By these three times, Is, Was, & Shalbe, is signified this word Iehouah, which is the propre name of God.*
✣ *Exod. 3. 14.*
d *These are the seuen Spirits, which ar afterward chap. 5. vers. 6. called the hornes and eyes of the Lambe, and are now made as a garde waiting vpō God.*
✣ *Psal. 89. 38.*
∴ *1. Cor. 15. 21. Coloss. 1. 18.*
* *Heb. 9. 14. 1. Pet. 1. 19. 1. Iohn. 1. 9.*
✣ *1. Pet. 2. 5.*
* *Esai. 3. 14. Mat. 24. 30. Iud. 14.*
e *All men.*
✣ *Chap. 21. 6. and 22. 13.*
f *I am he, before whom there is nothing, yea by whom euery thing that is made, was made, and shall remayne though all they should perish.*
g *Patmos is one of the Iles of Sporas, whether Iohn was banished, as some write.*

b Thus is that holy rauishment expressed, wherewith the prophetes were rauished, and being as it were caried out of the world, were conuersant with God: and so Ezechiel saith often, that he was caried from place to place of the Lordes Spirit, and that the Spirit of the Lorde fell vpon him. *i He calleth the Lords day, which Paul calleth the first day of the weeke, 1. Cor. 16. 2.*

12 Then

k To see him whose voyce I had heard.

12 Then I turned backe to k see the voyce, that spake with me: and when I was turned, I sawe seuen golden candlestickes,

13 And in the middes of the seuē candlesticks one like vnto the Sonne of man, clothed with a garment down to the feete, and girded about the pappes with a golden girdle.

14 His head, and heares *were* white as white woll, & as snowe, and his eyes *were* as a flame of fire.

15 And his feete like vnto fine brasse, burning as in a fornace: and his voyce as the sounde of many waters.

16 And he had in his right hand seuen starres and out of his mouth went a sharpe two edged sworde: and his face *shone* as the sunne shineth in his strength.

17 And when I sawe him, I fell at his feete as dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am that ✣ first and that last,

✣ Esa. 41. 4. and 44. 6.

18 And am aliue, but I was dead: and beholde, I am aliue for euermore, Amen: and I haue the keyes of hell and of death.

19 Write the things which thou hast sene, and the things which are, and the things which shall come hereafter.

20 The mysterie of the seuē starres which thou sawest in my right hand, and the seuē golden candelsticks, *is this*, The seuen starres are the l Angels of the seuen Churches: and the seuen cādlesticks which thou sawest, are the seuen Churches.

l By Angels, he meaneth the Ministers of the Churches.

CHAP. II.

1 Iohn is commaunded to writ those things, which the Lord knew necessarie, to the Churches of Ephesus, 8 of the Smyrnians, 12 of Pergamus. 18 of and Thyatira, 25 that they keepe those things which they receyued of the Apostles.

1 Vnto

1 VNto the Angel of the Church of Ephesus write, These thinges sayth he that holdeth the seuen starres in his right hand, and walketh in the middes of the seuen golden candlestickes.

2 I knowe thy workes, and thy labour, and thy patience, and how thou canst not beare with thé which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liers.

3 And thou wast burdened, and hast patience, and for my names sake hast laboured, & hast not fainted.

4 Neuertheles, I haue *somewhat* [a] against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and doe the first workes: or els I will come against thee shortly, and will remoue thy candlesticke out of his place, except thou amende.

6 But this thou hast, that thou hatest the workes of the Nicolaitans, which I also hate.

7 Let him that hath an eare, heare, what the Spirit saith vnto the Churches, To him that ouercōmeth, wil I giue to eate of the tree of life which is in the middes of the [b] Paradise of God.

8 ¶ And vnto the Angel of the Church of the [c] Smyrnians write, These things saith he that is first, and last, Which was dead and is aliue.

9 I know thy workes and tribulation, and pouertie (but thou art riche) and *I knowe* the blasphemie of them, which say they are Iewes and are not, but *are* the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the deuill shall cast some of you into prison, that ye may be tried, and ye shall haue tribulation ten dayes:

a *To deale with thee for.*

b *Thus Christ speaketh as he is Mediatour.*

c *Smyrna was one of the cities of Ionia in Asia.*

dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit saith to the churches. He that ouercõmeth, shall not be hurt of the second death.

12 And to the Angell of the Church which is at [d] Pergamus write, This saith he which hath that sharpe sworde with two edges.

13 I knowe thy workes and where thou dwellest, *euen* where Satans throne is, and thou kepest my Name, and hast not denied my faith, euen in [e] those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the doctrine of [+] Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they shoulde [f] eat of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou thẽ, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy self, or els I wil come vnto thee shortely, and will fight against them with the sworde of my mouth.

17 Let him that hath an eare, heare what the spirit saith vnto the Churches. To him that ouercõmeth, will I giue to eat of the [g] Manna that is hid, and will giue him a [h] white stone, and in the stone a new name written, which no man knoweth sauing he that receiueth it.

18 ¶ And vnto the Angel of the Church which is at Thyatira write, These thinges sayth the Sonne of God, which hath his eyes like vnto a flame of fyre, and his feete like fine brasse.

19 I knowe thy workes and thy loue, and [i] seruice, and faith, and thy patience, and thy workes, and that *they are* mo at the last, then at the first.

20 Not-

d Pergamus, was the name of a famous citie in olde time in Asia, wher the kings of the Attalians were alwayes resident.

e The faith of thẽ of Pergamus is so muche the more highly cõmended, because they remained constant euen in the very heate of persecution.

+ Num. 24. 14. and 25. 1.

f That which is here spokẽ of things offered to Idols, is meant of the same kinde which Paul speaketh of, 1. Cor. 10. 14.

g He alludeth to that sermon which we reade of Iohn. 6 and to the place we finde Psal. 105. 40.

h Arethas writeth, that suche a stone was wont to be giuen to wrestlers at games, or els that such stones did in olde time witnesse the quitting of a man.

i So he calleth those offices of charitie which are done to the Saints.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman Iezabel, which calleth her selfe a Propheteſſe, to teache and to deceyue my seruants to make them commit [k] fornication, and to eat meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde, I wil cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kyll her children with death: and all the Churches shall knowe that I am he which [†] searche the reines and heartes: and I wil giue vnto euery one of you according vnto your workes.

24 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, neyther haue knowen the [l] deepnes of Satan (as they speake) I wyll [m] put vpon you none other burden.

25 But that which ye haue already, holde fast till I come.

26 For he that ouercōmeth and keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 [†] And he shal rule them with a rodde of yron: *and* as the vessels of a potter, shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

[k] *By fornication, is often times in the Scripture Idolatrie meant.*

[†] *1. Sam. 16. 7. Psal. 7. 10. Iere. 11. 20. and 17. 10.*

[l] *He pointeth out the bragging of certayne men, which boasted of their deepe, that is, plentifull and common knowledge, which notwithstanding is deuelishe.*

[m] *I will speake no worse thing against you, being content to haue shewed you, what I require to be in you.*

[†] *Psalm. 2. 9.*

CHAP. III.

1 The fift Epistle sent to the Pastours of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16 that they be not luke warme, 20 but endeuour to further Gods glorie.

1 And

1 AND write vnto the Angel of the Church which is at [a] Sardis, these things saith he that hath the seuen Spirits of God, and the seuen starres, I knowe thy workes: for thou hast a [b] name that thou liuest, but thou art dead.

2 Be awake and strengthen the things which remaine, that are [c] readie to die: for I haue not founde thy workes perfite before God.

3 Remember therefore, how thou hast receiued and heard, and holde fast and repent. ✝ If therfore thou wilt not watch, I will come on thee as a theefe, and thou shalt not know what houre, I will come vpon thee.

4 *Notwithstanding* thou hast a fewe names yet in Sardis, which haue not defiled their garmentes: and they shal walke with me in white: for they are [d] worthie.

5 He that ouercommeth, shalbe clothed in white araye, and I wil not put out his name out of the ✝ booke of life, but I wil confesse his name before my Father, and before his Angels,

6 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angel of the Church which is of Philadelphia, These things saith he that is Holy, and True, which hath the [e] key of Dauid, which openeth and no man shutteth, and shutteth and no man openeth,

8 I knowe thy workes: beholde, I haue set before thee an open dore, and no man can shut it: for thou hast a litle strength and hast kept my worde, and hast not denied my Name.

9 Behold, I will [f] make them of the sinagogue of Satan, which cal them selues Iewes & are not, but do lye: beholde, *I say*, I will make them, that they shall come and worship before thy feete, and shall knowe that I haue loued thee.

10 Be-

a Sardis is the name of a most florishing and famous citie, where the Kings of Lydia kept their courts.

b Thou art said to liue, but art dead in deede.

c Other things, whose state is such, that they are nowe going, and vnlesse they be confirmed, wil perish forthwith.

✝ Chap.16.15. 1.Thes.5.2. 2.Pet.3.10.

d They are meete and fit, to wit, because they are iustified in Christ, as they haue truely shewed it: for he is righteous that worketh righteousnes, but so, as the tree bringeth forth the fruite, Looke Rom.8.18. ✝ Chap.20.12. and 21.27.

e Philip.4.3.

e Al power of rule in commaunding and forbidding, deliuering, & punishing. And the house of Dauid is the Church, and the cōtinual promise of Dauids kingdome belongeth to Christ

f I will bring them to that case.

10 Because thou hast [g] kept the worde of my patience, therefore I wil deliuer thee from the houre of tentation, which wil come vpon all the worlde, to trye them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy crowne.

12 Him that ouercommeth, wil I make a pillar in the Temple of my God, and he shal go no more out: and I wil write vpon him the Name of my God, and the name of the citie of my God, *which is* the new Hierusalem, which commeth downe out of heauen from my God, & *I wil write vpon him* my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things saith [h] Amen, that faithful and true witnes, that [i] beginning of the creatures of God.

15 I knowe thy workes, that thou art neither colde not hote: I woulde thou weresť colde or hote.

16 Therefore, because thou art luke warme, and neither colde nor hote, it wil come to passe, that I shal spewe thee out of my mouth.

17 For thou saist, I am rich and increased with goods, and haue neede of nothing, and knowest not how thou art wretched and miserable, and poore and blinde, and naked.

18 I counsel thee to bie of me golde tryed by the fyre, that thou maiest be made riche: and white raiment, that thou maiest be clothed and that thy filthie nakednes do not appeare: and anoint thyne eyes with eye salue, that thou maist see.

19 As many as I loue, ✣ I rebuke and chasten: be [k] zealous therefore and amende.

[g] *Because thou hast bene patient and constant, as I would my seruants should be.*

[h] *Amen, soundeth as much in the Hebrewe tongue as Truely, or Trueth it self.*

[i] *Of whome all thinges that are made haue their beginning.*

✣ *Prou. 3. 12. Hebr. 12. 5.*

[k] *Zeale is set against them which are neither hot nor cold.*

20 Beholde, I ſtand at the dore, and knocke. If any man heare my voyce and open the dore, I wil come in vnto him, & wil ſuppe with him, and he with me.

21 To him that ouercommeth, wil I graunte to ſit with me in my throne, euen as I ouercame, and ſit with my Father in his throne.

22 Let him that hath an eare, hearewhat the Spirit ſaith vnto the Churches.

CHAP. IIII.

1 An other viſion conteining the glorie of Gods maieſtie: 8 VVhich is magnified of the foure beaſtes, 10 and the foure and twenty Elders.

1 AFter this I loked, and beholde, a dore was open in heauen, and the firſt voyce which I heard, was as it were of a trumpet talking with me, ſaying, Come vp hither, and I wil ſhew thee things which muſt be done hereafter.

a Loke Chap. 1. 10.

2 And immediatly I was *rauiſhed* [a] in the ſpirit, and beholde, a throne was ſet in heauen, and one ſate vpon the throne.

3 And he that ſate, was to loke vpon, like vnto a iaſper ſtone, and a ſardine, & there *was* a rain bowe rounde about the throne in ſight like to an emeraude.

4 And rounde about the throne *were* four and twentie ſeates, and vpon the ſeates I ſawe foure and twentie Elders ſitting, clothed in white raiment, and had on their heads crownes of golde.

5 And out of the throne proceeded lightnings, and thundrings, & voyces, and there were ſeuen lampes of fyre burning before the throne, which are the ſeuen ſpirits of God.

6 And before the throne there *was* a ſea of glaſſe like vnto criſtal: and in the middes of the throne,

throne, and rounde about the throne *were* foure beastes ful of eyes before and behinde.

7 And the first beast *was* like a lyon, and the seconde beast like a calfe, and the third beast had a face as a man, and the fourth beast *was* like a flying egle.

8 And the [b] foure beasts had eche one of them six wings about him, and they were ful of eyes within, and they ceased not day nor night, saying, Holy, holy, holy Lord God almightie, Which Was, and Which Is, and Which Is to come.

b Euery beaste had six wynges.

9 And when those beasts [c] gaue glorie, and honour, and thankes to him that sate on the throne, which liueth for euer and euer,

c God is sayed to haue glorie, honour kingdome, and such like, giuen him, when we godly & reuerently set forth that which is propre to him.

10 The foure and twentie Elders fell downe before him that sate on the throne and worshipped him, that liueth for euer more, and cast their crownes before the throne, saying,

11 Thou art ✣ worthie, O Lord, to receiue glorie and honour, and power: for thou hast created al things, and for thy willes sake they are, and haue bene created.

✣ *Chap. 5. 12.*

CHAP. V.

1 The booke sealed with seuen seales, 3 which none could open, 6 that Lambe of God 9 is thought worthy to open, 12 euen by the consent of all the companie of heauen.

1 AND I sawe in the right hand of him that sate vpon the throne, a Booke written within, and on the backeside, sealed with seuen seales.

2 And I sawe a strong Angel which preached with a lowde voyce, Who is worthie to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke neither to loke thereon.

4 Then I wept much, becauſe no man was founde worthie to open, and to reade the Booke, neither to loke thereon.

5 And one of the Elders ſaid vnto me, Wepe not: beholde, that ✣ lion which is of the tribe of Iuda, that roote of Dauid, hath obteined to open the Booke, and to looſe the ſeuen ſeales thereof.

✣ *Gen.49.9.*

6 Then I behelde, and lo, in the middes of the throne, and of the foure beaſts, and in the middes of the Elders, ſtode a Lambe as though he had bene killed, which had ſeuen hornes, and ſeuen eyes, which are the ſeuen ſpirits of God, ſent into all the worlde.

7 And he came, and toke the Booke out of the right hand of him that ſate vpon the throne.

8 And when he had taken the Booke, the foure beaſts & the foure and twentie Elders fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the [a] prayers of the Saintes,

a Loke Chap.8.3.

9 And they ſung a [b] newe ſong, ſaying, Thou art worthy to take the Booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redemed vs to God by thy bloud out of euery kinred, and tongue, and people, and nation,

b No common ſong.

10 And haſt made vs vnto our God ✣ Kings & Prieſts, and we ſhall reigne on the earth.

✣ *Chap.1.6. 1.Pet.2.9.*

11 Then I behelde, and I heard the voyce of many Angels rounde about the throne and *about* the beaſts and the Elders, and there *were* [c] ten thouſand times ten,

∵ *Dan.7.10.*

e By this is ment a great nomber.

12 Saying with a loude voyce, Worthy is the Lambe that was killed to [d] receiue power and riches, and wiſdome, & ſtrength, and honour, and glory, and praiſe.

d To haue all praiſe giuē to him, as to the mightieſt and wyſeſt, &c.

13 And all the creatures which are in heauen,

uen, and on the earth, and vnder the earth, and in the ſea, and al that are in them, heard I, ſaying, Praiſe and honour, and glory, and power *be* vnto him, that ſitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beaſts ſaid, Amen, and the foure and twentie Elders fell downe and worſhipped him that liueth for euermore.

CHAP. VI.

1 The Lambe openeth the firſt ſeale of the booke, 3 the ſecond 5 the third, 7 the fourth, 9 the fifth, 12 and the ſixth, and then ariſe murders, famin, peſtilence, outcryes of Saintes, earthquakes, and diuerſe ſtranges ſightes in heauen.

1 AFter, I behelde when the Lambe had opened one of the ſeales, and I heard one of the foure beaſtes ſay, as *it were* the noyſe of thunder, Come and ſee.

2 Therfore I beheld, & lo, there *was* a white horſe, and he that ſate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

3 And when he had opened the ſecõd ſeale, I heard the ſecond beaſt ſay, Come and ſee.

4 And there went out another horſe, *that was* red, and power was giuen to him that ſate thereon, to take peace from the earth, and that they ſhould kill one another, and there was giuen vnto him a great ſworde.

5 And when he had opened the third ſeale, I heard the third beaſt ſay, Come and ſee: Then I behelde, and lo, a blacke horſe, and he that ſate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beaſts ſay, A [a] meaſure of wheat for a peny, and three meaſures of barly for a peny, and oyle, and wine hurt thou not.

7 And when he had opened the fourth ſeale,

a Hereby is ſignified what great ſcarcitie of corne there was, for the word here vſed is a kinde of meaſure of drye things, which is in quantitie but the eighth part of a bushel, which was an ordinarie porcion vſed to be giuen to ſeruants for their ſtynt of meat for one day.

I heard the voyce of the fourth beast say, Come and see.

8 And I loked, and beholde, a pale horse, and his name that sate on him was Death, and Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fift seale, I saw vnder the altar the soules of them, that were killed for the worde of God, and for the testimonie which they mainteined.

10 And they cryed with a loude voyce, saying, How long, Lord, which art holy & true! doest not thou iudge & auenge our bloud on thē that dwel on the earth?

11 And long white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a litle season vntill their fellowe seruants, and their brethren that shoulde be killed euen as they were, were [b] fulfilled.

b Vntill their nōber be fulfilled.

12 And I behelde when he had opened the sixt seale, and lo, there was a great earthquake, and the sunne was as blacke as [c] sackecloth of heare, and the moone was like bloud.

c So they called in old time those ouen workes that were of heare.

13 And the starres of heauen fell vnto the earth, as a figge tree casteth her grene figges when it is shaken of a mightie winde.

14 And heauen departed away, as a scrole, when it is rolled, and euery mountaine and yle were moued out of their places.

15 And the Kinges of the earth, and the greate men, and the rich men, & the chiefe captaines, and the mightie men, and euery bondman, and euery free man, hid them selues in dennes, and among the rockes of the mountaines,

16 And said to the mountaines and rockes,

✣ Fall

✤ Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe. ✤ *Esay.2.19. Hose.10.8. Luk.23.30.*

17 For the great day of his wrath is come, & who can stand?

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are stayed vntill the Elect of the Lord 5 of all tribes were sealed. 13 Such as suffred persecution for Christs sake, 16 haue greate felicitie, 17 and ioye.

1 AND after that, I sawe foure Angels stand on the [a] foure corners of the earth, holding the foure windes of the earth, that the windes shoulde not blowe on the earth, neither on the sea, neither on any tree.

a *On the foure quarters or coastes of the earth.*

2 And I sawe another Angell come vp from the East, which had the seale of the liuing God, & he cryed with a loude voyce to the foure Angels to whome power was giuen to hurt the earth, and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheades.

4 And I heard the nomber of them, which were sealed, and there *were* sealed an hundreth and foure and fourtie thousand of al the tribes of the children of Israell.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousad. Of the tribe of [b] Leui were sealed twelue

b *He skipped Dan, & reckeneth Leui.*

thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of [c] Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

9 After these thinges I behelde, & lo, a great multitude, which no man coulde nomber, of all nations and kinreds, and people, and tongues, stode before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

10 And they cryed with a loude voyce, saying, Saluation *commeth* of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stode rounde about the throne, and *about* the Elders, and the foure beastes, and they fell before the thrõe on their faces, and worshipped God,

12 Saying, Amen. Praise and glorie, and wisdome, and thankes, and honour, and power, and might, *be* vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are araied in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes & haue made their long robes white in the bloud of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him [d] day and night in his Temple, and he that sitteth on the throne, wil dwel [e] among them.

16 ✤ They shal hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

17 For

c Of Ephraim, who was Iosephs other sonne, and had the byrth right giuen him, whereof he is called Ioseph.

d He alludeth to the Lewites, which serued day and night, for els there is no night in heauen.

e Or, vpon them: whereby is meant Gods defense and protection as it were towards them, who are as safe, as men in the Lords tents.

✤ *Esay. 49. 10.*

17 For the Lambe, which is in the middes of the throne, shall gouerne them, and shall lead thē vnto the liuelie fountaines of waters, and ✣ God shall wipe away all teares from their eyes.

✣ *Esay.25.8. Chap.21.4.*

CHAP. VIII.

1 After the opening of the seuenth seale, 3 The Saintes prayers are offred vp with odoures. 6 The seuen Angels come forth with trumpets. 7 The foure first blowe and fire falleth on the earth, 8 The sea is turned into blood, 10 11 The waters waxe bitter, 12 And the starres are darkened.

1 AND when he had opened the seuenth seale, there was silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which [a] stode before God, and to them were giuen seuen trumpets.

a VVhich appeare before him as his ministers.

3 Then another Angel came and stode before the altar hauing a golden censer, and much odoures was giuen vnto him, that he shoulde offer with the prayers of all Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odoures with the prayers of the Saintes, [b] went vp before God, out of the Angels hand.

b Our praiers are nothing worth, vnlesse that true and sweete sauour of that only oblation be especially and before al things with them, that is to say, vnlesse we being first of all iustified through faith in his Sonne, be acceptable vnto him.

5 And the Angel toke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightenings and earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared them selues to blowe the trumpets.

7 So the first Angel blewe the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the thirde parte of trees was burnt, and all grene grasse was burnt.

8 And the second Angel blewe the trumpet,

and as it were a great mountaine, burning with fire, was caſt into the ſea, and the thirde parte of the ſea became blood.

9 And the third part of the creatures, which were in the ſea, and had life, dyed, and the third part of ſhippes were deſtroyed.

10 Then the third Angel blewe the trumpet, & there fell a great ſtarre from heauen burning like a torche, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the ſtarre is called wormwode: therefore the third part of the waters became wormewode, & many men dyed of the waters, becauſe they were made bitter.

12 And the fourth Angel blewe the trumpet, and the third part of the ſunne was ſmitten, and the thirde part of the moone, and the third part of the ſtarres, ſo that the third parte of them was darkened: and the day *was ſmitten*, that the third part of it coulde not ſhine, and likewiſe the night.

13 And I behelde, and heard one Angel flying through the middes of heauen ſaying with a loude voyce, Wo, wo, wo to the inhabitants of the earth, becauſe of the ſoundes to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

CHAP. IX.

1 The fift Angel bloweth his trumpet, 3 And ſpoyling locuſtes come out. 13 The ſixt Angell bloweth, 16 And bringeth forth horſemen, 20 To deſtroye mankinde.

1 AND the fift Angel blewe the trumpet, and I ſawe a ſtarre fall from heauen vnto the earth, and to him was giuen the keye of the [a] bottomles pit.

2 And he opened the bottomles pit, & there aroſe the ſmoke of the pit, as the ſmoke of a great fornace,

[a] *By the bottomles pit, he meaneth the deepeſt darkenes of hell.*

fornace, and the ſunne, and the aire were darkened by the ſmoke of the pit.

3 And there came out of the ſmoke Locuſts vpon the earth, and vnto them was giuen power, as the ſcorpions of the earth haue power.

4 And it was commanded them, that they ſhould not hurt the graſſe of the earth, neither any grene thing, neither any tree: but only thoſe men which haue not the ſeale of God in their forheades.

5 And to them was commanded that they ſhoulde not kill them, but that they ſhoulde be vexed fiue moneths, and that their paine ſhoulde be as the paine that commeth of a ſcorpion, when he hath ſtung a man.

6 ✣ Therefore in thoſe dayes ſhal men ſeke death, and ſhal not finde it, and ſhal deſire to die, and death ſhal flye from them. ✣ *Chap. 6. 16. Eſay. 2. 19. Hoſe. 10. 8.*

7 And the forme of the locuſts *was* like vnto horſes prepared vnto battel, and on their heades *were* as it were crownes, like vnto gold, and their faces *were* like the faces of men.

8 And they had heare as the heare of women, and their teeth were as the teeth of lyons.

9 And they had habbergions, like to habbergions of yron: and the ſounde of their winges *was* like the ſounde of charets when many horſes runne vnto battel.

10 And they had tayles like vnto ſcorpions, and there were ſtings in their tayles, and their power was to hurt men fiue moneths.

11 And they haue a King ouer them, which is the Angel of the bottomles pit, whoſe name in Hebrewe *is*, Abaddon, & in Greeke he is named Apollyon, *that is, deſtroying.*

12 One wo is paſt, *and* beholde, yet two woes come after this.

13 ¶Then

13 ¶ Then the ſixt Angel blewe the trumpet, and I heard a voyce from the [b] foure hornes of the golden altar, which is before God,

14 Saying to the ſixt Angel, which had the trumpet, Looſe the foure Angels, which are boũd in the great riuer Euphrates.

15 And the foure Angels were looſed, which were prepared at an houre, at a day, at a moneth, and at a yeare, to ſlaye the thirde parte of men.

16 And the number of horſemen of warre were twentie thouſand times ten thouſand: for I heard the number of them.

17 And thus I ſawe the horſes in a viſion, and them that ſate on thẽ, hauing firie habbergions, and of Iacinth, and of brimſtone, and the heades of the horſes were as the heads of lyons: & out of their mouthes went forth fire and ſmoke and brimſtone.

18 Of theſe three was the third parte of men killed, *that is*, of the fire and of the ſmoke, and of the brimſtone, which came out of their mouths.

19 For their power is in their mouthes, and in their tayles: for their tayles were like vnto ſerpents, and had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by theſe plagues, repented not of the workes of their hands that they ſhoulde not worſhip deuils, and ✣ idoles of golde and of ſiluer, & of braſſe, and of ſtone, & of wood, which neither can ſee, neither heare nor go.

21 Alſo they repented not of their murther, & of their ſorcerie, neither of their fornication, nor of their theft.

[b] *He alludeth to the altar of incenſe, which ſtode in the courte which the Prieſts were in, ouer againſt the Arke of the Couenant, hauing a vaile betwixt them.*

✣ *Pſal. 115. 4. and 135. 15.*

CHAP. X.

1 Another Angel appeareth clothed with a cloude, 2 Holding a booke open, 3 And cryeth out. 8 A voyce from heauen commandeth

mandeth Iohn to take the booke, 10 He eateth it.

1 AND I ſawe another mightie Angel come down frō heauen, clothed with a cloude, and the raine bow vpon his head, & his face was as the ſunne, and his feete as pyllers of fire.

2 And he had in his hand a litle booke open, and he put his right fote vpon the ſea, and *his* left on the earth,

3 And cryed with a loude voyce, as when a lyon roareth: and when he had cryed, ſeuen thunders vttered their voyces.

4 And when the ſeuen thunders had vttered their voyces, I was aboute to write: but I heard a voyce from heauen ſaying vnto me, [a] Seale vp thoſe things which the ſeuen thunders haue ſpoken, and write them not.

5 And the Angel which I ſaw ſtand vpon the ſea, & vpon the earth, [b] lift vp his hand to heauē,

6 And ſware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the ſea and the things which therein are, that [c] time ſhoulde be no more.

7 But in the dayes of the voyce of the ſeuenth Angel, when he ſhal beginne to blow the trumpet, euen the miſterie of God ſhalbe finiſhed, as he hath declared to his ſeruauntes the Prophets.

8 And the voyce which I heard frō heauen, ſpake vnto me againe and ſaid, Go and take the litle booke which is open in the hand of the Angel, which ſtandeth vpon the ſea and vpon the earth.

9 So I went vnto the Angel, and ſaid to him, Giue me the litle booke. And he ſaid vnto me, Take it, and eate it vp, and it ſhall make thy bellie

a Keepe them cloſe.

b This was a geſture vſed of one that ſweareth, which, men do yet now adaies vſe.

c There ſhall neuer be anie more time.

bellie bitter, but it ſhalbe in thy mouth as ſweete as honie.

10 Then I tooke the litle booke out of the Angels hand, & ate it vp, and it was in my mouth as ſweete as honie: but when I had eaten it, my bellie was bitter.

11 And he ſaid vnto me, Thou muſt prophecie againe among the people and nations, and tongues, and to manie Kings.

CHAP. XI.

1 The temple is commanded to be meaſured. 3 The Lord ſtirreth vp two witneſſes: 7 VVhome the beaſt murthereth, 9 And no man burieth them. 11 God rayſeth them to life, 12 And calleth them vp to heauen. 13 The wicked are terrified. 15 By the trumpet of the ſeuenth Angel, the reſurrection 18 And iudgement is deſcribed.

1 THen was giuen me a reede, like vnto a rodde, and the Angel ſtode by, ſaying, Riſe and meete the temple of God, and the altar, and them that worſhip therein.

2 But the [a] court which is without the temple [b] caſt out, and meete it not: for it is giuen vnto Gentiles, and the holy citie ſhal they treade vnder foote, two and fourtie moneths.

a He ſpeaketh of the outer court, which was called the peoples court, becauſe all men might come into that.

b That is counted to be caſt out, which in meaſuring is refuſed as prophane.

3 But I wil giue power vnto my two witneſſes, and they ſhal prophecie a thouſand two hundreth, and threeſcore daies, clothed in ſackcloth.

4 Theſe are two oliue trees, and two candleſtickes, ſtanding before the God of the earth.

5 And if anie man wil hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if anie man would hurt them, thus muſt he be killed.

6 Theſe haue power to ſhut heauen, that it raine not in the daies of their prophecying, and haue power ouer waters to turne thē into blood, and to ſmite the earth with al maner plagues, as often

often as they wil.

7 And when they haue [c] finiſhed their teſtimonie, the beaſt that cõmeth out of the bottomles pit, ſhal make warre againſt them, and ſhal ouercome them, and kil them.

[c] *When they haue done their meſſage.*

8 And their corpſes ſhall lie in the ſtretes of the great citie, which [d] ſpiritually is called Sodom and Egypt, where our Lord alſo was crucified.

[d] *After a more ſecret kinde of meaning and vnderſtanding.*

9 And they of the people and kindreds, and tongues, & Gentiles ſhal ſee their corpſes three dayes and an halfe, and ſhall not ſuffer their carkeiſes to be put in graues.

10 And they that dwell vpon the earth, ſhall reioyce ouer them & be glad, and ſhall ſend gifts one to another: for theſe two Prophets vexed them that dwelt on the earth.

11 But after three dayes and an half, the ſpirit of life *comming* from God, ſhall enter into thẽ, and they ſhall ſtand vp vpon their feete: & great feare ſhall come vpon them which ſawe them.

12 And they ſhall heare a great voyce from heauen, ſaying vnto them, Come vp hither. And they ſhall aſcende vp to heauen in a cloude, and their enemies ſhall ſee them.

13 And the ſame houre ſhall there be a great earthquake, and the tenth parte of the citie ſhall fall, and in the earthquake ſhalbe ſlaine in number ſeuen thouſand: and the remnant were ſore feared, and [e] gaue glory to the God of heauen,

[e] *Glorified God by confeſſing his name.*

14 The ſeconde wo is paſt, *and* beholde the thirde wo wil come anon.

15 And the ſeuenth Angell blewe the trumpet, and there were great voyces in heauen, ſaying, The kingdomes of this world are our Lords, & his Chriſts, & he ſhall reigne for euermore.

16 Then the foure and twentie Elders, which ſate before God on their ſeates, fell vpon their faces,

faces, and worshipped God,

17 Saying, We giue thee thankes, Lord God almightie, Which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obteined thy kingdome.

18 And the Gentiles were angrie, & thy wrath is come, & the time of the dead, that they should be iudged, and that thou shouldest giue rewarde vnto thy seruants the Prophets, and to the Saintes, and to them that feare thy Name, to smal and great, and shouldest destroye them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his couenant: and there were lightnings and voyces, and thundrings, and earthquake, and much haile.

CHAP. XII.

1 A woman 2 appeareth trauailing with childe, 4 Whose childe the Dragon would deuoure, 7 But Michael ouercommeth him, 9 And casteth him out, 13 And the more he is cast downe and vanquished, the more fiercely he exerciseth his subtilties.

1 AND there appeared a great wonder in heauen: A woman clothed with the sunne and the moone was vnder her feete, and vpon her head a crowne of twelue starres.

2 And she was with childe and cried trauailing in birth, & was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great red dragon hauing seuen heads, and ten hornes, and seuen crownes vpon his heads:

4 And his taile drewe the third part of the starres of heauen, and cast them to the earth. And the dragon stoode before the woman, which was readie

ready to be deliuered, to deuoure her childe when she had brought it forth.

5 So she brought forth a man childe, which shoulde rule all nations with a rod of yron: and that her child was taken vp vnto God and to his throne.

6 And the woman fled into wildernes where she hath a place prepared of God that they shold feede her there a thousande, two hundreth and three score dayes.

7 And there was a battell in heauen, Michael and his Angels fought against the dragon, & the dragon fought and his Angels.

8 But they preuayled not, neither was their [a] place founde any more in heauen.

9 And the great dragon, that old serpent, called the deuil & Satan, was cast out, which deceiueth al the world: he was *euen* cast into the earth, and his Angels were cast out with him.

10 Then I heard a loude voyce in heauen, saying, Nowe is saluation, and strength & the kingdome of our God, and the power of his Christ: for the accuser of our brethrē is cast down, which accused them before our God day and night.

11 But they ouercame him by that bloud of that Lambe, and by that worde of their testimonie, & they [b] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwel in them. Wo to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you which hath great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast vnto the earth, he persecuted the woman which had brought forth the man *childe*.

14 But to the womā were giuen two wings of a great egle, that she might flie into the wilder-

a They were cast out, so that they were neuer seene in heauen any more.

b He is said in the Hebrewe tongue, to loue his life, that esteemeth nothing more pretious then his life: and on the other side, he is said not to loue his life, who doubteth not to hasard it, whensoeuer neede requireth.

e *Into that place which God had appointed for her.*

nes, into her e place, where she is nourished for a time, and times, & half a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a floud, that he might cause her to be caried away of the floude.

16 But the earth holpe the womã, & the earth opened her mouth, and swalowed vp the floude, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnãt of her seede, which kepe the commaundemẽts of God, and haue the testimonie of Iesus Christ.

18 And I stode on the sea sande.

CHAP. XIII.

1 The beast with many heads is described, 8 Which draweth the most part of the world to idolatrie. 11 The other beast rising out of the earth 15 Giueth power vnto him.

1 AND I sawe a beast rise out of the sea, hauing seuen heads, and ten hornes, and vpon his hornes *were* ten crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a Leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great authoritie.

3 And I sawe one of his heads as it were woũded to death, but his deadlie wound was healed, and all the world wondred *and* folowed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast! who is able to warre with him!

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power

wer was giuen vnto him, to doe two and fourtie moneths.

6 And he opened his mouth vnto blaſphemie againſt God, to blaſpheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saintes, and to ouercome them, and power was giuen him ouer euery kinred & tongue, and nation.

8 Therefore all that dwell vpon the earth, ſhal worſhip him, whoſe names are not written in the booke of life of that Lambe, which was ſlayne frō the beginning of the worlde.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he ſhal goe into captiuitie: ✣ if any kill with a ſworde, he muſt be kylled by a ſworde: here is the pacience and the fayth of the Saintes. ✣ Gen. 9. 6. Mat. 26. 52.

11 And I behelde an other beaſt comming vp out of the earth, which had two hornes like the Lambe, but he ſpake like the dragon.

12 And he did al that the firſt beaſt could doe before him, and he cauſed the earth, and them which dwell therein, to worſhip the firſt beaſte, whoſe deadly wounde was healed.

13 And he did great wonders, ſo that he made fyre to come downe from heauen on the earth, in the ſight of men,

14 And deceiued thē that dwell on the earth by the ſignes, which were permitted to him to do in the ſight of the beaſt, ſaying to them that dwel on the earth, that they ſhoulde make the image of the beaſt, which had the wounde of a ſworde, and did liue.

15 And it was permitted to him to giue a [a] ſpirit vnto the image of the beaſt, ſo that the image of the beaſt ſhould ſpeake, and ſhould cauſe that

[a] To giue life, as Iannes and Iambres, imitated the wonders that Moſes wrought.

as many as woulde not worſhip the image of the beaſt, ſhoulde be killed.

16 And he made all, both ſmal and great, riche and poore, free and bonde, to receiue a [b]marke in their right hand or in their foreheads.

b The marke of the name of the beaſt.

17 And that no man might buy or ſell, ſaue he that had the marke, or the name of the beaſt, or the nomber of his name.

18 Here is wiſedome. Let him that hath wit, count the nomber of the beaſt: for it is the nomber of a man, and his nõber is ſix hundreth, three ſcore and ſix.

CHAP. XIIII.

1 The Lambe ſtandeth on mounte Sion, 4 with his chaſt worſhippers: 6 one Angel preacheth the Goſpell: 8 An other foretelleth the fall of Babylon: 9 The third warneth that the beaſt be auoyded. 13 A voyce from heauen pronounceth them happie who die in the Lord. 16 The Lords ſickle is thruſt into the haruеſt, 18 and into the vinetage.

1 THen I looked, and lo, a Lambe ſtoode on mount Sion, and with him an hundreth, fourtie and foure thouſande, hauing his Fathers Name written in their foreheads.

2 And I heard a voyce from heauen, as the ſounde of many waters, and as the ſounde of a great thunder: and I heard the voyce of harpers harping with their harpes.

3 And they ſung as it were a newe ſong before the throne, and before the foure beaſtes, & the Elders, and no man coulde learne that ſong, but the hũdreth, fourtie & foure thouſand, which were bought from the earth.

4 Theſe are they, which are not defiled with women: for they are virgins: theſe followe the Lamb whither ſoeuer he goeth: theſe are bought from

from men, being the firſt fruites vnto God, and to the Lambe.

5 And in their mouths was found no guile: for they are without ſpot before the throne of God.

6 ¶ Then I ſawe another Angell flie in the middes of Heauen, hauing an euerlaſting Goſpell, to preach vnto them, that dwel on the earth, and to euery nation, and kinred, and tongue, and people,

7 ✣ Saying with a loude voyce, Feare God, and giue glorie to him: for the houre of his iudgement is come: and worſhip him that made ✣ heauen and earth, and the ſea, and the foũtains of waters.

✣ *Pſal.145.6.*

✣ *Act.14.15.*

8 And there followed another Angel, ſaying, ∵ Babylon that great citie is fallen, it is fallen: for ſhe made all nations to drinke of the wine of the [a] wrath of her fornication.

∵ *Eſai.21.9. Iere.51.8. Chap.18.2.*

[a] *Of her fornication, whereby God was prouoked to wrath.*

9 ¶ And the thirde Angell followed them, ſaying with a loude voyce, If any man worſhip the beaſt and his image, and receiue *his* marke in his forhead, or on his hand,

10 The ſame ſhall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cuppe of his wrath, and he ſhal be tormented in fire and brimſtone before the holy Angels, and before the Lambe.

11 And the ſmoke of their torment ſhal aſcend euermore: and they ſhall haue no reſt daye nor night, which worſhippe the beaſt and his image, and whoſoeuer receyueth the print of his name.

12 Here is the patience of Saintes: here are they that kepe the commandements of God, and the faith of Ieſus.

13 Then I heard a voyce from heauen, ſaying

vnto me, Write, The dead which dye [b] in the Lorde, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their [c] works followe them.

14 ¶ And I looked, and beholde, a white cloud, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loude voyce to him that sate on the cloude, ✣ Thrust in thy sickle and reape: for the time is come to reape: for the ✣ harueſt of the earth is ripe.

16 And he that sate on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 Then an other Angell came out of the temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angell came out from the altar, which had power ouer fire, and cried with a loude crie to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, & gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angell thrust in his sharpe sickle on the earth, and cut down the vines of the vineyarde of the earth, and cast them into that great wine presse of the wrath of God.

20 And the wine presse was troden without the citie, and bloud came out of the wine presse, vnto the horse bridles by the space of a thousand and six hundreth furlongs.

b *That is, for the Lorde.*

c *By workes, is meant, the reward which followeth good workes.*

✣ *Ioel.3.13.*

✣ *Mat.13.39.*

CHAP. XV.

1 The seuen Angels hauing the seuen last plagues. 3 They that conquered the beast prayse God. 6 To the seuen Angels, 7 seuen vialles full of Gods wrath, are deliuered.

1 And

1 AND I ſawe another ſigne in heauen, great and marueilous, ſeuen Angels, hauing the ſeuen laſt plagues: for by them is fulfilled the wrath of God.

2 And I ſawe as it were a glaſſie ſea, mingled with fire, and them that had gotten victorie of the beaſt, and of his image, and of his marke, and of the nomber of his name, ſtand at the glaſſie ſea, hauing the harpes of God,

3 And they ſung the ſong of Moſes the [a] ſeruaunt of God, and the ſong of the Lambe, ſaying, Great and marueilous *are* thy workes, Lord God almightie: iuſt and true *are* thy ✣ [b] wayes, King of Saintes.

4 ✝ Who ſhall not feare thee, O Lord, & glorifie thy Name! for thou only *art* holy, and all nations ſhal come and worſhip before thee: for thy iudgements are made manifeſt.

5 And after that I looked, and beholde, the temple of the tabernacle of teſtimonie was open in heauen.

6 And the ſeuen Angels came out of the temple, which had the ſeuen plagues, clothed in pure and bright linen, and hauing their breaſtes girded with golden girdles.

7 And one of the foure beaſtes gaue vnto the ſeuen Angels ſeuen golden vialles full of the wrath of God, which liueth for euermore.

8 And the Temple was full of the ſmoke of the glory of God and of his power, and no man was able to enter into the Temple, till the ſeuen plagues of the ſeuen Angels were fulfilled.

a So is Moſes called, for honours ſake, as it is ſet forth Deut. 34. 10.
✣ *Pſal. 145. 17.*
b Thy doings.
✝ *Iere. 10. 7.*

CHAP. XVI.

1 And 17. The Angels powre out the ſeuen vialles of Gods wrath giuen vnto them, and ſo diuerſe plagues ariſe in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

16 AND I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and powre out the *seuen* viales of the wrath of God vpon the earth.

2 And the first went, and powred out his viall vpon the earth: and there fel a noysome, & a grieuous sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his viall vpon the sea, and it [a] became as the bloud of a dead man: and euery liuing thing died in the sea.

4 And the third Angel powred out his viall vpon the riuers and fountaines of waters, & they became bloud.

5 And I heard the Angell of the waters say, Lord, thou art iust, Which art, and Which wast: & Holy, because thou hast iudged these things.

6 For they shed the bloud of the Saintes, and Prophets, and therfore hast thou giuen thē bloud to drinke: for they are worthie.

7 And I heard another out of the Sanctuarie say, Euen so, Lord God almighty, true and righteous are thy iudgements.

8 And the fourth Angell powred out his vial on the Sunne, and it was giuen vnto him to torment men with heat of fyre,

9 And men boyled in great heat, and blasphemed the Name of God, which hathe power ouer these plagues, and they repēted not, to giue him glory.

10 And the fift Angel powred out his vial vpō the throne of the beast, and his kingdome waxed darke, and they gnawed their tongues for sorow,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And

[a] *It was turned into rotten and filthie blood, such as is in dead bodies.*

12 And the sixt Angell powred out his viall vpon the great riuer Euphrates, and the water thereof dryed vp, that the way of the Kings of the East should be prepared.

13 And I sawe three vncleane spirits like frogges come out of the mouth of that dragon, & out of the mouth of that beast, and out of the mouth of that false Prophet.

14 For they are the spirits of deuils, working miracles, to goe vnto the Kings of the earth, and of the whole worlde, to gather them to the battel of that great day of God Almightie.

15 (✝ Beholde, I come as a theefe. Blessed is he that watcheth and keepeth his garments, least he walke naked, and men see his filthines)

✝ *Chap. 3. 3. Mat 24. 44. Luke. 12. 39.*

16 And they gathered them together into a place called in Hebrewe Arma-gedon.

17 ¶ And the seuenth Angell powred out his viall into the ayre: and there came a loud voyce out of the Temple of heauen from the throne, saying, It is done.

18 And there were voyces, and thundrings, & lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

✝ *Iere. 25. 15.*

19 And the great citie was deuided into three partes, and the cities of the nations fell: and that great Babylon came in remembrãce before God, ✝ to giue vnto her the cup of the wine of the fiercenes of his wrath.

b Appeared not, which the Hebrewes vtter after this sorte, were not, Genes. 5. 24.

c As it were about the waight of a talent: and a talent was three score pound, that is, six hundreth groates, whereby is signified a marueylous and straunge kinde of waight.

20 And euery yle fled away, & the mountaines were not [b] founde.

21 And there fell a great haile, like [c] talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

CHAP.

CHAP. XVII.

1 That great whore is described, 2 VVith whom the kings of the earth comitted fornication, 6 She is drunken with the bloud of Saintes: 7 The mysterie of the woman and the beast that carrieth her expounded, 11 Their destruction, 14 The Lambes victorie.

1 THen there came one of the seuē Angels, which had the seuē vials, and talked with mę, saying vnto me, Come: I will shewe thee the [a] damnation of the great whore that sitteth vpon many waters,

a The sentēce that is pronounced against this harlot.

2 With whom haue cōmitted fornication the Kings of the earth, & the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the wildernes in the Spirit, and I sawe a woman sit vpon a [b] skarlet coloured beast, ful of names of blasphemie, which had seuen heads, and ten hornes.

b A skarlet colour, that is, with a red & purple garment: and surely it was not without cause that the Romishe clergie were so much delighted with this colour.

4 And the woman was araied in purple and skarlet, and gilded with gold, and precious stones, and pearles, and had a cup of golde in her hande, full of abominations, and filthines of her fornication.

5 And in her forehead *was* a name written, A Mysterie, that great Babylō, that mother of whoredomes, and abominations of the earth.

6 And I sawe the woman drunken with the bloud of Saintes, and with the bloud of the Martyrs of Iesus: and when I sawe her, I wondred with great marueile.

7 Then the Angel said vnto me, Wherefore marueilest thou? I wil shewe thee the mysterie of that woman, and of that beast, that beareth her, which hath seuen heads, and ten hornes.

8 The beast that thou hast seene, was, and is not, and shall ascende out of the bottomles pit, & shal go into perdition, and they that dwell on the earth, shall wonder (whose names are not written in

ten in the booke of life from the foundatiō of the world) when they beholde the beast that was, and is not, and yet is.

9 Here *is* the minde that hath wisdome. The seuen heads, are seuen mountaines, wheron the woman sitteth: they are also seuen Kings.

10 Fiue are fallen, and one is, and an other is not yet come; and when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eight, and is one of the seuen, and shall goe into destruction.

12 And the ten hornes which thou sawest, are ten Kings, which yet haue not receiued a kingdō, but shall receiue power, as Kinges at one houre with the beast.

13 These haue one mynde, and shall giue their power, and authoritie vnto the beast.

14 These shal fight with the Lambe, and the Lambe shall ouercome them: ✣ for he is Lord of Lordes, and King of Kings: and they that are on his side, called, and chosen, and faithfull.

15 And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the ten hornes which thou sawest vpō the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.

18 And that woman which thou sawest, is that great citie, which reigneth ouer the Kings of the earth.

c Very children know, what that seuen hilled citie is, which is so much spoken of, and whereof Virgil thus reporteth, And compassed seuē towers win one wal: that citie it is, which whē Iohn wrote these thinge, had rule ouer the Kings of the earth: It was, and is not, and yet it remaineth to this day, but it is declining to destruction.

✣ Chap. 19. 16. 1. Tim. 6. 15.

CHAP.

CHAP. XVIII.

1 The horrible deſtruction of Babylon is ſet out. 11. 16. 18. The marchantes of the earth, who were enriched with the pompe and luxurioufnes of it, weepe and wayle: 20 But all the elect reioyce for that iuſt vengeance of God.

1 AND after theſe things, I ſawe *another* Angel come downe from heauen, hauing great power, ſo that the earth was lightned with his glorie.

2 And he cried out mightely with a loude voyce, ſaying, ✣ It is fallen, it is fallen, Babylon that great *citie*, and is become the habitation of deuils, and the holde of al fowle ſpirits, and a cage of euery vncleane and hatefull byrde.

✣ *Chap. 14. 8. Eſai. 21. 9. Ierem. 51. 8.*

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchants of the earth are waxed rich of the aboundance of her pleaſures.

4 And I heard another voyce from heauen ſay, Go out of her, my people, that ye be not partakers of her ſinnes, and that ye receiue not of her plagues.

5 For her ſinnes are [a] come vp into heauen, & God hath remembred her iniquities.

6 Reward her, euē as ſhe hath rewarded you, and giue her double according to her workes: *and* in the cup that ſhe hath filled to you, fill her the double.

7 In as much as ſhe glorified her ſelfe, and liued in pleaſure, ſo muche giue ye to her torment and ſorowe: for ſhe ſaith [b] in her heart, I ſit being a queene, and am [c] no widowe, and ſhall [d] ſee no mourning.

8 Therefore ſhall her plagues come at [e] one day, death, and ſorowe, and famine, and ſhe ſhalbe burnt with fire: for that God which condemneth her,

[a] *He vſeth a word which ſignifieth, the following of ſinnes one after an other, and riſing one of an other in ſuch ſort that they grewe at length to ſuch an heape, that they came vp euen to heauen.*
[b] *With her ſelf.*
[c] *I am ful of people and mightie.*
[d] *I ſhall taſt of none.*
[e] *Shortly, and at one inſtant.*

her, is a ſtrong Lord.

9 And the Kinges of the earth ſhall bewayle her, and lament for her, which haue committed fornication, and liued in pleaſure with her, when they ſhall ſee that ſmoke of that her burning,

10 And ſhal ſtand a farre of for feare of her torment, ſaying, Alas, alas, that great citie Babylon that mightie citie: for in one houre is thy iudgement come.

11 And the marchants of the earth ſhal weepe and wayle ouer her: for no man byeth their ware any more.

12 The ware of golde and ſiluer, and of precious ſtone, and of pearles, & of fine linnen, and of purple, & of ſilke, & of ſkarlet, and of all maner of Thyne wood, & of al veſſels of yuorie, & of al veſſels of moſt precious wood, and of braſſe, and of yron, and of marble,

13 And of cinamon, & odours, & ointments, & franckinſence, & wine, and oile, & fine floure, and wheat, and beaſtes, and ſheepe, and horſes, and charets, and ſeruants, and ſoules of men.

14 (And the[f] apples that thy ſoule luſted after, are departed from thee, & all things which were fat and excellent, are departed from thee, & thou ſhalt finde them no more)

15 The marchants of theſe things which were waxed riche, ſhal ſtand a farre of frō her, for feare of her torment, weeping and wailing,

16 And ſaying, Alas, alas, that great citie, that was clothed in fine linnen and purple, and ſkarlet, and gilded with golde, and precious ſtone, & pearles.

17 For in one houre ſo great riches are come to deſolation. And euery ſhip maſter, and all the people that occupie ſhippes, and ſhipmen, & who ſoeuer trafike on the ſea, ſhall ſtand a farre of,

18 And

f By this is meant that ſeaſon, which is next before the fall of the leafe, at what ſeaſon fruites ripen, & the word ſignifieth ſuch fruites as are longed for.

18 And crye, when they ſee that ſmoke of that her burning, ſaying, What *citie was* like vnto this great citie?

19 And they ſhall caſt duſt on their heads, & crie weping, & wailing, & ſay, Alas, alas, that great citie, wherin were made riche all that had ſhippes on the ſea by her coſtlines: for in one houre ſhe is made deſolate.

20 O heauen, reioyce of her, & ye holy Apoſtles and Prophetes: for God hath puniſhed her to be reuenged on her for your ſakes.

21 Then a mighty Angel tooke vp a ſtone like a great milſtone, ✣ and caſt it into the ſea, ſaying, With ſuch violence ſhall that great citie Babylon be caſt, and ſhalbe founde no more. ✣ *Ier. 51. 63.*

22 And the voyce of harpers, & muſicians, and of pipers, & trumpetters ſhalbe heard no more in thee, and no crafts man, of whatſoeuer craft *he be*, ſhalbe founde any more in thee: and the ſounde of a milſtone ſhalbe heard no more in thee.

23 And the light of a candle ſhall ſhine no more in thee: & the voyce of the bridegrome and of the bride ſhalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine inchantmẽts were deceiued al natiõs.

24 And in her was found the bloud of the Prophets, and of the Saintes, & of all that were ſlaine vpon the earth.

CHAP. XIX.

1 The heauenly company prayſe God, for auenging the bloude of his ſeruants, on the whore. 9 They are written bleſſed, that are called to the Lambes ſupper. 10 The Angel will not be worſhipped. 11 That mightie King of Kings appeareth from heauen. 19 The battell, 20 Wherin the beaſt is taken, 21 And caſt into the burning lake.

1 AND after theſe thinges I heard a great voyce of a great multitude in heauẽ, ſaying, [a] Hallelu-iah, ſaluation and glorie, & honour [a] *Praiſe the Lord.*

honour, and power *be* to the Lord [illegible]d.

2 For true and righteous *are* his iudgements: for he hath condemned that great whore, which did corrupt the earth with her fornication, and hath aduēged the bloud of his seruāts *shed* by her hand.

3 And againe they said, Hallelu-iah: and that her smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure beastes fel down, and worshipped God that sate on the throne, saying, Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Praise our God, al ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, & as the voyce of many waters, & as the voyce of strong thundrings, saying, Hallelu-iah: for the Lord that God that almightie one hath reigned.

7 Let vs be glad and reioyce, & giue glorie to him: for the mariage of that Lambe is come, and his wife hath made her self ready.

8 And to her was graunted, that she should be araied with pure fine linen and shining, for the fine linen is the [b] righteousnes of Saintes.

9 Then he said vnto me, Write, ✣ Blessed *are* they which are called vnto the Lambes supper. And he said vnto me, these words of god are true.

10 And I fel before his feete, ✣ to worship him: but he said vnto me, See thou do it not: I am thy fellow seruant, and one of thy brethren, which haue the [c] testimonie of Iesus. Worship God: for the testimonie of [d] Iesus, is the Spirit of prophecie.

11 And I sawe heauē open, & behold a white horse, and he that sate vpō him, was called, Faithfull and true, and he iudgeth and fighteth righteously.

12 And his eyes *were* as a flame of fire, and on his

b Good workes, which are liuely testimonies of faith.

✣ Mat. 22.2.

✣ Chap. 22.9.

c Which are commaunded to beare witnes of Iesus.

d For Iesus is the marke that all the prophecies shoote at.

his head many crownes: and he had a name written, that no man knewe but him selfe.

13 And he was clothed with a garment dipte in bloud, and his name is called THE VVORD OF GOD.

14 And the hostes which were in heauen, folowed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe sworde, that with it he should smite the heathen: for he ✤ shall rule them with a rodde of yron: for he it is that treadeth the wine presse of the fiercenes and wrath of almightie God.

✤ *Psal.2.9.*

16 And he hath vpon his garment, and vpon his thigh a name written, ✤ THE KING OF KINGS, AND LORD OF LORDES.

✤ *Chap.17.14. 1. Tim.6.15.*

17 And I sawe an Angell standc in the sunne, who cryed with a loude voyce, saying to all the foules that did fly by the middes of heauē, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of Kings, & the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bondemen, and of small and great.

19 And I sawe the beast, and the Kings of the earth, & their hostes gathered together to make battell against him, that sate on the horse and against his armie.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were alive cast into a lake of fire, burning with brimstone.

21 And the rēnant were slaine with the sword of

of him that ſitteth vpon the horſe, which commeth out of his mouth, and all the foules were filled ful with their fleſh.

CHAP. XX.

1 The Angel 2 bindeth Satan for a thouſand yeres: 8 Being looſed, he ſtirreth vp Gog & Magog, that is, priuie and open enemies, againſt the Saintes, 11 but the vengeance of the Lord cutteth of their inſolencie. 12 The bookes are opened, by which the dead are iudged.

1 AND I ſawe an Angel come downe from heauen, hauing the keye of the bottomles pit, and a great chaine in his hand.

2 And he tooke the dragon that olde ſerpent, which is the deuil and Satan, and he bound him a thouſand yeres:

3 And caſt him into the bottomles pit, and he ſhut him vp, and ſealed *the dore* vpon him, that he ſhould deceiue the people no more, til the thouſand yeres were fulfilled: for after that he muſt be looſed for a litle ſeaſon.

4 And I ſaw [a] ſeates: and they ſate vpō them, and iudgement was giuen vnto them, and *I ſawe* the ſoules of them that were beheaded for the witnes of Ieſus, and for the word of God, and which did not worſhip the beaſt, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and reigned with Chriſt a thouſand yere.

a For iudgement was committed to them, as to members ioined to the head: not that Chriſtes office was giuen ouer to them.

5 But the reaſt of the dead men ſhal not liue againe, vntil the thouſand yeres be finiſhed: this is the firſt reſurrection.

6 Bleſſed and holie is he, that hath part in the firſt reſurrectiō: *for* on ſuch the ſecond death hath no power: but they ſhalbe the Prieſts of God and of Chriſt, and ſhal reigne with him a thouſand yere.

7 And when the thouſand yeres are expired, Satan ſhalbe looſed out of his priſon,

8 And shal goe out to deceiue the people, which are in the foure quarters of the earth: *euen* ✣ Gog and Magog, to gather them together to battel, whose number *is*, as the sand of the sea.

✣ *Ezech.39.2.*

9 And they went vp into the [b] plaine of the earth, & they compassed the tents of the Saintes about, and the beloued citie: but fire came down from God out of heauen, and deuoured them.

b As if he said, in somuch that the whole face of the earth, how great so euer it is, was filled

10 And the deuil that deceiued them, was cast into a lake of fire & brimstone, where that beast and that false prophet *are*, and shalbe tormented euen day and night for euermore.

11 And I sawe a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I sawe the dead, both great and small stand before God: and the bookes were opened, & ✣ another booke was opened, which is *the booke* of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

✣ *Chap.3.5. & 21.27. Philip.4.3.*

13 And the sea gaue vp her dead, which were in her, and death and hel deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And death and hel were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

2 He describeth newe Hierusalem descending from heauen, 9 the Bride the Lambes wife, 12 and the glorious building of the citie, 19 garnished with precious stones: 22 whose temple the Lambe is.

1 AND I sawe ❦ a newe heauen, and a newe earth: for the ✱ first heauen, and the first earth

❦ *Esay.65.17. & 66.22.*
✱ *2.Pet.3.13.*

earth were passed away, and there was no more sea.

2 And I Iohn sawe the holie citie new Hierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God *is* with men, and he wil dwel with them: and they shalbe his people, and God him selfe shalbe their God with them.

4 ✣ And God shal wipe away all teares from their eyes: and there shalbe no more death, neither sorowe, neither crying, neither shal there be anie more paine: for the first things are passed. ✣ *Chap.7.17. Esay.25.8.*

5 And he that sate vpō the throne, said, ✣ Beholde, I make al things new: and he said vnto me, Write: for these words are faithful and true. ✣ *Esay.43.19. 2.Cor.5.17.*

6 And he said vnto me, ∵ It is done, I am α and ω, the beginning and the end. I wil giue to him that is a thirst, of the wel of the water of life freely. ∵ *Chap.1.8. & 22.13.*

7 He that ouercōmeth, shal inherit al things, and I wil be his God, and he shalbe my sonne.

8 But the feareful and vnbeleeuing, & the abominable and murtherers, & whoremongers, and sorcerers, and idolaters, and al liars shal haue their [a] part in the lake, which burneth with fire and brimstone, which is the second death. [a] *Their lot, and inheritance as it were.*

9 And there came vnto me one of the seuen Angels, which had the seuen vialles ful of the seuen last plagues, & talked with me, saying, Come: I wil shew thee the bride, the Lambes wife.

10 And he caried me away in the spirit to a great and an hie mountaine, and he shewed me that great citie, that holie Hierusalem, descending out of heauen from God,

11 Hauing the glorie of God: and her ſhining was like vnto a ſtone moſt precious, as a Iaſper ſtone cleare as cryſtal,

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, & the names written, which are the twelue tribes of the children of Iſrael.

13 On the Eaſt part *there were* three gates, *and* on the Northſide three gates, on the Southſide three gates, *and* on the Weſtſide three gates.

14 And the wal of the citie had twelue foundations, and in them the Names of the Lambes twelue Apoſtles.

15 And he that talked with me, had a golden reede to meaſure the citie withal, and the gates thereof, and the wal thereof.

16 And the citie lay [b] foure ſquare, and the length is as large as the bredth of it, and he meaſured the citie with the reede, twelue thouſand furlongs: and the length, and the bredth, and the height of it are equal.

17 And he meaſured the wal therof, an hundreth fourtie and foure cubites, by the meaſure of man, that is, of the [c] Angel.

18 And the building of the wal of it was of Iaſper: and the citie was pure golde, like vnto cleare glaſſe.

19 And the foundations of the wal of the citie were garniſhed with al maner of precious ſtones: the firſt foundation *was* Iaſper: the ſecond of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonyx: the ſixt of a Sardius: the ſeuenth of a Chryſolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chryſopraſus: the eleuenth of a Iacinth: the twelueth an Amethyſt.

21 And

b A foure ſquared figure hath equal ſides, and outright corners, and therefore the Grecians call by this name thoſe things that are ſteadie, & of continuance, & perfect.

c He addeth this, becauſe the Angel had the ſhape of a man.

21 And the twelue gates *were* twelue pearles, and euery gate *is* of one pearle, and the [d] ſtrete of the citie *is* pure golde, as ſhining glaſſe.

22 And I ſawe no Temple therein: for the Lord God almightie and the Lambe are the Temple of it.

23 ✣ And this citie hath no nede of the ſunne, neither of the moone to ſhine in it: for the glory of God did light it: & the Lambe is the light of it.

24 ✣ And the people which are ſaued, ſhall walke in the light of it: & the Kings of the earth ſhall bring their glory and honour vnto it.

25 ∴ And the gates of it ſhal not be ſhut by day: for there ſhalbe no night there.

26 And the glory, and honour of the Gentiles ſhalbe brought vnto it.

27 And there ſhal enter into it none vncleane thing, neither whatſoeuer worketh abomination or lies: but they which are written in the Lambs ✱ Booke of life.

[d] *By ſtreete, he meaneth the broadeſt place of the citie.*

✣ *Eſay. 60. 19.*

✣ *Eſay. 60. 3.*

∴ *Eſay. 60. 11.*

✱ *Chap. 3. 5. & 20. 12. Philip. 4. 3.*

CHAP. XXII.

1 The riuer of water of life is shewed, 2 and the tree of life: 6. 7 Then foloweth the concluſion of this prophecie, 8 where Iohn declareth, that the things herein conteined are moſt true: 13 And now the third time repeateth theſe wordes, All things come from him who is the beginning and the ende.

1 AND he ſhewed me a pure riuer of water of life, cleare as cryſtall, proceeding out of the throne of God, and of the Lambe.

2 In the middes of the ſtrete of it, and of either ſide of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery moneth: and the leaues of the tree *ſerued* to heale the nations with.

3 And there ſhalbe no more curſe, but the throne of God and of the Lambe ſhalbe in it, and his ſeruants ſhall ſerue him.

4 And they ſhall ſee his face, and his Name ſhalbe in their foreheads.

✤*Eſay.60.19.* 5 ✤ And there ſhalbe no night there, and they neede no candle, neither light of the ſunne: for the Lord God giueth them light, and they ſhall reigne for euermore.

6 And he ſaid vnto me, Theſe wordes are faithfull and true: and the Lord God of the holy Prophets ſent his Angell to ſhewe vnto his ſeruants the things which muſt ſhortly be fulfilled.

7 Beholde, I come ſhortly. Bleſſed *is* he that kepeth the words of the prophecie of this booke.

8 And I am Iohn, which ſawe & heard theſe
✤*Chap.19.10.* things: and when I had heard and ſeene, ✤ I fel downe to worſhip before the feete of the Angell which ſhewed me theſe things.

9 But he ſaid vnto me, See thou *do it* not: for I am thy fellowe ſeruant, and of thy brethren the Prophets, & of them which kepe the wordes of this booke: worſhip God.

10 And he ſaid vnto me, Seale not the words of the prophecie of this booke: for the time is at hand.

11 He that is vniuſt, let him be vniuſt ſtill: and he which is filthie, let him be filthie ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

12 And beholde, I come ſhortly, and my re-
∵*Rom.2.6.* warde is with me, ∵ to giue euery man according as his worke ſhalbe.

✱*Chap.1.8.* 13 I am ✱ α and ω, the beginning and the
& 21.6. end, the firſt and the laſt.
Eſay.41.4.& 44.6.

14 Bleſſed *are* they, that do his commandements, that their right may be in the tree of life, & may enter in through the gates into the citie.

15 For without *ſhalbe* doggs and enchanters, and whoremongers, and murtherers, and idolaters,

ters, and whosoeuer loueth or maketh lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the generation of Dauid, & the bright morning starre.

17 And the Spirit and the bride say, Come. And let him that heareth, say, Come: and let him that is a thirst, come: and ✣ let whosoeuer wil, take of the water of life freely. ✣ *Esay. 55.*

18 For I protest vnto euerie man that heareth the wordes of the prophecie of this booke, If any man shal adde vnto these things, God shal adde vnto him the plagues, that are written in this booke:

19 And if any man shal diminish of the words of the booke of this propheeie, God shal take away his part out of the Booke of life, and out of the holie citie, and from those things which are written in this booke.

20 He which testifieth these things, saith, Surely, I come quickely. Amen. Euen so, come Lord Iesus.

21 The grace of our Lord Iesus Christ *be* with you all, Amen.

THE END.

IMPRINTED AT LONDON
By Christopher Barkar dwelling in Powles Churchyeard at the signe of the Tygres head.

Cum priuilegio.

TIGRE · LEO ·
ANIMALE DEL ·
ADAM · VECCHIO ·
FIGLI VOLO · MERCE ·
L'EVANGELIO · FATTO ·
AGNELLO
NESTAT

A TABLE OF THE PRINCIpall things that are conteined in the Newe Testament, after the order of the Alphabet.

The first number noteth the chapter, and the second the verse.

A.

Aaron. Hebr. 5. 4.

Abel offred by faith. Heb. 11. 4.

¶ Abomination set vp in the holy place. Mat. 24. 15. mark. 13. 14. luk. 21. 20. reuelat. 17. 4. & 21. 27.

That which man esteemeth excellent, is abominable before God. Luk. 16. 15.

¶ Abraham the father of beleeuers. Rom. 4. 16.

He offred Isaac by faith Hebr. 11. 17.

¶ Abuse of the Scripture. Mat. 4. 6. 2. corin. 2. 17. galat. 1. 8. 2. thes. 2. 2. ephe. 5. 6. 2. pet. 3. 16. iude 4.

Abuse through Antichrist. 2. Thes. 2. 10.

Abuse by the Pharises. Mat. 23. 23.

Abuses. 2. Tim 3. 5. tit. 1. 10. 2. iohn 7. 2. pet. 2. 1. iude 4. Read false Prophets.

Abused. Gal. 3. 1. 2. thes. 2. 3. 2. tim. 3. 4 tit. 1. 10. iude 9. reuel. 18. 3. 23.

¶ Acception of persons is not with God. Act. 10. 34. rom. 2. 11. gal. 2. 6. ephes. 6. 9. colos. 3. 25. 1. pet. 1. 17.

Acception of persones is forbidden. Iam. 2. 3.

¶ Adam, which was first, Luk. 3. 38. ro. 5. 14. 1. cor. 15. 22. 45. 1. tim. 2. 13

The seconde, Rom. 5. 14. 1. cor. 15. 45. Reade Christ.

Adoption. Rom. 8. 15. & 9. 4. gal. 4. 5. ephe. 1. 5.

¶ Adulterie forbidden. Mat. 5. 27. 28. 32. & 19. 9. mar. 10. 11. luke 16. 18. iohn 8. 5. rom. 7. 3. & 13. 9. gal. 5. 19. 1. cor. 6. 9. hebr. 13. 4. iames 4. 4. 2. pet. 2. 14.

Vsed for idolatrie. Reuel. 2. 14. & 14. 11. & 17. 1. & 18. 3.

¶ Affection godly. Mat. 6. 33. luk. 11. 28. 2. cor. 12. 10.

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Agabus a prophet. Act. 11. 28. 21. 10

Agar. Galat. 4. 25.

Agrippa king. Act. 25. 13.

¶ Alliance ancient. 2. Corint. 3. 14. galat 4. 24.

The newe. Mat. 26. 28. 1. corin. 11. 25. galat. 4. 26. hebr. 8. 8. & 9. 15. & 12. 24. & 13. 20.

Ananias and Sapphira. Act. 5. 1.

Ananias the disciple. Act. 9. 10.

Ananias the Priest. Act. 24. 1.

¶ Ancient men and women ought to be honored. 1. Tim. 5. 1.

Of what sort they ought to be. Tit. 2. 2. Of them which are Elders. read Elders.

¶ Angels good which are in heauen. Mar. 12. 25.

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The seruaunts of Christ. Mat. 4. 11. mar. 1. 13.

They comfort him in the garden. luk. 22. 43.

Seruants to the faithfull. Mat. 18. 10. act. 12. 11. hebr. 1. 14.

Their appearing to persons. Mat. 1. 20. & 2. 13. 19. luk. 1. 11. 26. & 2. 9.

Sene in forme of men. Mark. 16. 5. luk. 24. 4. iohn. 20. 12. act. 1. 10. & 10. 3. 30.

They shall accompanie Christ at

the iudgement. Mat.25,31.mark.8, 38.luk.9,26.2.thes.1,7.
Of euil Angels, read Deuils.
¶ Anger or wrath must be ouercome by gentlenes. Mat.5,22. rom. 12,19.ephe.4,26.31.col.3,8.
We must bee slow to anger. Iam. 1,19.
If we be angry with our brother let vs be reconciled before we pray. 1.tim.2,8.
By nature we are children of wrath.Ephe.2,3.
Christ hath deliuered vs from the wrath to come.1.thes.1,10.
The wrath of God vpon the infidels.1.thes.2,16.
The riche of the worlde heape vpon them a treasure of anger. Iam. 5,3.
Anna the Propheteesse.luk.2,36.
Annas and Caiapas.Luk.3,2.ioh.18, 13.act.4,6.
¶ Antichrist and his kingdome from the time of the Apostles. 2. thes.2,3.4.1.ioh.2,22.& 4,3. 2.ioh. 7,mark.13,22.reuel.13,1.2.
Of his destruction.2.thes.2,8.reuelat.19,20.
Apollos.Act.18,24.1.cor.3,6.
¶ Apostles or ambassadours, and messengers were twelue chosen by Christ. Mat.10,2.luk.6,14.ioh.6, 67.act.1,2,13.
They are the light of the world. Mat.5,14.
The salt of the earth. Mat.5,13, mar.9,50.luk.14,34.
Dispensers of the mysteries of God.1.Cor.4,1.
The ministers of Christ.1.cor.4,1.
Helpers with God.1.Cor.3,9.
Ordeined to be witnesses of the death & resurrectiō of Iesus Christ, to preach it to all nations. Mat.28, 19.20.mar.16,15. luk.24,47. act.1,8. & 2,32.& 10,42.
Of the xii.principall. Mat.10,1.
Their speciall office to preach. 1. Cor.12,28.ephe.4,11.
The Apostle of the Gētiles. rom. 1,5.& 11,13.gal.2,7.1.tim.2,7. 2.tim. 1,11.
The Apostle of the Iewes.Gal.2,7.
False Apostles. 2.Cor.2,17. & 11, 13.read Preachers.
Aquila & Priscilla. Act.18,2,26. 1.cor.16,19.
Armour spiritual. Rom.6,13. & 13,12.2.cor.6,7.& 10,4.eph.6,11.1. thes.5,8.1.pet.4,1.
Almes. Mat.6,1. luk 11,41. & 12, 33.& 14,13. & 16,21. act.2,45.& 9, 36.& 10,2.& 20,35. & 24,17. philip.4,10.1.iohn.3,17.

B.

Babylon which signifieth a place of confusion (as Rome) where Antichrist doth reigne. Reuel. 14,8.& 16,19,& 17,5.
Babylon hath made drunke all nations with the wine of the wrath of her fornication, it is the lodging of the deuils, the place of vncleane spirites, the stewes of princes & kinges, and the poisoning of all nations.reu. 18,2,21.
Balaam.2.Pet.2,15.iude 11.reu.2,14.
¶ Banket prepared by Matthew for Christ.Mat.9,10.mar.2,15.luk. 5,29.
Contemners of God pollute the Christiās bākets.2.Pet.2,13.iude 12.
They which are called to Bankets or feasts ought to sit lowest, and why.Luk.14,10.
Whome Christians ought to bid to dinner and supper.Luk.14,13.
¶ Baptisme is commaunded to be ministred to all that beleeue. Mat. 28,19.mar.16,16.
There is but one Baptisme.Eph.4.,5
By the water of Baptisme we are consecrat to Iesus Christ, and puri-

fied by faith in the worde of the Gospel Ephe.5,26.

It signifieth vnto vs, that we are buried with Iesus Christ, dead to sinne, & deliuered therefrom by the death of Christ, and haue put on Christ, & are made the children of God, by whom also we are all made one. Rom.6,3 gal.3,27.col.2,12. Without faith it profiteth not. Mar. 16,16.1.cor.10,2.1.pet.3,21.

Men are but the ministers thereof. Mat.3,11.iohn.1,26.&3,23,27.& 4,1.act.8,16.& 9,18.

Christ giueth the vertue. Mat.3, 11.luk.3,16.iohn 1,26.

It is taken for the visible gifts of the holy Ghost. Mat.3,8.mark.1,8. act.1,5.

It signifieth also to suffer tribulatiõs or death, Mar.10,38.luk.12,50.

Christ Baptized not. Iohn.4,2.

Barnabas Act.4,36.& 13,1.

Barabbas. Mat. 27,21. mar.15,7. luk.23,18.iohn.18,40.

Bartimeus the blinde man. Mark. 10,46.

Beame, or post in the eye. Mat.7,3.

Beggers or loyterers ought not to be suffered. 2. Thes.3,10,1.tim.5,16.

¶ Benignitie, gentlenes, or liberalitie. Gal.5,22. ephe.4,32.col.3,12.

The bounteousnes of God towardes vs. Tit.3,4.

They which haue mutual loue are courteous. 1. Cor.13,4.

We must be gentle one toward an other. Ephe.4,32.col.3,12.

¶ Blasphemie condemned. Mat.15, 19.luk.23,35.act.13,45.rom.2,24.

Blasphemie against the Sonne of man may be forgiuen, but blasphemie against the holy Ghost can not be forgiuen. Mat.12.31. mark.3,29. luk.12,10.1.tim1,13.

The beast speaketh blasphemies against God and his Name. Reuel. 13,1,5.& 17,3.

Blessed or happy folke. Mat.5,3. lu.6,20.& 11,28.ioh.20,29.ro.4,7.

Christ ascending to heauen blesseth his Apostles. Luk.24,51.

He blesseth litle childrē. mar.10,16.

Blessing & cursing proceede both out of one mouth. Iam.3,10.

Blessing taken for praise. Luk.1, 28.68. & 2,28. rom.1,25. & 9,5. 1. cor.14,16.17.ephe.1,3.iam.3,10.

Also for wishing, enriching, & aboundāce. Mat. 25,34. acts.3. 25.gal. 3,8.ephe.1,3.1.pet.3,9.

¶ Body sensuall and mortal. Ro. 6,12.& 7,24.& 8,11.

Called a tabernacle. 2. Cor.5,1. 2. pet.1,13.

A vessell and house of earth. 2. Cor.4,7.& 5,1.

The temple of the holy Ghost. 1.Cor.6,19.

It shal rise againe spiritual. Rom. 8,11.1.cor.15,44.2 cor.4,14.

we must mortifie it. Rom.8,13. 1. cor.9, 27.colos.3,5.

It is taken for the number of the elect. reade Church.

Booke of life. Philip.4,3.reuel.3, 5.& 13,8.& 17,8.& 20,12.& 21,27. & 22,19.

Bragging & boasting. Luk.18,11. rom.1,30.gal.6,13.

Good and lawfull. 2 Cor.11,18. philip.3,7.

¶ Brethren of Christ or kinsmen. mat.12,47.io.7,3.1.co.9,5 gal.1,19.

Brethren spiritual of Christ are the faithfull. read Faithfull.

All Christiās are brethren. Mat.23, 8.rom.1,13.& 8,29.1.cor.6,6.& 8, 11.ephe.6,21.col.4,15.1.thes.5,14.

False Brethren. 2.cor.11,26.gal.2,4.

C.

CAiaphas prophesieth. Io.11,50

He examineth Christ. Matth. 26,62.

Cain.1.Iohn 3.12. iude 11.
Called are many. Mat.20.16.
Capernaum reproued. Mat.11.23.
Chananean. Mat.15.22.
Centurion. Mat.8.5 & 27.54.
¶ Charitie or loue of God towardes vs. Ioh.3.16. & 13.1. & 16.27. rom 5.8. ephe.2.4. Read God.
It is a signe to know the faithful by. Iohn 13.35.
It is the gift of God. Ephe.3.19. philip.1.9. 1.thes.3.12. 2.thes.1.3.
The band of perfection. Col.3.14.
The fulfilling of the Law. Mat.7. 12. rom.13.9. gal.5.14. 1.tim.1.5.
Waxing cold in the latter times. Mat.24.12.
¶ Childrē are embraced of Christ and blessed. Mark.10.16.
They praise Christ. Mat.21.15.
Taken for yong Christians and of smal capacity. 1.Cor.3.2. & 14.20. ephe.4.14. hebr.5.12.
They that are humble, simple, & without malice. Mat.18.3. 1.cor.14. 20.1.pet.2.1.
Childrē of God. Luk.20.36. ioh. 1,12. rom.8.14. 2.cor.6.18. gal.3.26. & 4.7. ephe.1.5. hebr.12.6. 1.ioh.3.1.
Childrē of the resurrectiō, which can not dye. Luk.20.35.36.
Childrē of the kingdom. Mat.13.38.
Children of light. Iohn 12.36. ephe.5.8. 1.thes.5.5.
The true Children of Abraham. Rom.4.16. galat.3.7.
Children ought to obey their fathers. Ephe.6.1. col.3.20.
¶ Christ is God euerlasting, the beginning and the end. Iohn.1.1. and 10.30. & 20.28. act.20.28. rom.9.5. & 14.8. philip.2.6. colo.2.2. 1.tim. 3.16. hebr.1.8. 1.iohn 5.20. reu.1.5.
Christ is the worde of God. 1.Iohn 1.1. reuel 19.13.
Christ is the image of god. 2.Cor. 4.4. colos.1.15. hebr.1.3.
The sōne of God. mat.3.17. & 16.16. & 17.5. mar.3.11. & 5.7. luk.1.32.35. iohn 1.18.34.49. & 3.13.14.16.17. & 6.62. & 9.35. & 10.36 & 11.27, act. 4.30. & 8.37.10,1.4. & 8.32. galat.2. 20. & 4.4. col.1.13. heb.1.2.5. & 3.6. & 4.14. 2.pet.1.17. 1.ioh.1.3. & 4.15.
The power and wisedom of God. 1.Cor.1.24. & 2.7.
The Creator. Iohn.1.1. colos.1.16.
By him all things consist. Iohn.1. 3. colos.1.16.17. hebr.1.2.
He is the sercher of the hearte. Mat.9.22.28. luk.6.8. & 11.17. & 9. 47. iohn.2.24. hebr.4.13. reu.2.23.
The Prince of life. Act.3.15.
The Lord of glorie. 1.Cor.2.8.
The Prince of saluation. Hebr.2.10.
The Prince of faith. Hebr.12.2.
Christ is the sonne of Abraham and Dauid, according to the flesh. Mat.1.6. luk.3.34. act.13.23. rom.1. 3.2. tim.2.8. heb.2.16.
Descended of the fathers. Mat.1.1, rom.9.5.
Come in flesh. Iohn.1.14. 1.iohn 4. 2.hebr.2.14.
Conceaued by the holy Ghost, & born of the virg. Mat.1.18. luk.1.35.
Was circumcised, and presented to the temple. Luk.2.22.27.
Was subiect to Ioseph & Marie his mother. Luk.2.51.
He growed in wisedome and age. Luk.2.40.
He was baptized. Mat.3.16.
He was tempted of the deuil. Mat. 4.1.
He preached the kingdome of God, & confirmed it with miracles. Mat. mar. luk. iohn.
Sonne of man. Mat.8.20. & 12.8. & 16.13. & 24.27. & 26.2. mar.2.10. & 10.33.45. luk.9.22. & 17.22. iohn 1. 51. & 3.13. & 5.27. & 6.53. & 12.23.
Sent & come of God. ioh.3.16. & 5. 34. & 6.29. & 7.28. & 8.16.26.42. &

& 10,36. & 12,44. & 17,21. & 20, 21.rom.8,3.
All promises are accomplished in him.2.Cor.1,20.
In him we see the Father. Iohn 8, 19.& 14.9.
He is heire of all things.Heb.1.2.
The only Lord, Mat.22,43. lu.2, 11.ioh.13,13.& 20,28.act.9,5. & 10, 48.1.co.2,8.& 8,6.& 12,3.& 15,47. ephe.4,1.phili.2,11.re.17,14.& 19,16.
The only Sauiour. Mat.1,21.luk. 1,31.32, 68,69. iohn.3,16. & 4,42. act.4,12.1.ti.1,15.tit.2,13.1. ioh.4,9.
He is our hope and consolation. Mat.12,21.rom.15,12.
Our wisedome, iustice, sanctification, & deliuerance.1.Cor.1,30.Our peace. Luk.2,14.iohn 16.33.rom.5,1. ephe.2,14.17.philip.4,7.col.1.20.
Onely Mediatour & Aduocat, Mat.11,27. ioh.10,9. & 14,6.act.4, 12.rom.5,1. & 8,34.ephe.2,18. & 3, 12.1.tim.2,5.hebr.7,25 & 8,6.& 9, 15.& 12,24.& 13,15.1.iohn.2,1.
We must call vpon God in his name Iohn 14,13.& 15,16.& 16,23.
He only forgiueth sinnes. Mat.9,2. act.10,43.rom 8. 4. 2.cor.5,18.eph. 1,7.& 4.30.col.1,14.1.iohn 2.12.
He is the onely Master, whom we must heare. Mat.17,5. & 23,8. mark.9,7.iohn 13,13.act.3,22.
The way, truth, and life. Iohn 1, 4.& 5,26.& 11,25,& 14,6. act.3,15. 1.iohn 1,1,5.& 5,11,col.3,4.
The true light. Iohn 1,4. & 8,12. & 9,5.& 12,46.
The giuer of water of life.iohn 4, 10.& 7,38.reuel.22,17.
The accomplishmēt & end of the Law. Mat.5,17.rom 10,4.
who hath abolished the Law of decrees.Ephe.2,15.col.2,14.2.cor.3,6.
The only foundation & the chiefe stone.1.Corin.3,11.col.2,10. mat.21, 42.act.4,11.ephe.2,20.1.pet.2,6.
The stone of offence. Mat.21,44. luk.2,34.rom.9,32.1.pet.2,8.
The bread of life. Iohn 6,35.48.
The victorie of the worlde. Iohn 16,33.
The seconde Adam & heauenly. 1. Cor.15,45.
Of whome we haue receaued all thing Iohn 1,16.
The good shepherd, the doore of the sheephouse, & prince of shepeherdes. Iohn 10,7.11,14. hebr.13,20. 1.pet.2,25.& 5,4.
King, & prince of kings. Mat.21, 9.& 27,11.luk.1,33.iohn 1,40.& 12, 15.& 18,37.reu.1,5.& 17,14.& 19,16.
Come to serue. Mat.20,28.mark. 11,luk.22,27.iohn 13,5.
To call, to heale, & to cōsort sinners. Mat.1,21.& 9,13.& 11,28.& 18, 10.45.luk.4,19.& 19,10. 1.tim.1,15.
He is subiect to mans infirmities and passions. Mat.4,2.mark.8,2.luk. 19,42.iohn 4,6.& 11,38. & 12,27. hebr.2,14.
Without sinne. hebr.4,15.1.pet.2, 22.1.iohn 3,9.2.cor.5.21.
Poore and humble. Mat.8,20.2.cor. 8,9.
Hated of the worlde. Luk.4,29. ioh.1,10.& 5,16.& 7,7 & 15,18.23.
Was iniuried, despised, and blasphemed. Mat.11,19.& 12,24.& 13, 55.& 27,20.30.mar.15,29.luk,23, 11.iohn.6,43.& 7,11.& 8,48.
Vtterly cast of & set at naught. Mat.27.from the 30.and 31.verse to the end of the chapter. Mar.15,from the 16 verse to the 36 Ioh.19,1.&c. philip.2,7.hebr.2,9.& 4,15.
Crucified, and dead for vs. Mat. 27,46.47,48.49.rom.5,8.1.cor.15, 3.2.cor.5,15.1.pet.3,18.
He is risen againe. Mat.28,6.luk. 24,46.rom.4,25. & 8,34.1.cor.15, 4.11.1.thes.1,10.
Ascended into heauen. Mar.16,19.

luk.24,51.act.1,9.ephes.4,8.

The eternall Priest. Heb.2,17. & 3,1.& 4,14.& 5,5.& 7,17.& 8,1.& 9,11.& 10,12.

Who offered vp him self.Ioh.10, 18.gal.1,4.heb.7,27.& 9.26.& 10, 10.1.tim.2,6.tit.2,14.

He was onely once offered, & can be offered no more.hebr.7,27.& 9, 28.& 10,10 rom.6,10.1.pet.3,18.

He is our altar.Hebr.13,10.

And hath caried, taken away, and purged our sinnes.Ioh.1,29.hebr.9, 26 1.pet.2,24.1.ioh.3,5.

And is the onely purgatorie, propitiation, reconciliation, appointment, ransome, and satisfaction for our sinnes.Rom.5,10. 1.cor 1,30. 2. cor.5, 8.ephe.1,7.colo.1,20.1.tim. 2,5. 1.ioh.2,2.& 4,10.mat.20,28.1. pet.1,19.galat.3,13.reuel.5,9.

He is absente from vs as touching his bodily presence. Mat.26,11.ioh. 7,33.& 16,16.act.1,11.2 cor.5,20.

And sitteth at the right hande of the Father in heauen. Mark.16,19. luk.24,52.act.7,55. rom.8,34. eph. 1,20.colo.3,1.hebr.1,3.& 8,1.& 10, 12 1.pet.3,22.

Accomplishing all in all.Ephe.1.23.

On whom we must cal.Mat.8,25. & 20,30.mar.1,40.& 10,47.luk.5, 12.& 17,13.& 18,38.act.7,60. 1.co-rint.1,2.

We must beleeue in him.Ioh.3,15. & 6,40.& 14,1.gal.2,16.1.ioh.3,23.

He is onely head of the Church. Ephe.1,22.& 4,15.& 5,23. colos.1, 18.& 2,19.

And is alway present with them after a spirituall sorte, and dwelleth in them.Mat.18,20.& 28,20. iohn. 14,18.ephe.3,12.2.cor.13,5.

All thing is subiect to him. Mat. 11,27.& 28,18. ioh.3,35.& 13,3.& 17,7.rom.14,8.1.cor.15,27. ephe.1, 22.philip.2,10.colos.1,17.hebr.2,8. 1.pet.3,22.reuel.1,18.

And he shall come againe visibly to iudge the quicke and the dead. Mat.24,27.30,39. luk.17,24.30.& 21,27.act.1,11.& 3,20.ro,2.16.1.cor. 4,4.2.cor.5,10.1.thess.5,2. 2.thes.1, 7.2.tim.4,1.2.pet.3,10.reuel.16,15.

He is worshipped.Mat.2,11. & 8, 2.& 14,33.& 15,25.& 28,9. luk.24, 52.iohn.9,38. philip.2,10. hebr.1,6. rom.14,11.

He is our example. Iohn. 12,26. & 13,15.1.cor.4,16.& 11,1.ephes.5,2. philip.2,2 hebr.13,8.

We must cõfesse him before men. Mat.10,32.luk.9,26.& 12,8. ioh.12, 42.rom.10,9.2.cor 4,2.2.tim.2,12.

We must giue him honour and glory.Iohn.5,23.reuel.5,12.

¶ Circũcisiõ which is in the flesh. ro.2,28.1.co.7,18.gal.5,6.eph.2,11.

Spiritual Circumcision. Rom.2, 29.philip.3,3.col.2,11.

Circumcision & vncircumcision are nothing.1.Cor,7,19.gal.6,15.

¶ Citie of God. Heb.11,16.& 12, 22.& 13,14.reuel.3,12.& 21,10.

Cities menaced by Christ.Mat.11, 21.& 23,37.luk.19,43.44.

Collection or gathering for the poore brethren. Act.11,29. rom.15, 26.27.1.cor.16,1.2.cor.8,9.

¶ Commandement of God. Mat. 5,19.& 15,3.& 19,17. & 22,38. mar. 7,8.& 12,29.iohn.13,34.& 14,15. & 15,10.rom.7,12.& 13,9.1.cor.7,19. 1. iohn.2,3. & 3,23. & 4,21. 2.iohn.4, reuel.12,17.

The Commandements of man, which are contrary to God ought not to be obserued.Mat.15,9.mar.7, 7.luk.11,46. act.4,19. colos.2,22. 1. tim.4,1.tit.1,14.

¶ Communion or Supper of the Lord, & of the institution thereof. Mat.26,26. mark.14,24.luk.22,17. 1.cor.11,24.

How

How al ought to vse it, and that without either adding to it or taking from it. 1. Cor. 10. 11.

The often vse of the same in the primitiue Church, Actes. 2. 42. & 20. 7.

Compassion, Reade mercie.

¶ Concupiscence taken for al our corrupt affections, Mark, 4. 19. rom. 6. 12. & 7. 7. gal. 5. 24. 2. pet. 1. 4. 1. ioh. 2. 16.

The mother of sinne, Iam. 1, 15.

¶ Confession of faith, Reade Christ. It is taken for praise, Mat. 11, 25. luke. 2. 38. & 10, 21.

Confession of sinnes to God, luk. 15. 18. & 18. 13. 1. ioh. 1. 9.

Confession publike, Matth. 3. 6. mar. 1. 5. act. 19. 18.

Confession to reconcile loue and friendship, Mat. 5. 24. iam. 5. 16.

¶ Coniurers are torne of the deuils, Actes. 19. 13.

The bookes of Coniuring burned actes. 19. 19.

¶ Conscience, which is made good by grace, Heb. 13. 9.

A good conscience towarde God and men, Actes. 24. 16. 2. cor. 1. 12. 1. tim. 1. 5. 1. pet. 3. 16. 21.

An euil conscience, 1. Tim. 4. 2. tit. 1. 15.

Counsel which is good, Iohn. 7. 51 act. 5. 35. 1. cor. 7. 25.

Euil counsel against Christ. Mat. 12. 14. & 22. 15. & 26. 4. & 27. 1. & 28. 12. mar 3. 6. iohn. 11. 47.

Counsel of God, Act. 2. 23. & 4. 28 & 20. 27.

Consolation which commeth of God, 2. cor. 1. 4. 6. & 7. 6. phil. 2. 1. 2. thes. 2. 16.

Which commeth of the Scripture, Rom. 15. 4.

Towarde our brethren, 1. thes. 4. 18. and 5. 14.

Of Christ to his disciples, Matth. 14. 27. luke. 10. 23. ioh. 15. 14. 15. 16.

Consolation in worldly things is euil. Luke. 6. 24.

Constance, Reade Perseuerancie.

Contention is condemned, Ro. 2. 8. & 13. 13. 1. cor. 1. 11. 2. cor. 12. 20. gal. 5 20. phil. 2. 3 1. tim. 6. 4. tit. 3. 3. iam. 3. 14. 16.

Contention among the Apostles. Luke, 22. 24.

Betwene Paul and Barnabas, actes. 15. 39.

Contempt of the faithful minister, is the contempt of God, 1. thes. 4. 8.

Contentation, luke. 3. 14. 1. cor. 7. 17. phil. 4. 11. 1. tim. 6. 6. heb. 13. 5.

¶ Conuersation of preachers, reade Preachers.

Of maried, Reade Maried.

Conuersation approued. phil. 1 27 1. thes. 4. 12. 1. pet. 1. 15. 2. pet. 3. 1.

That conuersation which is forbidden, ephe. 2. 3. 1. pet. 1. 18 & 4. 3.

¶ Conuerting to God commeth of God. Luke. 22. 61. 62. iohn 6. 44. act. 9. 4.

Cornelius the Centurion, act. 10. 1.

Of Correction which God vsed towards his, 1. cor. 11. 32. hebr. 12. 5. 1. pet. 4. 17. reuel. 3. 19.

Brotherly correction, Mat. 18. 15. gal. 6 1. 1. tim. 5. 1.

¶ Couetousnes condemned, Luke. 12. 15. & 16. 9. 10. actes. 5. 3. 1. cor. 6. 10. ephes. 5. 3. colos. 3. 5. 1. tim. 6. 10. heb. 13. 5.

¶ Creatures of God are al good. 1. tim. 4. 4.

Creature subiect to vanitie, Rom. 8. 20.

Waiting for the reuelation of the children of God. rom. 8. 23.

The newe creature which is regenerate by faith in Iesus Christ. 2. cor. 5. 17. gal. 6. 15.

¶ Crosse, whereunto the faithful

are called, Matthew.10.38.& 16.24. luk.9.23.& 14.27.reade, Persecutiõ.

¶ Croune of thorne. Mat.27.29.

Croune of life, of righteousnes, incorruptible, and of glorie is prepared for the faithful, Iam.1.12.reue. 2.10.2.tim.4.8.1.pe.5.4.

¶ Church or congregation taken for the whole nomber of the elect, Act, 14.27.rom.16.4.1.cor.11.22.& 16.19 col.4.15.

One bodie, & the bodie of christ, Eph.1.23.col.1.24.rom.12.5.

The head thereof is Christ, Read Christ.

It is the house of God, 1.Tim.3.15 hebr.3.5.

The piller and assurance of the trueth, 1.Tim.3.15.

The accomplishment of Christ, Ephe.1.23.

The heauenlie and new Ierusalē; Gal.4.26.reuel.3.12.& 21.10.

Mother of the faithful, Gal.4.26.

Citie of God, Reuel.3.12.

Of which Christ is the temple, Reuel.21.22.

Holie, Ephe.5.26.1.cor.1.2.2.cor. 8.1.

Also it is taken for the faithful of one countrey or towne, Act.14.23. rom.16.1.1.cor.1.2.& 16.1.2.cor.1.1. gal.1.2 reuel.2.

Likewise for the faithful of one house, Rom.16.23.1.cor.16.19.col.4 15.

Women may not teach in it, 1.cor. 14.34. 1.tim.2.12.

Al things must be done in it orderly, 1.Cor.14.40.

We must heare it, Mat.18.17.

She heareth not, nor hath anie other doctrine than Christs worde, Iohn.8.47.& 10.3.& 18.37.2.iohn.9 10.11.

Curiositie, Act.17.22.2.thes.3.11.1. tim.5.13.

D

DAyes of them selues are indifferent, Mat.12.5. luke.13 15. 16.iohn.5.10.11. rom.14.5. gal. 4.10.col.2.16.

Since the comming of Christ is the latter Dayes, Heb.1.2. 1.iohn.2. 18.1.tim.4.1. 2.tim.3.1.2.peter.3.3. Euil Dayes, Ephe.5.16.

Obseruation of Dayes reproued, Gal.4.10.

It sheweth a weake faith, Rom. 14.5.

¶ Darknesse when Christ suffered, Mat.27.45.

Taken for sinne, Ro.13.12.1.iohn. 1.6.ephe.5.11.1.thess.5.4.

Taken for blindnesse of minde, & lacke of spiritual light, Math.4.16. luke.1.79. iohn.8.12. & 12.46 act.26.18.col.1.13.1.thes.5.4. 1.pet. 2.9. 1.iohn.2.8.

Dauid eateth the Shewe bread, mar.2.26.

Deacons, Act.6.5. 1.tim.3.1.

¶ Dead men can not communicate nor teache vs anie thing. Luk. 16.31.

The dead that die in the faith, are blessed, Reuel.14.13.

They are with Christ, Luke.23. 43.phil.1.23.

They are present with God.2.cor. 5.8.

And partakers of the first resurrection, Reue.20.6.

The infidels being dead, are tormented in hel, Luke.16.25.

Delites, Lu.7.25.& 16.19. 1.tim. 5.6.reue.18.7.

Desires of youth, worldly and earnal, ought to be auoided, 2.Tim. 2.22 tit.2.12.1.pet.1.14.

Desolation, Luke.21 20. reue,6. 14.15.16.17.

Despaire. Math.27.5. actes.1.18. reuel.9.6.

Detraction,

Detraction, or backbiting, Iam. 4. 11. 1. pet. 2 1.
¶Deuil, the tempter, Math. 4 1. mar. 1. 13. 1. cor. 7. 5. 1. thes. 3. 5.
He is a manslear from the beginning, Iohn. 8. 44. 1. Iohn. 3. 8.
Sinning from the beginning, 1. ioh 3. 8.
A lier and father of lies, Iohn. 8 44.
A deceiuer of the worlde, Reuel. 12. 9.
The father of infidels, Mat. 13. 19. iohn 8. 44.
The prince of this world, Iohn. 12. 31. & 16. 11. luke. 4. 5. ephe. 2. 2.
The dragon and old serpent, reue. 12. 9. & 20. 2.
The god of this world, 2. cor. 4. 4.
Malicious & euil, 1. Iohn. 2. 10. 11. & 3. 10. & 5. 16. 17. matth. 13. 19. and 28.
The powers and dominions of ỹ world, Ephe. 6. 12.
The prince of the aire, Ephe. 2. 2.
The accuser of the faithful, Reue. 12. 10.
An euil Spirit, Reade spirit,
Our aduersarie and enemie, Mat. 13. 39. luke 10. 19.
He transfigureth him selfe into an Angel of light, 2. Cor. 11. 14.
To whomie and to his angels is prepared eternal fire, Matth. 25. 41. 2. pet. 2. 4. iud. 6. reue. 12. 9.
Deuils chased out of men by Christ, Mat. 8. 32. & 9. 33. & 12. 22. & 17. 18. mar. 1. 25.
They confesse Christ, mat. 8. 29. mar. 1. 24. & 3, 11. & 5. 7.
They are commanded into the swine, Mat. 8, 32.
Diana of the Ephesians, Act. 19, 28.
¶Disciples of Christ, Matth. 10, 42. luk. 14, 27. ioh. 8. 31. & 12, 35. act. 1, 15
The disciples of ỹ false prophets, Act. 20, 30.
¶Disobedience to the Gospel and to the trueth, Rom. 10, 16. 2. thes. 1, 8. & 3, 14.
To parents, Rom. 1, 30. 2. tim. 3. 2.
To rulers, 2. pet. 2, 10. iude. 8.
Dispute by the Scripture, act. 17, 2
¶Doctrine true and wholesome, of God and of Christ, Iohn, 7. 16. 1. tim. 1, 15. 2. tim. 3, 16.
Doctrine of the Scripture, rom. 15. 4. 2. tim. 3. 16.
Doctrine of men false, Mat. 15, 5. mar. 7, 11. ephe. 4, 14. col. 2, 8, 22. heb. 13, 9.
Doctrine of deuils, 1. Tim. 4, 1.
Doctours appointed in the church, Act. 13, 1. 1. cor. 12, 28. ephe. 4, 11.
False teachers must be auoyded, Col. 2, 8. 1. tim. 1, 7. & 4, 1. 2. tim. 3, 2 tit. 1, 14. & 3, 9. 2. peter. 2, 1. & 3, 17. 2. iohn. 10.
¶To do al things to the glorie of God, and in ỹ name of Christ. Mat. 5 16. 1. cor. 10. 31. col. 3, 17. 1. pet. 4. 11.
To do to another, as we woulde should be done to our selues, mat. 7, 12. luke, 6, 31.
To do good to al, but chiefely to the housholde of faith, Luke. 6, 30. gal. 6, 10.
¶To do good to our enemies, read, To loue.
We ought not to be wearie in wel doing, Gal. 6, 9. 2. thes. 3, 13.
¶Drunkennesse and drunkards, mat. 24, 49. 1 cor. 11, 21. luke. 21, 34. rom. 13, 13. gal. 5, 21.
They shal not inherite the kingdome of God, 1. Cor. 6, 10.
Their companie must be auoyded, 1. Cor. 5, 11,
It is taken for that stupiditie that they haue which forget god, 1. thes. 5, 7.

E

EDification must be sought in al things, Ro. 14, 19. & 15, 2. 1. cor. 14, 26. 2. cor. 10, 8. 1. thes. 5, 11. 1. tim. 1, 4.

Eye, simple or wicked, Mat. 6, 22
To pul out the right eye, Mat. 5, 29
Election eternal to saluation, Ioh. 13, 18. acts. 13, 48. & 22, 14. rom. 8, 29 & 9, 11. & 11, 5. ephe. 1, 4, 11. 1. thess. 1, 4. 2. thess. 2, 13. 2. peter 1, 10. Reade, Vocation.
¶ Elect and chosen to office or ministerie, Iohn. 15, 16. acts. 1, 2. & 6, 5. & 15, 22. 1. tim. 5, 9.
The elect, matth. 20, 16. & 22, 14. mar. 13, 20. luke. 18, 7. rom. 8, 33. 2. tim. 2, 10. heb. 12, 23. 1. pet. 1, 2. reuel. 17, 14.
Elias is come, Mat. 11, 14. & 17, 12.
Elias and Eliseus, Luke. 4, 26, 27. iam. 5, 17.
Elymas the sorcerer, Act. 13, 8.
Enoch, Heb. 11, 5.
¶ Epistle of the Apostles, act. 15, 23.
In the Epistles of S. Paul there are some hard things, 2. pet. 3, 16.
¶ Enemie must be loued, Reade To loue, and to do wel.
Enemie of the crosse of Christ. Phil. 3, 18.
Enuie is condemned, mat. 27, 18. act. 17, 3. rom. 1, 29. gal. 5, 21. 1. tim. 6, 4. tit. 3, 3. 1. pet. 2, 1.
Esau, Rom. 9, 13. heb. 12, 16.
¶ Eunuches or gelded are after three sortes, Mat. 19, 12.
The Eunuche of Queene Candace, Act. 8, 27.
¶ Excommunication out of the Church, Matth. 18. 17. 1. cor. 5, 5, 11. 2. thess. 3, 14. 1. tim. 1, 20.
Out of the Synagogue, Iohn, 9, 22.
¶ Euil procedeth out of the hart Mat. 12, 34, & 15, 11. mar. 7, 21.
We must hate it, Rom 12, 9.
We must not render euil for euil, Reade, iniurie.

F.

Fables may not be preached. 1. Tim. 1, 4. 7. 2. pet. 1, 16.
Al men ought to auoide them, 1. Tim. 1, 4. tit. 1, 14.
The wicked vse them, 2. tim. 4, 4.
¶ Faith or confidence in God and in Christ, Iohn. 14, 1.
The definition thereof, Heb. 11, 1.
There is but one faith, Ephe. 4, 5.
It is the gift of God, mat. 11, 27. & 13, 11. & 16, 17. luke. 17, 22, 32. ioh. 6, 44, 65. act. 15, 8. & 16, 14. rom. 12, 3. 1. cor. 2, 5. ephe. 1, 14. & 2. 8. phil. 1, 29. 2. thess. 3, 2. 2. pet. 1, 3. 1 ioh. 5, 20.
It commeth of hearing. rom. 10, 17.
It ought to bee certaine and sure, Mat. 21, 21. ephe. 3, 12. col. 1, 23. & 2, 7. heb. 10, 22. iam. 1, 6.
By reason of it sinnes are forgiuen, Mat. 9, 2. luk. 7, 50. act. 10, 43.
By it we obteine life euerlasting, Iohn. 3, 15, 36. & 5, 24. & 6, 40, 47. & 11, 25. & 20, 29, 31. acts. 16, 3. rom. 1, 12. 1. iohn. 5, 13.
By it we are made the children of God, Iohn. 1, 12. gal. 3, 26.
By it we are iustified, purified, viuified, regenerat, and sanctified, Acts. 13, 39. & 15, 9. & 26, 18. rom. 3, 24, 26 & 4, 5, 11, 23. & 5, 1. & 9, 30. & 10, 10 gal. 2, 16. and 3, 11, 24. phil. 3, 9. col. 1, 23.
By it we receiue the holy Ghost, Gal. 3, 2.
By it Christ dwelleth in vs, ephe. 3, 12.
By it we haue peace with God, Rom. 5, 1.
By it we obteine health, mat. 8, 3. & 9, 6. 22 29. & 15, 28 mar. 9, 25. & 10, 52. luk. 7, 48. & 8, 48. acts. 3, 16. & 14, 9. heb. 11, 34. iam. 5, 15.
By it al things are possible, Math. 17, 20. & 21, 22. mar. 9, 23. & 11, 23. phil. 4, 13.
Without it, it is impossible to please God, Heb. 11, 6.
Without it, euerie thing is sinne, Rom. 14, 23.
It is the victorie of the worlde, 1. Iohn.

1.Iohn.5,4.

It is our armour against the assaultes of the deuil, Ephe. 6,16. 1. thes.5,8. 1.pet.5,9.

The end therof is the saluation of our soules, 1.pet.1,9.

The noble deedes and great effects which the ancient fathers did by it, Heb.11.

Examples of strong faith, Math. 8,10. luke.7,7. rom.14, 1.thessa.1.3. heb.11.

It is declared by workes, Gal.5,6 2.tim.1,2.phil.1,5.iam.2,18.

Without workes it is dead, Iam. 2.17.

Affliction is the trial of our faith, 1.pet.1,7.

¶ Faithful, who are elect from before al beginning to life euerlasting. Reade Election and Elect.

They are the children of God, &c. Reade Children.

The heires of god, rom.8,17. gal. 4,7.ephe.3,6.tit.3,7.iam.2,5.

Brethren and fellowe heires with Christ, Mat.25,40. & 28,10. iohn.20 17.rom.8,17.heb.2,11.

Temples of God, and habitation of the holie Ghost whome they haue receiued of God, Iohn.14,17.rom.5, 5.& 8,9.1.cor.3,16.& 6,19. 2. cor.1, 22. & 5,5. & 6,16.gal. 3, 2. & 4,6. ephe.2,22.1.thessa.4,8. 2.tim.1,14. tit.3,5.

New creatures, 2.Cor.5,17.gal.6, 15.

Annoynted of God, 2.Cor.1, 21. 1. iohn.2,20.27.

Signed and sealed with the holie Ghost, 2.Cor.1.22.ephe.1.13.& 4.30.

They are holie, Actes.9,32.41. rom.8,27.& 12,13.& 15, 25.31. and 16,2.1.cor.6,2. and 14.33. and 16,1.15. 2.cor.1,1. and 8,4. and 13.12. ephesians 1,1,18. and 4,12. colos.1,4. 1.thessa.3, 27. 1.tim, 5.10. philem.5. hebr.3,1. and 13,24.1.pet.2,9. iude.3, reuelation.17.6.

The sheepe of Christ, and only heare his voyce, Iohn.10.27.

Called to holinesse and good conuersation, Luke.1.75.rom.1.7.1.cor. 1.2.ephesians.1.4.& 4.24.colos.1.22. 1.thessa.4.7. 1.tim.2.15.tit.2.12.1.pet. 2.15.

They are vessels of mercie & honour, Rom.9.23. 2.tim.2.20.

They are al one bodie in christ, Iohn.17.21.rom.12.5. 1.cor.10.17. & 12.12.galat.3.28.ephes.1.23. & 4.6. col.1.22.

They are dead, buried, and risen againe with Christ by faith, Rom.6. 3.ephe.2.1.col.2.12.

Cladde with Christ, Rom.13.14. gal.3.27.

Kings and priests, 1 pet.2.5.9.reue. 1.6.& 5.10.& 20.6.

Al things are theirs, and they are Christs, 1.Cor.3.22.

They are called to the crosse and affliction, Reade Crosse.

They are hated and persecuted of the worlde, Matthewe.10.22. mar. 13.13.iohn.15.18. and 16. 2.rom. 8.35. 2.tim.3.11.

They are dead to the worlde and alive with Christ to God. Col.3.3.

They are made like to the image of Christ, Rom.8.29.

They cannot perish, Iohn.5.24.

There is no condemnation for them, Rom.8.1.

They ought not to haue to do with the infideles, neither to be conuersant with Christians of wicked life, 1.Cor.5.11. & 2.cor. 6.14.17.ephes.5.7.2.thessa.3.6.

At what time they were first called Christians, Actes.11.26.

¶ Falſe prophets, Read Preachers.

Falſe witnesse, Reade Witnesse.

Families, it ought to be wel gouerned

ueined and prouided for, 1. Tim. 3, 4. and 5, 8.

Fasting and abstinence, Mat. 6, 16. & 9, 15. act. 13, 2. & 14, 23. 1. cor. 7, 5.

Father & mother must be obeyed and honoured, Reade Children, & Honour.

We must not loue them more then Christ, Mat. 10, 37. luke. 14, 26.

Fathers taken for predecessors, Mat. 23, 30. act. 15, 10. heb. 1, 2.

We must not follow their follies, abuses, and vngodly customes, Mat. 15, 2. mar. 7, 2. luke. 11, 38. gal. 1, 10. act 3. 17. & 7, 51. 1. pet. 1, 18.

¶ Feare of God, such as children beare toward their fathers, Luke. 1, 29. act. 9, 31. & 10, 2. 2. cor. 5, 11. & 7, 1. ephe. 5, 21. col. 3, 22. 1. pet. 2, 17.

Such feare as seruants beare to their Masters, Rom. 8, 15. ephe. 6, 5. reuel. 21, 8.

It is vsed for obedience and reuerence toward men, Rom. 13. 4. 2. cor. 7, 15. ephe. 6, 5. 1. pet. 3, 14.

Worldly and carnal feare, Iohn. 9, 22. & 12, 42. & 19, 8.

We ought not to set by it, Mat. 10, 26. 1. pet. 3, 14.

It is taken for trembling and astonishing, Mat. 14, 26. & 27, 54. & 28, 4. luke. 1, 12. & 2, 9. act. 2, 43. & 5, 5, 11. & 19, 17. reuel. 11, 11.

Felix the president, Act. 24, 22.

Feasters, Reade Dayes.

Festus the President, Act. 25, 1.

Figge tree accursed of Christ, Mat. 21, 26.

¶ Flesh taken for the whole man, Mat. 24, 22. act. 2, 17. rom. 3, 20. 1. cor 1, 26.

For the corrupt nature, affection or carnal wisdome, Mat. 16, 17. iohn. 3, 6. rom. 7, 14 & 8, 5, 6.

The fruites & works of the flesh, Gal. 5, 19. ephe. 2, 3.

It fighteth against the Spirit, Gal. 5, 17. 1. pet. 2, 11.

The flesh and blood of Christ are our spirituall meate and drinke, Ioh. 6, 51.

To flie in persecution is lawful, Matth. 2, 13. & 10, 23. & 24, 16. iohn 8, 59. act. 9, 25. & 13, 51. & 14, 6. 2. cor. 11, 33.

¶ Forgiuenes of sinnes by ỹ preaching of the Gospel, Matth. 16, 19. iohn. 20, 23.

Sinnes freely forgiuen, Rom. 4, 7.

Onely by Christ, Ephe. 1, 7. act. 5, 31. Reade Christ.

Free wil, Reade Workes.

G.

GAbriel declareth the birth of Iohn Baptist, Luke. 1, 13.

He salutes the virgin Marie, Luke. 1, 28.

Gamaliel, Actes 5, 34.

Gate streict or large, Matth. 7, 13. luke. 13, 24.

¶ Gentiles, or heathen are left for a time to walke in their owne wayes. Act. 14, 15. ephe. 2, 2.

They are receiued to the grace of the Gospel, Acts 11, 17. & 14, 27. ephe. 3, 6.

¶ Giue we ought to whosoeuer desireth, Luke. 6, 30, 38.

It is better to giue than to receiue, Act. 20, 35.

¶ Gifts of God, Iohn. 4, 10. & 10, 28 ephe. 2. 8. iam. 1. 17. 2. pet. 1, 3.

God giueth them, and repenteth not, Rom. 11, 29.

They are different and peculiar, Rom. 12, 6. 1. cor. 7, 7. ephe. 4, 7. 1. peter. 4, 10.

¶ Glorie ought to be to Godwards, 1. Cor. 1, 31. 2. cor. 10, 17.

We ought to glorie in Christ & his Crosse, Gal. 6, 14. phil. 3, 3.

Also in our tribulations. Rom. 5, 3.

None ought to glory in himself, 1. Cor. 1, 29. ephe. 2, 9.

Vaine glorie is forbidden. Mat. 23.6.7.8.gal.5.26.phil.2.3.

Gluttonie and drunkennesse are forbidden. Luke. 21.34. rom.13.13. 1.cor.5.11.& 6.10.galat.5.21.hebr.13. 9.1.pet.4.3.

¶ God is one, Marke.12,26.1.corin. 8.4.ephe.4.6.1.tim.2.5

He is a spirit.Iohn.4.24.

He is light, and dwelleth in the light,1.Iohn.1.5.1.tim.6.16.

He is inuisible, Iohn.1.18.col.1.15. 1.tim.1.17.& 6.16.1. Iohn.4.12.

Immortal. 1. tim.1.17.& 6.16.

Father of al.ephe.4.6.

Creator of al things. Acts.17.24. 1.cor.8.6. & 11.12.ephes.3.9.hebru. 3.4.reuel.4.11.& 10.6.

The beginning and the ende, Reuel.21.6.

He worketh al in al things,1.cor. 12.6.ephes.1.10.

Nothing is impossible to him. Mat.19.26.luk.1.37. & 18.27.

Al goodnesse commeth of him. Mat.7.7.Iohn 3.27.rom.11.36.1.cor 4.7.2.cor.9.8.ephes.4.7.1.tim.6.17. iam.1.17 .2.pet.1.3.

He giueth life, and being to al. Acts. 17.25.1.tim.6.13.

He onelyis good.Mat.19.17.

VVise, Rom.16.27. 1.tim.1.17. Iude.25.

Holy, Reuel,15.4.

True and faithful and cannot lye. Iohn.3,33.rom.3.4. 1.cor.1.9.1.thes. 5.24.2 thess.3.3.tit.1.2.hebru.6.18.& 10.23.1.iohn.1.9.& 5.20.

Onely prince,king of kinges,&c. 1.tim.6.15.

The knower and examiner of heartes. Acts.1.24.& 15.8.rom.8.27. 1.thess.2.4.1.Iohn.3.20.

The knower of his. 2.tim.2.19.

The only forgiuer of sinnes,mar. 2.7.

The iustifier,sanctifier, & quickener. Iohn.17.19. ro.3.24.& 4.25.& 8.30.1.thes.5.23.

The onely Sauiour.1.tim.2.3.tit. 3.4. iude.25.

Iudge of al. Hebr.12.23.1.pet.1.17.

He is the onely Lawmaker, which can destroy and saue,Iam.4.12.

He onely teacheth and giueth the true wisdome, Iohn.6.45.ephe.1.8. 17.col.1.9.hebru.8.11.iam.1.5.1.ioh. 5.20.

None is counseller vnto him. Rom. 11.24.1.cor.2.16.

He onely ought to be worshipped, Matthe.4.10. reuel.19.10 and 22.9

He dwelleth not in temples made with hands,Act.7,48.& 17.24.

But dwelleth in his,to wit,the faithful.Ioh.14.17.1. iohn.4.15.read Faithful.

He hath care ouer vs.Hebr.13.5. 1.pet.5.7.

He heareth vs in our requestes. mat.7.7.& 18.19.& 21.22.1.ioh.5.15

He chasteneth and proueth his, Hebr.12.6. iam.1.12. 1.pet.1.7.& 4. 12.13. reuel.2.10.& 3.19.

He exhorteth to repentance,and attendeth, Rom.2.4.2.pet,3.9.

VVe must followe, and be like him. mat.5.44.ephe. 5.1.1.iohn.2.6.

Gods,for princes and iudges,ioh. 10.34.

False gods, as idoles and deuils, Act. 14. 15. & 19.26. 1.cor.8.1.& 10.20. gal.4.8.

¶ Gospell, that is,good tidings,or newes. Rom 1.16.

It is the mysterie or secrete of the wil of God.Rom.16.25.ephe.3.17.& 6.19.col.1.23.

The worde of trueth, Ephe. 1.13.

The administration of the Spirit and of iustice.2 cor,3.8.

By it we obtaine saluation,Rom. 1.16.1.cor.15.2.ephe.1.13.

It ought to be preached publikely through al the world to euery creature, Matt. 24. 14. & 28, 19. mar. 16. 15. act. 1. 8. col. 1. 23.

VVhatsoeuer is not conteined in it, though the Angels of heauen bring it, ought not to be heard, Gal. 1. 8.

It is the matter and occasion of diuision and discorde, Mat 10. 35. mar. 13. 12. luk. 12. 53. act. 13. 50. & 14. 4. & 16. 22. & 19. 23. & 21. 30.

It is hid from the wise and mighty of the world, and contemned of them, & is receiued of the poore & simple, Mat. 11. 25. iohn. 7. 48. 1. cor. 1. 21. 25. & 2. 7.

VVhat things hinder the receiuing of it. Mat. 13. 22. mar. 4. 19. luke. 8. 14. iohn. 12. 42. rom. 9. 32. & 10. 3. 2. cor. 4. 4.

The effect and summe of it. 1. cor. 15. 1. tim. 3. 16.

¶ Grace of God through Christ. iohn. 1. 17.

By it we are saued. Acts. 15. 11. ro. 11. 5. ephe. 2. 5. tit. 3. 7

We ought to trust in it. 1. pet. 1. 13.

Whosoeuer trusteth in another loseth it. Gal. 5. 2.

Grace or thankes rendred to God before meales, & after. mat. 14 19. & 15. 36. & 26. 26. 1. tim. 4. 4. 5.

We must render thankes to God for al things. Ephe. 5. 20. 1. thess. 5. 18.

H

HAnd dried, healed of Christ, mat. 12. 13.

To cut off the hand and the foote. mat. 5. 30. & 18. 8.

To put the hand to the plough, luke. 9. 62.

Laying on of hands, Act. 6. 6. & 13. 3. 1. tim. 4. 14. & 5. 22. 2. tim. 1. 6.

¶ Hardening of the heart commeth of God. mat. 13. 15. iohn. 12. 40. act. 28. 27. rom. 11. 8.

God hardeneth whom he wil, ro. 9. 18.

¶ Harueſt is ripe and we must pray God to send forth labourers, mat. 9. 38.

Christ sendeth his Apostles to mow the harueſt which they had not sowen. Iohn. 4. 38.

¶ Hate of the worlde against Christ, Reade Christ. Against the faithful, Reade faithful.

To hate one another is forbidden, mat. 5. 44. tit. 3. 3. 1. iohn. 2. 9. & 3. 15. & 4. 20.

We must hate the euil, Rom. 12. 9.

¶ Heauinesse which is commendable. 2. cor. 7. 9.

Discommendable. Luk. 18. 23. 2. cor 7. 10.

¶ Heauen, the place of God. mat. 5. 34. Act. 7. 49.

Heauen and earth shal passe away, Mat. 24. 35. hebr. 1. 11. 2. pet. 3. 10. reuel. 21. 1.

Heauen and earth new, 2. pet. 3. 13. reuel. 21. 1.

Heauen open, mat. 3. 16. act. 7. 56.

¶ Head of Christ, God. 1. cor. 11. 3.

Of the church, Christ, Ephe. 1, 22. & 4. 15. & 5. 23. col. 1. 18. & 2. 10.

Of the man, 1. Cor. 11 3.

The man head of the woman, 1. cor. 11. 3. ephe. 5. 23.

¶ Hell, Luk. 10. 15. 2. pet. 2. 4. iud. 6. 13. phil. 2. 10. reuel. 6. 8.

Taken for the graue, Act. 2. 27. 31.

Whose fire is vnquencheable, Mat. 3. 12. & 18. 8. mar. 9. 44. luke. 3. 17.

The worme shal not die there. Mar. 9. 44.

Darkenesse where shalbe weeping and gnashing of teeth, matth. 8. 12. & 22. 13. & 25. 30.

¶ Heires of God. Reade Faithfull.

The inheritance of God in his Saintes

Saintes, Ephe.1.18.coloſ.1.12.1.pet. 1.4.

The inheritance is giuen by the promiſſe, Gal.3.18.

¶ Hereſies & ſectes muſt needes be in the worlde, and wherefore, 1. Cor.11.19.2.pet.2.1.

We muſt flye from heretykes. tit.3.10.

¶ Herod called alſo Aſcalon killeth the infants. Mat.2.16.

Herod Antipas putteth Iohn Baptiſt to death.mat.14.10.

He contemneth and mocketh Chriſt, Luk. 23.11.

Herod Agrippa putteth Iames to death, Act.12.2.

He is deuoured with vermine, Act.12.23.

Hypocriſie and hypocrites, mat. 6.2.& 7.5. luk.12.1. col,2.23.1.tim. 4.2.Reade Phariſes.

¶ Honour to God and to Chriſt. Iohn.5.23.

To father and mother. Matt.15.4. & 19.19.ephe.6.2.

To Kings and magiſtrates, 1.pet. 2.13.

To miniſters,1.tim.5.17.

To maſters , 1.tim.6.1.

Men muſt honour their wiues.1. pet.3.7.

To giue honour to euery man that deſerueth, Rom.13.7.

To al.Rom.12.10.1.pet.2.17.

It is vſed, for to helpe, prouide, and to intreate wel.Mat.15.5.2.pet.3. 7.1.tim.5.8.

¶ Hope is one, Ephe.4.4.

It is of God,Rom.15.13.2. theſſa. 2.16.

It is of things which are not ſeene Rom 8.24.

By it we are ſaued, In the ſame place.

VVe muſt haue it in God.1.Ti. 6.17.1.pet.1.21.

And in Chriſt. Mat.12.21. rom. 15.12.ephe.1.12.

It bringeth not ſhame, Rom.5.5.

It muſt be ſure & ſtedfaſt, col.2. 23.hebre.3.6.& 10.23.

We muſt be ready to giue accoumt of it.1.pet.3.15.

It is our ſpiritual armour.1.Theſ. 5.8.

We muſt be glad, and reioyce in it.Rom.5.2.& 12.12.

¶ Hoſpitalitie, which is to receiue the poore and ſtrangers muſt be vſed.Mat.25.35. rom.12.13.hebr.13.2. 1.pet.4.9.

Houſhoulde, reade Familie.

¶ Humilitie or humbleneſſe towarde God. Mat. 18.10. luk. 18.14. iam. 4.10.1.pet.5.6.

Among men. Mat. 18.4.& 23.12. luk.14.11. rom.12.16.ephe. 4.2.phi.2. 3.col .3.12.1.pet.5.5.

I

IAcob. Act.7.12. rom.9.13.hebr.11 20.

Iames ſonne of Zebede, brother of Iohn, is called of Chriſt. mat.4.21. He was killed of Herode. Act.12.2.

Iannes and Iambres reſiſt Moſes. 2.Tim.3.8.

Idleneſſe is condemned.2. theſſ.3.12. 1.tim.5.13.

Idle talke.Mat.12.36.

¶ Idolatrie or worſhipping of images or creatures is condemned. Act.7.43.& 14.11.18. & 15.20.29.& 17.16.& 19.28. rom.1.25.1.cor.8.7.& 10.7.19. 20. gal.5.20.col.3. 5.1.cor 6.9.1.pet.4.3.1.iohn.5.21.

Idolaters muſt be auoided.1.Cor. 5.11. and 6.9.2.cor.6.16.reuel. 2.20.

They are puniſhed and condemned.reuel.9.20.& 21.8.& 22.15.

¶ Ieruſalem the earthly, Matthe.5. 35.

Chriſts entry into it, Mat.21.1.18.

The

The destruction thereof foretolde. Mat. 23. 37.
The heauenly Ierusalem, Gal. 4. 26. hebr. 12. 22.
The newe Ierusalem. Reuel, 3. 12. & 21. 2.
Iesus the name of Christ. Mat. 1. 25, luk. 1. 31. & 21. 8.
Iewes and their excellencie. Rom. 3. 2. 9. & 9. 5.
Yet they haue bene blinded and beleeued not. Iohn. 12. 38. rom. 11. 7. 2. cor. 3. 14.
They were reiected, and the Gentiles receiued. Mat. 8, 11. & 21. 43. rom. 11. 11.
They shalbe restored againe if they remaine not in their vnbeliefe. Rom. 11. 23.
They are not to be cast off, but to be loued and prayed for. Rom. 1. 10. & 10. 1. & 11. 28.
There is no difference betweene Iewe and Gentile, Rom. 10. 12.
Of the inwarde and outwarde Iewe. Rom. 2. 29.
Iezabel the spiritual whore. Reuel. 2. 20.
¶ Ignorance of God. Acts. 17. 30. ro. 10. 3. 1. cor. 1. 5. 34. gal. 4. 9. ephe. 4. 18. 1. thess. 4. 5.
Such as may be pardoned, Act. 3. 17. 1. tim. 1. 13.
That which is indurate and irremissible, 2. thess. 1. 8. 1. tim. 1. 6. 2. pet. 2. 12.
Image of God is Christ, Reade Christ.
Man is the image of God. 1. cor. 11. 7. col. 3. 10.
Inconstancie, 2. Cor. 1. 17. gal. 1. 6. 2. tim. 4. 10. iam. 1. 8.
¶ Infidelitie is in al. Rom. 11. 30.
In the faithful, Mat. 14. 31. & 17. 20. marke. 9. 24. & 16. 14. luke. 24. 25. iohn. 20. 27.
In the reprobate. Mat. 23, 39. iohn. 6. 64. & 10. 25. act. 19. 9. rom. 11. 10. 2. thess. 1. 8.
Infideles and reprobate, the children of incredulitie or disobedience, Ephes. 2. 2. & 5. 6. col. 3, 6.
Children of the deuil. mat. 13. 38. iohn. 8. 44. 1. iohn. 3. 8.
Cursed and the children of malediction. Mat. 25. 41. 2. pet. 2. 14.
Vessels of wrath and of dishonor, appoynted to perdition. rom. 9. 22. 2. tim. 2. 20. 2. pet. 2. 12. iude. 4.
Abominable and reprobate in euery good worke. tit. 1. 16,
Blinded of the deuil. 2. cor. 4. 4.
Condemned, Mar. 16. 16. ioh. 3. 18.
The anger of God remaineth vpon them. iohn. 3, 36.
They shall goe into hel fyre, mat. 3. 12. & 25. 41. mark, 9. 43. iohn. 15. 6. 2. thess. 1. 9. hebrue. 10. 27. reuel. 20. 14. & 21. 8.
VVe may not haue to do with them, Reade Faithful.
¶ Infirmitie and infirme in faith ought to be borne with, that they may be wonne, Rom. 14. 1. & 15. 1. 1. cor. 9. 22. 1. thess. 5. 14.
VVe must not offend them. rom. 14. 13. 1. cor. 8. 9.
The vertue of God worketh in infirmitie, 2. cor. 12. 5.
God chuseth the weake things of the world. 1. cor. 1. 27
Infirme in the bodie are healed of Christ, Mat. 4. 23. & 8. 13 & 9. 7 & 12. 13. & 14 36. & 15, 28. & 19. 2. luk. 14. 4. iohn. 4. 50. & 5. 8.
Infirmities and diseases sometimes come for sinne. iohn. 5. 14.
Sometimes for the glorie of God iohn. 9. 3. & 11. 4.
Iniury or wrong ought not to be dõe nor rẽdred, but to be borne, Mat. 5. 39. rom. 12. 17. 1. cor. 6. 7. 1. thess. 5. 15. 1. pet. 3. 9.
Iob ought to be an ensample of patience

patience vnto vs. Iam. 5, 11.
Iohn Baptist sent of God to beare witnesse to Christ. Iohn. 1, 6.
Ioye. Reade Glory.
Ioseph the husband of Marie the virgine. Mat. 1, 18. luk. 1, 27.
Ioseph of Arimathea. Mat. 27, 57. iohn. 19, 38.
Ioseph the Patriarke. Act. 7, 9. hebr. 11, 22.
Ioseph, called Barnabas. Act. 4, 36.
Israelites which are in deede. Rom. 9, 4. 8.
¶ Iohn Baptists birth. Luk. 1, 57.
He preacheth, baptizeth & declareth Christ. Matth. 3, 1. 6, 11. luk. 3, 3. & 7, 19. iohn. 1, 23. 26, 34. & 3, 29.
Christ witnesseth of him. Mat. 11, 11. luk. 7, 28.
His death. Mat. 14, 10.
He is Elias. Mat. 11, 14. & 17, 12.
¶ Iudas selleth and betrayeth Christ. Mat. 26, 15. 48.
Christ discouereth him to Iohn. Iohn. 13, 26.
He repenteth & hangeth himself. Mat. 27, 5.
¶ Iudgement of God, taken for his secret counsel and workes, are incomprehensible, true, and iust. Rom. 11, 33 reuel. 19, 2.
Iudgement of God taken for correction. 1. Cor. 11, 32. 1. pet. 4, 17.
Taken for damnation. Mar. 3, 29. 1. cor. 11, 29.
The vniuersall iudgement. Mat. 11, 24. act. 17, 31. heb. 9, 27.
After what sort it shalbe. Mat. 25, 31. 32.
What signes shal goe before. Mat. 24, 29.
The day & houre is not knowen. Mat. 24, 36. mark. 13, 32. 1. thess. 5, 2. 2. pet. 3, 10. reuel. 3, 3.
We must waite for it from houre to houre. Matth. 24, 44. luk. 12, 36. iam. 5, 7. 8.
Then all things shal be discouered, and euery man shal receiue his rewarde. Rom. 2, 6. 2. tim. 4, 8.
To iudge our brother is forbidden. Mat. 7, 1. rom. 2, 3. & 14, 5. 13. 1. cor. 4, 5. iam. 4, 11.
We must iudge iustly and not after the persone. Iohn. 7, 24.
Iustice and iustification, Looke Christ and Faith.

K.

KEyes of the kingdome of heauen (either to open it, or to shut it) mat. 16, 19. & 18, 18. 10. 20, 23.
The keyes of knowledge. Luk. 11, 52.
The keyes of hell and death. Reuelat. 1, 18.
¶ Kingdome of God, or of heauen by his spirituall gouernment of the faithfull in the persone of Iesus Christ. Mat. 3, 2 mar. 1, 15.
It is not with obseruation, but is within vs. Luk. 17, 20. 21.
It is taken for the preaching of the Gospell. Mat. 13, 31. mar. 4, 30. 31. 32.
It is taken for life euerlasting. iohn. 3, 3.
It is prepared for the elect. Mat. 25, 34.
Who are shut thence. Mar. 10, 15. iohn. 3, 3. 1. cor. 6, 9. & 15, 50. gal. 5. 21. ephe. 5, 5. reuel. 21, 8. & 22, 15.
We must enter into it by many tribulations. Act. 14, 22.
The Kingdome of Christ eternall. Luk. 1, 33. 2. pet. 1, 11.
A Kingdome diuided. Mat. 12, 25.
¶ Knowledge of God. Iohn. 17, 3.
It is giuen of Christ. Matth. 11, 27. iohn. 1, 17. & 14, 7. & 17, 22. 1. iohn. 5, 20.
The world hath not the Knowledge of God. Iohn. 1, 10. & 8, 55. & 17, 25. 1. cor. 1, 21. 1. iohn. 3, 6.
The knowledge of sinne by the Law. Rom. 3, 20. & 7, 7.

L.

LAbour and trauaile commaunded to all. 1.Thes.4,11, 2.thes. 3,8.12.

Sainct Paul laboured with his owne handes. Act.18,3.& 20,34. 1. cor.4,12,1.thes.2,9.2.thes.3,8.

¶ Lawe ceremonial was a scholemaster and a b.c. to lead to Christ. Gal.3,24.& 4,2.

A shadowe of good things to come. Hebr.10,1.

It was weake, & impotēte to saue by.Gal.4,9.hebr.7,18.& 10,4.

It is abolished by Christ, Reade Christ.

The law moral, good, iust, and holy.Rom.7,12.1.tim.1,8.

The law spirituall which requireth perfect and pure obedience of the heart.Rom.7,14.

It is giuen to make sinne knowen, Rom.3,20.& 7,7.21.galat.3,19.

And to cause it to abounde.Rom, 5,20.

It is the force of sinne, 1.Cor.15,56.

It is the administration of death, and damnation.2.Cor.3,7.9.

A yoke importable.Act.15,10.

Procuring anger.Rom.4,15.

No man can obserue & keepe it. Act.15,10.rom.7,8.gal.3,13.

It can not iustifie. Acts.13,39.ro. 3,20.& 4,13.& 5,20.& 7,8.2.cor. 3,6.galat.2,16.19.& 3,11,21.24.

He that is vnder it, is accursed. Galat.3,10.

Christ hath deliuered vs from the curse thereof.Galat.3,13.& 4,5.

It is written of God in the hart of the faithfull.Hebr.8,10.

Yet they do not fulfill it perfectly.Rom.7,23.

It is not giuen for the iust, but for the vniust.1.Tim.1,9.

The summe thereof.Mat.22,37. rom.13,9.galat.5,14.

¶ Lazarus the poore man. Luk. 16,20.

The brother of Martha.Iohn.11, 1,11,43.

Leaue we must al things to folowe Christ.Mat.19,29.luk.14,26.33.

Lepers healed of Christ. Mat.8, 2.luk.17,14.

Letter, and Spirite. Rom.7,6.2. cor.3,6.

¶ Leuain taken for euill doctrine. Mat.16,6.

The old leuain ought to be purged.1.Cor.5,7.

Libelle of diuorce. Reade Mariage.

¶ Libertie spirituall from the bondage of sinne.Iohn.8,35.rom.6, 20.& 8,2.

From the subiection and curse of the Lawe. Rom.7,6.gal.3,13.& 4, 5.& 5,1.

From the tyrannie of the deuill, death, and hell. Rom.8,2. 1.cor.15, 55.hebr.2,14.

Frō the ceremonies of the Lawe. Gal.2,4.& 5.1. colos.2,14.

From all things indifferent.1.tim. 4,4.tit.1,15.

This liberty must not be turned to the offence of our brother, but must be measured by charitie. Ro. 14,15.1.cor.6,12.& 8,7.10.& 9,22. galat.5,13.

Carnal libertie. Gal.5,13. 1.pet.2, 16.2.pet.2,19.

¶ Life bodily is a thing that fadeth.Iam.4,14.

We ought not to disquiet our selues, how to maintaine it. Mat.6,25.

We must render it, and forsake it for Christs cause.Mat.10,39. ioh.12, 25.act.20,24.reuel 12,11.

¶ Life euerlasting.Iohn.17,2.

It is the gift of God. Iohn.6,27. and 10,28. rom.6,22. tit.1,2.& 3,7. 1.iohn.2,25.

¶ Lying

¶ Lying forbidden. Coloſ.3,9. iam.3,14.reuel.21,27.& 22,15.

Lying in doctrine.2.Theſ.2,11.1. tim.4,1.reuel.2,2.

Euery man is a lier.Rom.3,4.

And whoſoeuer doeth not confeſſe him ſelfe to be a ſinner.1.Iohn. 1,10.

And he that ſaith he knoweth God,& keepeth not his commaundements.1.Iohn.2,4.

Alſo he that denieth Ieſus to be Chriſt.1.Iohn.2,22.

And he that ſayeth he loueth God,and hateth his brother.1.Iohn. 4,20.

Lot.2.Pet.2,7.

His dayes.Luk.17,28.

¶ To loue God.Matth.22,37.mar. 12,30.

To loue Chriſt.Matth.10,37.

To loue our neighbour.Matth.5, 43.& 22,39. luk.10,27. galat.5,14. iam.2,8.

To loue one another. Ioh.13,34. rom.12,10.& 13,8.1.theſ.4,9.1.pet. 1,22.1.ioh.3,11.

To loue our enemies. Mat.5,44. luk.6,35.rom.1,2.20.

The loue of God and Chriſt towards vs.Iohn.3,16.rom.8,39.eph. 5,2.reuel.1,5.

Luke the Phiſition.Coloſ.4,14.

Lunatike healed of Chriſt. Mat. 4,24.& 17,18.

Luxurie,Reade Adulterie.

M.

MAgiſtrates are ordeined of God,& to what ende. Rom. 13,4.6.1.pet.2,13.

We ought to obey them.tit.3,1.

To pay them tribute.Luk.20,25. rom.13,6.

We muſt pray for them.1.tim.2,2.

We may not contemne them, nor ſpeake euil of the.2.Pet.2,10.iud.8.

But if they commaund any thing againſt God,we muſt not obey the. Act.4,19.

Malice is condemned.Rom.1,29. 1.cor.5,8.& 14,20.ephe.4,31.col.3, 8.tit.3,3.1.pet.2,1.

¶ Man which is earthly and heauenly.1.Cor.15,47.

The old and new man.Rom.6,6. ephe.4,22.24.col.3,9.

Carnall, and ſolde vnder ſinne. Iohn.3,6.rom.7,14.

Senſuall.1.Cor.2,14.

Spirituall.Iohn.3,5.1.cor.2,15.

The outward man or body. 2. Cor.4,16.

The inward, or ſpirituall conceaued by the word. 2.Cor.4,16. eph. 3,16.1.pet.3,4.

Euery man is a ſinner. Rom.3,9. 23.& 5,12.gal.3,22.1.ioh.1,8.

Is a lyer.Rom.3,4.

Vnbeleuing.Rom.11,30.

Naturally the childe of wrath. Ephe.2,3.

Death and damnation haue raigned ouer euery man,Rom.5,14. 1. cor.15,21.

¶ Marie the virgine,wife of Ioſeph. Mat.1,16.20.

She is ſaluted of the Angell.Luk. 1,28.

She beareth Chriſt.Luk.2,7.

Hir ſong.Luk.1,46.

She ſendeth vs to Chriſt. Ioh.2,5.

¶ Mary the ſiſter of Martha. Luk. 10,39.iohn.11,1,32.

She anointeth Chriſts feete. Iohn. 12,3.

¶ Mariage is an inſeparable coniunction of the husband and the wife. Mat.19,5.1.cor.7,4.10.

It is ordeined of God.Mat.19,5.

It is graunted to all.1.Cor.7.2.

It is honorable to al folke. Hebr. 13,4.

It is neceſſary for whoſoeuer hath not the gifte of continencie.

Mat.19,12.1.cor.7,2.9.

Christ honored it with his presence, and first miracle. Iohn 2,2.

It is compared to the ioyning of Christ with his Church. Eph.5,29.

¶ Man can not vndoe it. Mat.19,6.

Fornication disseuereth & breaketh it. Mat.5,32.& 19,9.1.co.7,10.

The bond betweene the husband and the wife, also betweene the wife & the husband, & how they ought ta behaue them selues the one to the other. 1. Cor.7,3.12,13.14.34. ephe.5,28.33.colos.3,18.19.1.tim.2, 12.tit.2,5.1.pet.3,1.7.

Martha. Luk.10,38. iohn.11,20.

Maisters how they should behaue them selues toward their seruaunts. Ephe.6,9.col.4,1.

Matthew called Leui. Mat.9,9. luk.5,27.

Matthias is elected Apostle. Act. 1,26.

¶ Meate that endureth, and spirituall. Iohn.6,51.1.cor.10,4.

Corporall meates make vs not acceptable to God. 1. Cor.8,8. hebr. 13,9.

There is no difference betwixt these bodily meates, as touching matter of conscience. Mar.7,18. luk. 10,8. acts.10,13. rom.14,14.1.cor.10, 25 colos.2,16.1.tim.4.3.

Melchisedec. Hebr.7,1.

Members one of another, are the faithfull. Rom.12,5.1.corin.12,25. ephes.4,25.

Of Christ, our bodies are members. 1. Cor.6,15. ephe.5,30.

Our members are the temple of the holy Ghost. 1. Cor.6,19.

Our members ought to serue in holinesse. Rom 6,19.

We must mortifie them. Col.3,5.

¶ Mercie of God through Christ. Ephe.2,4. hebr.4,16.1.pet.1,3.

By it we haue saluation. Tit.3,4. 1.pet.1,5.

God sheweth it to whome it pleaseth him. Rom.9,15.

It is shewed to the Gentiles. Rom. 11,30.& 15.9.

God wil shew it to them that feare him. Luk.1,50.

And to them that repent. Lu.15,20. Also to the faithfull. 1. Pet.2,10.

It is comaunded among men. Lu. 6,36. eph.4,32. colos.3,13.1.pet.3,8.

God will haue mercie and not sacrifice. Mat.9,13.& 12,7.

Blessed are they that do it. Matth. 5,7.

He that doeth it not, let him not looke for it of God. Iam.2,13.

It is one of the chiefest things that ought to be done. Mat.23,23.

We ought to shewe it towards all. Luk.10,33.37.

Michael the Archangel. Iude 9. reuel.12,7.

¶ Ministration of the worde, or preaching the Gospel. Act.20,24. 2.cor.5,20.

Ministers, Reade Preachers.

¶ Miracles true, are of God to confirme his trueths. Mar.16,17. iohn.5, 36.& 10,25.& 20,31. acts.2,22.& 4,30.& 14,3.2.cor.12,12.hebr.2,4.

They are wrought in the name of Iesus Christ. Mark.16,17. acts.3, 16.& 4,10.30.& 9,34.

False miracles are of the deuill to deceiue and confirme his, falsely. Matth.24,24. 2.thess.2,9. reuel.13, 14.& 16,14.

Workers and despisers of the Gospel. Act.2,13.& 17,32. 2.pet.3, 3.iude 18.

No man ought to be despised. Matth.18,10.

¶ Moses. Act.7,20. hebr.11,29.

Why he hid his face. 2. Cor.3,13.

¶ Mortifying of our selues. Rom.8, 13. colos.3,5.

It is to dye to ſinne. Rom. 6,2.
Mortification by the croſſe. 2. Cor. 4,10.
Mote in the eye. Mat. 7,3.
Murmure & grudging ought to be auoyded. 1. Cor. 10, 10. phili. 2,14.
Murmurers. Mat. 20,11, luk. 5,30. & 15,2. & 19,7. iohn. 6,41. 61. rom. 1,29. iude 16.
¶ Murther & murtherers condemned. Matth. 5,21. & 15,19. & 19,18. rom. 1,29. & 13,9. gal. 5,21. 1. tim. 1, 9. 1. pet. 4,15. reuel. 21,8. & 22,15.
He that hateth is a murtherer. 1. Iohn. 3,15.

N.

NAthanael. Iohn. 1,46.
Neighbour, is euery man. Luk. 10,36.
We ought to loue him as our ſelfe, Reade Loue, and Charitie.
Newnes of life, is of the ſpirit. Ioh. 3,6.
New man, Reade Man, & Creature.
Nicodemus. Iohn. 3,1. and 7,50. and 19,39.
¶ Noe. Hebr. 11,7. 2. pet. 2,5.
His dayes. Mat. 24,37. 1. pet. 3,20.

O.

OBedience to God rather then to man. Act. 4,19. & 5,29.
To the Goſpell and to the truth. Rom. 1,9. & 15,20, & 16,25. 2. cor. 9,13, 1 pet. 1,12.
To fathers, Reade Children. to Princes, Reade Magiſtrates. to preachers, Read Preachers. to maſters, Reade Seruants.
We muſt not obey ſinne. Rom. 6,16.
Oblation, Reade Sacrifice.
¶ Offence, ſlander, let, or hinderance to come to God, & to Chriſt, or occaſion giuen to draw back, or to fall by any meanes into ſinne and deſtruction. Mat. 18,7.
We ought not to giue it. Mat. 17, 27. rom. 14,13. 1. cor. 8,9. 13.
Wo be to him that giueth it. Matth 18,7.
Offence taken vniuſtly. Mat. 24, 10. & 26,31. mark. 6,3. iohn. 6,61. 1. cor. 1,23. gal 5,11.
Happy is he that taketh it not. Matth. 11,6.
We ought to put away from vs all things that ſhoulde giue offence, be they neuer ſo deare. Matth. 5,29. & 18,8.
Wicked men are called offences or ſlanders. Mat. 13,41.
Oliue tree wilde. Rom. 11,17.
Chriſt is the true oliue tree. Ro. 11,17.
Oneſimus. Philem. 10.
Oneſiphorus. 2. Tim. 1,16.
¶ Othe of God. Heb. 6,17. & 7,21.
To what ende an othe is made among men. Hebr. 6. 16.
It is prohibited in our priuate cauſe. Mat. 5,34. iam. 5,12.

P.

PAtience is neceſſary for the faithfull. Luk. 21,19. rom. 5,3. & 8, 25. & 12,12. & 15,4. col. 1,11. & 3,12. 1. theſ. 5,14. hebr. 10,36. and 12, 1. iam. 1,3. & 5,7.
Palſie healed of Chriſt. Mat. 9,2. 6.
¶ Parable or ſimilitude. Of the candle light. Mat. 5,15. luk. 11,33.
Of the houſe built vpon the ſand. Mat. 7,26.
Of the children in the ſtreete. Mat. 11,16.
Of the peece of new cloth. Matth. 9,16.
Of the ſower. Mat. 13,3. 18.
Of the darnel or cockle. Mat. 13,27.
Of the graine of muſtard ſeede. Mat. 13,31.
Of leuain. Mat. 13,33.
Of the treaſure hid, of the marchant, and the pearle, of the net. Mat. 13,44.

Of the loſt ſheepe. Mat. 18, 12.
Of the ſeruant that pitieth not his companion. Mat. 18, 28.
Of the workemen ſent to labour in the vineyarde. Mat. 20, 2.
Of two Sonnes. Mat. 21, 28.
Of the vineyard hired forth. Mat. 21, 33.
Of the King that maketh the mariage. Mat. 22, 2.
Of the faithful or naughty ſeruant. Mat. 24, 25. 48.
Of the ten virgines. Mat. 25, 1.
Of the talentes. Matth. 25, 15. luk. 19, 13.
Of the ſeede that groweth and increaſeth. Mar. 4. 27.
Of the Samaritan. Luk. 10, 33.
Of the importunat friende. Luk. 11, 8.
Of the ſtrong man armed. Luk. 11, 21.
Of the man that gathereth much fruite. Luk. 12, 16.
Of the barren figge tree. Luk. 13, 6.
Of him that was bid to the feaſt and ſetteth him ſelf in the chiefeſt place. Luk. 14, 8.
Of the dramme or peece of ſiluer loſt. Luk. 15, 8.
Of the prodigall ſonne. Luk. 15, 12.
Of the vniuſt ſtewarde. Luk. 16, 1.
Of the importunate widowe. Luk. 18, 3.
Paradiſe. Luk. 23, 43.
Pardone we muſt him that offendeth vs. Matth. 6, 14. & 18, 22. 35. mark. 11, 25. luk. 17, 3. epheſ. 4, 32. col. 3. 13.
Parents, Reade Father.
¶ Paul, his vocation, & his acts, his preachings, miracles, iourneys, trauailes, perſecutions, perils, & other afflictions, from the 8. chap. of the Actes euen to the laſt and throughout all his Epiſtles.
The ambaſſadour of Chriſt. 2. Cor. 5, 20.
The Apoſtle of the Gentiles. Rom. 11, 13. gal. 2, 8. 1. tim. 2, 7.
He hath laid the foundation. 1. Cor. 3, 10.
He laboureth with his hands to gaine his liuing without charging any man, Reade Labour.
How much he ſuffred for the Goſpell. 1. Cor. 4, 9. 2. cor. 4, 9. & 11, 24. & 12, 7 2. tim. 2, 10. & 3, 11.
His example of life and doctrine ought to be followed. 1. Co. 4, 16. & 11, 1. phil. 3, 17. 1. theſ. 1, 6. 2. theſ. 3, 9.
His reuelations. 2. Cor. 12, 1.
¶ Peace of God and of Chriſte by the Goſpel. Luk. 2, 14. & 24, 36. io. 14, 27. & 16, 33. act. 10, 36. rom. 5, 1. ephe. 2, 14. philip. 4, 7. coloſ. 3, 15.
Peace with our neighbour. Mat. 5, 9. mar. 9, 50. ro. 12, 18. & 14, 19. 1. cor. 14, 33. 2. cor. 13, 11. ephe. 4, 3. 1. theſ. 5, 13. 2. tim. 2, 22. heb. 12, 14. 1. pet. 3, 11.
Peace of the world, which Chriſt giueth not. Mat. 10, 34. iohn. 14, 27. 1. theſ. 5, 3.
¶ Perſecution, followeth the true Chriſtians. Luk. 1, 12. 2. tim. 3, 11.
The very kinsfolkes doe ſometimes perſecute. Mat. 10, 21. 35. luk. 21, 16.
Bleſſed are they that ſuffer it willingly. Mat. 5, 10. 11. 1. pet. 4, 14.
In time of perſecution we may flie, Reade Flye.
It commeth by the wil of God. 1. Pet. 2, 19. & 3, 17. & 4, 19.
Examples of the ſame. Mat. 26, 50. act. 4, 3. & 6, 12. & 7, 58. & 8, 1. & 12, 1. & 13, 50. & 14, 5. & 16, 22. & 17, 6. & 18, 17. & 19, 29. & 21, 30. ro. 8, 35. 2 cor. 11, 24. hebr. 11, 36. 37.
They that perſecute through ignorance are receiued to repentance, Act. 3, 17. 1. tim. 1, 13.
The obſtinate perſecuters are puniſhed. Lu. 23, 28. act. 12, 23, 2. ti. 4, 15

¶ Perſe-

¶ Perſeuerance.mat.10.22.

It is the gift of God who onely can confirme his in goodnes.Rom. 16.25. 1.cor.1.4. 2.cor.1.21. phil.1.6. 1.theſ.3.13.& 5.23. 2.theſſa.2.16.& 3. 5.1.pet.5.10.

¶ Peter called Cephas of Chriſt, Iohn.1.42.

He and Andrew his brother are called.Mat.4.18.

He is called Satan.mat.16.23.

He denieth Chriſt.mat 26.70.

He preacheth Chriſt.actes. 2.22. & 3.13.& 10.36.

His viſion.actes.10.11.

He is put in priſon.actes.12.4.

¶ Phariſes and Scribes are reproued of Chriſt for their hypocriſie and malice.mat.9.12.& 12.al the chapter.& 15.37.& 19.8.& 22.18.& 23.al the chapter.

Philip the Apoſtle.Iohn.1.43.and 14.8.

Philip the deacon.actes.8.5.30.& 21.8.

Philoſophie,wherof we muſt take heede.col.2.8.

Pilate and his behauiour toward Chriſt.ioh.18.29.30.38.& 19.1.&c.

Poets alledged.actes.17.28. 1.cor. 15.33.tit.1.12.

Pompe and ruffeling. mar.12.38. &c.luk.7.25.1.1ohn.2.16.reuel.17.4 and 18.al the chapter.

¶ Poore muſt be ſuccoured.Luk.14 13.gal.2.10.Reade Almes.

We muſt not contemne them. Iam.2.2.

Poore in ſpirit.mat.5.3. luk.6.20.

To them is the Goſpel preached mat.11.5.

¶ Prayer how it ought to be made. mat.6.5.

In ſpirit.ephe.6.18.iude.20.

It muſt be in faith.matthew.21.21. marke.11.23. iohn.15.7. iames.1.6.& 5.15.

In the name of Chriſt, Reade Chriſt.

Continual and perſeuering, luke. 11.8.& 18.1.& 21.36.actes.1.14.& 2.42 rom.2.12.ephe.6.18.col.4.2.1.theſſa. 5.17.1.tim.5.5.1.pet.4.7.

In euerie place.1.tim.2.8.

One pray for an other.iam.5.16.

For the Saintes.ephe.6.18.1.theſſa.5. 26.heb.13.24.

For Kings and Magiſtrates.1.tim. 2.2.

For the enemies and perſecuters, Mat.5.44.luke.6.35.& 23.34.actes. 7.60.

For al men.1.tim.2.1.

Againſt tentations.mat.26.41.luk. 22.40.

In affliction.actes.12.5.rom.15.30. iam.5.13.

With faſting, Reade Faſting.

The forme of prayer. Matth.6.9. luke.11.2.

¶ Publike,and in the aſſemblie of manie.actes.1.14.24.& 4.24.31.& 12. 5.& 20.36.& 21.5.

It muſt be in that language which the aſſemblie doeth vnderſtand. 1. cor.14.13.

Of priuate prayer we haue the example in Chriſt.mat.14.23.& 26. 39.luke.5.16.& 6.12.& 22.32.

¶ Preachers or miniſters of Chriſt to preach his Goſpel, and to feede his flocke,with the worde of God. Iohn.21.15.act.20.28.1.cor.3.5.& 4.1. 2.cor.3.6.ephe.3.7.col.1.7.1.tim.4.6 1.pet.5.2.

They are ſent of God, Mar.16.15. iohn.20.21.rom.10.15.

They may not preache but that which Chriſt hath commanded, that is,the onely word of God.mat. 28.20. 1.cor.2.13.1.tim.1.5. 1.peter. 4.11. 2.iohn.9.

According to Chriſts example. Iohn.7.17.

We muſt heare ſuch and obey them. luke. 10. 16 2. cor. 2. 9. phil. 2. 12 2. theſ. 3. 4. 14. heb. 13. 22.

We muſt receiue ſuch, nouriſhe them and eſteme them. Mat. 10. 40. ioh. 13. 20. gal. 6. 6. 1. theſ. 5. 13. 1. tim. 5. 17. 3. iohn. 8.

They may liue of the Goſpel. Rom. 15, 26. 27. 28. 1. cor. 9 7. 9.

They are helpers of the faithful and not Lords of their faith. 2. cor. 1. 24. 1. pet. 5. 3.

They are ſeruants of the faithful. Mat. 20. 27. luk. 22. 27. 2 cor. 4. 5.

Their power is to edifie and not to deſtroy. 2. cor. 13. 10.

They muſt be appointed particularlie through al Churches. Act, 14. 23. tit. 1. 5.

What things and conditions are required in them. 1. Tim. 3. 26. tit. 1. 6. 9. 1. pet. 5. 2.

They ought to be a good example to others. phil. 3. 17. 2 theſ. 3. 9. tit. 2. 7. 1. pet. 5. 3.

Falſe preachers are propheſied to come, and to deceiue manie. mat. 24 11. act. 20. 29. 1. tim. 4. 1. 2. tim. 3. 2. & 4. 3. 2. pet. 2. 1.

With wonderful ſignes and miracles, Matth. 24. 24. 2. theſ. 2, 9. reuel. 13. 13.

They make marchandiſe of the word of God. 2. cor. 2. 17.

They teache the commandements and doctrine of men, and deuils. col. 2. 8. 1. tim. 4. 1. 3.

They ſerue their bellie, which is their God. rom. 16. 18. phil. 3. 19.

Predeſtination, Reade Election.

¶ Pride and arrogancie condemned, Mar. 7. 22. rom. 11. 25. & 12. 16. 1. cor. 4. 6. 18. 2. cor. 12. 20. phil. 2. 3. 1. tim. 3. 6. & 6. 4. 2. tim. 3. 2. iam. 4. 16. 2. pet. 2. 18. 1. iohn. 2. 16. iude. 16.

God reſiſteth the proud, Luke. 1. 51. iam. 4. 6. 1. pet. 5. 5.

¶ Prieſthod, Leuitical according to the Law. heb. 7. 5. 11.

Of Chriſt according to the order of Melchiſedec. Hebrues. 7. al the chapter.

The perpetual Prieſt, and hie biſhop of the New teſtament, reade Chriſt.

The faithful are ſpiritual Prieſts made of Chriſt. 1. peter. 2. 5. 9. reue. 1. 6. & 5. 10.

The Prieſts procure Chriſts death mat. 21. 45. & 26. 3. & 27. 1.

They perſecute his, and his doctrine. Act. 4. 3.

Priſoners muſt be viſited. Mat. 25. 36. 43. heb. 13. 3.

Proces in Lawe muſt be auoided. mat. 5. 40. 1. cor. 6. 1. 2. 3. 4.

¶ Promes made to the Gentiles. act. 2. 39. rom. 4. 16. gal. 3. 8. 22.

The ſame that was made to the fathers. 2. cor. 7. 1.

¶ Prophets for ſhewers of things to come. act. 11. 27.

For interpreters of the Scriptures, and how they ought to exerciſe their office in the Churche. 1. cor. 14.

Prophecie is the gift of God, and no worldly thing. rom. 12. 6. 1. cor. 12. 10. 2 pet. 1. 21.

¶ Proue the ſpirits. 1. Iohn. 4, 1.

Euerie man proue him ſelfe. 1. cor. 11. 28. 2. cor. 13. 5.

To proue euerie thing. 1. theſ. 5. 21.

¶ Puniſhment of euerie crime, that is openly knowen, is committed to the magiſtrate. rom. 13. 4. 1. pet 2. 14.

No puniſhment chanceth to the faithful ſaue for a time to correct them. 1. cor. 5. 5. and. 11. 32. 1. peter. 4. 12.

But the vnbeleuers haue euerlaſting puniſhment. mat. 3. 12. & 25. 41. mar. 9. 44. reuel. 20. 15. & 21. 8.

Queene

Q

QVeene of the South. Matthew 12.42.

Questions, disputations, & contention of words ought to be auoyded. Rom.14.1.phil.2.14. 1.tim. 1.4.& 6.4.2.tim.2.23.tit.3.9. Looke contention.

R

RAhab, the harlot. heb.11.31.iam. 2.25.

¶Rayment should not be cared for. Mat.6.25.28.

We must take away the superfluitie thereof. Luke.3.11.& 7.25. iam. 2.2.3.1.iohn.3.17.

It must be simple & honest.1.tim. 2.9.1.pet.3.5.

Rayment spiritual. Mat.22.11.luk. 24.49.rom.13.12.2.cor.5.2.gal.3.27. ephe.4.24.col.3.10.

Reade Armour.

Rayment and meate must not be sought for carefully, Reade life, and Rayment.

We must be content with what soeuer God sendeth.1.tim 6.8.

Rancour or malice. Ephe. 4. 31. heb.12.15.

¶Reconciling toward God. Looke Christ.

Toward our neighbour. Matth. 5.24.

Regeneration spiritual. Iohn.3. 3. 1.pet.1.3.looke baptisme.

¶ Reioyce we ought alwaies. 2. cor.6.10. & 13.11. phil.3.1.& 4.4. 1. thes.5.16.

In tribulations and persecutions. Mat.5.12.act.5 41. 1.thes.1.6.heb.10. 34.iam.1.2.1.pet.4.13.

With whome we ought to reioice rom.12.12.

We ought to reioyce that our names are written in heauen. Luke. 10.20.

¶Religion true, Iam.1.27.

False and suspitious, Col.2.23.

Renounce or forsake him selfe, & al that he hath to followe Christ. Mat.16.24.luke.14.33.

¶ Repentance, that is, sorowing for our sinnes, with amendement of life by turning to God, Matth.3.2. & 4.17.luke.15.7,10.& 24.47.actes 2.38.& 3.19.& 17.30.

It must be ioyned with faith, mar. 1.15.actes.20.21.

It is the gift of God, Iohn.12.40 actes.5.31.and 11.18.& 26. 20. 2.tim. 2.25.

Reprobate, Iohn.10.26.rom.1.28. 2.thes.2.12.iude.4.

Reade Iewes, and infidels.

¶Resurrection spirituall by faith, Luke.2.34. Iohn 11.25. colos. 2.12. and 3.1.

The vniuersal resurrection of the bodies, Actes.24.15. rom.14.9. 2.cor.5.15.

Of the righteous, to life euerlasting, and of the vnrighteous to euerlasting damnation, Matth.25.46 iohn.5.29.

In what sort and after what order it shalbe. 1.cor.15.42. 43.44.45. 1. thessa.4.17.

The resurrection of Christ is the foundation of our resurrection, 1. cor.15.13.14.15.16.17.18.19.20.1.thes. 4.14.

Christ wil raise them vp againe whome his Father hath giuen him, Iohn.6.39.

The state of them that are raised vp, Luke.20.35.

¶ Reuenging belongeth onely to God, Rom.12.19.1.thess.4.6. hebr. 10.30.

He wil declare it against the persecuters of his elect, and against all rebelles, Luke.18.7. 2.thes.1.8.reue. 6.10.and 19.2.

It is also committed to the magi-

Reuenge.rom.12.4. 1.pet.2.24.
It is forbidden to priuate persons. matth.5.39.rom.12.19.1.thessa.5.15. 1.pet.3.9.
¶Reward of hypocrites is in this world.Mat.6.2.
The reward of sinne are other sinnes,Rom.1.28.29.30.31. 2.thes.2.
The death euerlasting, Rom.6. 23.
The reward of the faithful is in heauen,Mat.5.12.
It is life euerlasting,mat.19.29.& 25.46.rom.6.23.
¶Riches must be wel vsed & spent, Luke.12.33. & 16.10. 1.tim.6.17. 1. iohn.3.16.
The riche with great paine receiue the Gospel.mat.19.24.
Yet some of them receiue it.mat. 27.57.luke.19.3.
We ought not to trust in riches, mat.10.24. 1.tim.6.17.
We can not serue God,and them both.mat.6.24.
They choke the word of God in some.mat.13.22.
Wo be to the riche which are wicked,luke.6.24.iam.5.1.
How dangerous a thing it is to wil to be riche.1.tim.6.9.
Riche men ought not ambiciously to seeke honour.iam.2.3.
Of the riche man, that liued in pleasure, and poore Lazarus,luke. 16.19.

S

SAbbath, or rest which was a figure Iudaical, and is now taken away by Christ, col. 2.16.Reade dayes.
The Christian and spiritual,heb. 4.12.
¶Sacrifices for sinnes in shadowe and figure,Hebr.8.3.& 9.10.
In effect and trueth but one onely which is Christ,Reade Christ.
The spiritual sacrifice, and of praise.Rom.12.1. phil.4. 18. heb.13. 15. 1.pet.2.5.
Sadduces were a sect, which denyed the resurrection of the dead, Mat.22.23.act.23.6.
Saintes, Reade faithful.
Saluation is by the onely grace of God,ephe.2.5. tit.3.7. Reade Faith and Christ.
Samaritane,Iohn.4.9,
Sanctification, Looke Christ.
Sara.heb.11.11. 1.pet.3.6.
Satan, Looke deuil.
Satisfaction, Reade Christ.
Scribes,Reade Pharises.
¶Scripture is written for our cause, Rom.4.24. 1.cor.9.10. and 10.11.
For our doctrine, consolation, correction, and ful instruction to saluation, Iohn, 20.31. rom.15.4. 2. tim.3.16.
It beareth witnes of Christ,luke. 24.27.46.iohn.5.39. & 20.9. actes. 17.2.& 18.28.rom.16.22.
It was necessarie, that it shoulde be fulfilled,matthew.26.54.56.luk. 24.26. 27.44.46. iohn.12.38. and 13.18. and 17.12.and 19.28.36. actes. 1.16.
Al doctrine is tried by it.Actes. 17.11.
It is writhen and falsely alleaged by the deuil, and the wicked,matth. 4.6. 2.pet.3.16.
¶Seniors, called also Ancients, which are taken for ministers of the worde, or gouerners of discipline in the Church,Actes.15.22. and 20. 17.1. timothie.4.14.and 5.17.Reade Preachers.
Separate vs from that loue that God beareth vs, nothing can, Rom. 8.39.
Sergius Paulus deputie, Actes. 13.7.

¶Seruants

¶ Seruants ought to obey and ſerue their maſters, ephe.6.5.col.3. 22.1.tim.6.1,tit.2.9.1.pet.2.18.

VVe are al vnprofitable ſeruants. Luke.17.10.

The ſeruant that knoweth the wil of his maſter.&c.Luk.12.47.

¶ Serue we muſt onely God, mat. 4.10.

VVe muſt ſerue one another through charitie,gal.5.13.

VVe ought not to ſerue ſinne any longer Rom.6.6.

VVe cannot ſerue two maiſters, Reade Riches.

¶ Shepherdes in Bethlehem. Luk. 2.15.

In the Church. Ephe,4.11.Reade Preachers.

Sickenes,Reade Infirmitie.

Simeon, Luk.2.25.

Simon Peter.Reade Peter.

Simon the Phariſe, in whoſe houſe Chriſt ate. Luk.7.40.

Simon the ſorcerer, Act.8.9.

¶ Sinne is in al men,Reade Man.

It ingendreth death.Rom.7.13.

The puniſhment thereof, Looke Death.

VVhat ſinne is irremiſſible,mat. 12.31.hebr.6.4. & 10.29.1.iohn.5. 16.

He that obeyeth ſinne is the ſeruant thereof.Iohn.8. 34.rom.6.16. 2.pet.2.23.

He that ſinneth is of the diuel. 1.iohn.3 8.

The ſinneful woman, Luk.7.37. 44.

Sinners are called to repentance, mat.9.13.2.pet.3.9.

Slander, Reade offence.

Sobrietie is required in Chriſtians. 1.theſſ.5.8.1.pet.1.13.& 5.8.

Sorcerers or diuiners. Act.8.9.& 13.8.& 16.16.

¶ Soule taken for life, mat.2.20. & 10.39.& 16.25.ioh.10.10.15.13.

Taken for the ſpirite whereby we liue, Mat.10.22.mar.8.31. 1.pet.1.11.& 4.14.

Taken for the affection of the hart Matthewe 26.38.luke.1.47. & 2.32. iohn.12.27.

Taken for the wil ioyned with vnderſtanding. 1.Theſſa.5.18. 1.pet. 1.22.

Taken for the perſon, Rom.13.1. 1.pet.3.20.

¶ Spirite,or holy Ghoſt is God, Matth.28.19. luke.3.22.actes 2.4.& 5.3. and 10.2.and 16.6. and 23. 28. 1. cor.12.11.

The Spirite of God, matth.3.16. & 12.28.act.2.17.& 5.9.rom.8.9.14. 1.cor.3.16. 1.theſ.4.8.

The Spirite of Chriſt, Rom.8.9. gal.4.6. 1.pet.1.11.

He is one, 1. cor.12.13. epheſians. 2.18.

The comforter, Iohn.14.16.26. & 15.26.actes.9.31.

The quickener, Iohn.6.63.2.cor. 3.6.

The Spirite of trueth, iohn. 14. 17.& 15.26.& 16.13.

The maſter and teacher of the faithful, Luke,12.12. iohn.14.26. 1. cor.2.13. 1.iohn.2.24.

He is the ſhewer of things to come,Iohn.16.13. 1.tim.4.1. 2.peter. 1,21.

He is the witnes of Chriſt,Iohn 15.26.actes.5.32. 1.iohn 5.6.

The diſtributer of al the giftes. 1.cor.12.11.

Onely he knoweth the things of God.1.cor.2.11.

He dwelleth in the faithful,reade Faithful.

He beareth them witnes,that they are the children of God,rom.8.16.

He helpeth their infirmities, and maketh petition for them,rom.8.26

He

He is giuen and ſent of the Father, Iohn.14.26. & 15.26. actes.2. 17.& 5.32. 2.cor. 1. 22. and 5.5.gal. 4.6.

He is giuen and ſent of Chriſt, Iohn.4.14.& 15.26.& 16.7.& 20.22 ephe.4.7.

The Spirit of Adoption, Rom.8 15.gal.4.5.

He is the pledge of our inheritance.2.Cor.1.22. and 5.5. ephe.1.14.

He is the water of life, Iohn.4. 14.& 7.38.

The vnction or annoynting, luke. 4.18.act.10.38.1.iohn.2.20.27.

His comming vpō the Apoſtles, actes.2.3.

His works and fruites, gal.5.22.

The ſpirite of man, matth.27.50. luke.8.55.& 23.46 rom.8.16.1.cor. 2.11.& 5.3.1.theſſa.5.23. heb.12.23.1. pet.3.19.

A ſpirite hath neither fleſh nor bones, Luke.24.39.

The wicked and vncleane ſpirits, Reade Deuil.

¶ Steuen is elect Deacon, act.6.5.

He diſputeth with the Iewes, & is accuſed falſely, Act.6.9.13.

He anſwereth conſtantly in the counſel, actes.7.

He is ſtoned, and dyeth, Act.7.58.

He is buried.act.8.2.

Striſe and debate muſt be auoyded, Mat.5.25.1.cor.6.6.galat.5.26. iam.4.1.

¶ Sword of the ſpirite, Looke, word of God.

It is taken for affliction, Luke 2.35.

For diſcord, Mat.10.34.

For the material ſword, the vſe whereof is committed to the magiſtrate, Rom.13.14.

It is prohibited to priuate perſons, Matthew.5.39.& 26.52. reuel. 13.10.

To

Tabitha is raiſed to life. Actes.9. 36.40.

Temple ſpiritual, Reade faithful.

The material temple, Mat.21.12. & 24.2.1.iohn.2.14.

God dwelleth not in temples made with hands, Reade God.

Tentation, good when God proueth the faith and conſtancie of his by the croſſe and afflictiōs, 1.cor.10. 13.heb.11.17.iam.1.2.12.1.pet.1.6.

Euil tentation whereby Satan draweth one away from God, and leadeth him to deſtruction, Matth. 4.1.luk.8.13.act.5.3.1.cor.7.5.gal.6.1. 1.theſ.3.5.1.tim.6.9.reue.2.10.

God onely deliuereth vs out of it, Mat.6.13.1.cor.10.13. 2.pet. 2.9 reue.3.10.

We muſt pray to him to deliuer vs, mat.6.13.& 26.41.luke 22.40.

God tempteth not to euil. iam. 1.13.

We muſt not tempt God, mat.4. 7.act.5.9.& 15.10.1 cor.10.9.

¶ Teſtament, Olde, rom.9.4. 2. cor.3.14 heb.8.9.& 9.15.

The blood thereof was of bulles and goates, &c. Hebrewes.9.12.19.& 10.4.

The Newe Teſtament, Rom 11. 27. 2.cor.3.6.hebrewes 8.8.& 9.15 & 12.24.

The blood thereof is Chriſts blood, mat.26.28.luke.22.20.1.cor. 11.25.heb.9.12.14.& 10.19.29.& 12. 24.& 13.20.

The allegorie of the two teſtaments, Gal.4.24.

It is taken for the promiſe made to Abraham and his poſteritie, luke. 1.72.

¶ Teſtimonie or witnes which God rendreth of him ſelfe, and of his bountifulnes. actes.14.17.

Which

Which he rendreth of Christ, & his Gospel, Iohn. 5.32. & 8.18. act. 14. & 15.8. 1.cor. 2.1. 1.ioh. 5.6.

The witnesse that Christ beareth to him selfe, and to the trueth of his Gospel, Iohn. 3.11.28. & 8.14. 1.cor. 1. 6. 1.tim. 6.13.

Which he testifieth of the world. Iohn. 7.7.

The witnesse which the spirit beareth of Christ. Looke spirit.

Of the three witnesses in heauen and three in earth. 1.Iohn. 5.7.

Of the Scriptures and the Prophets which witnes of Christ, reade Scripture, and act. 10.43.

Of Iohn Baptists witnesse Iohn. 1. 15.19.32.

Of Iohn the Euangelists, Iohn. 19. 35. & 21.24.

Of the Apostles, & of the faithful which they beare to Christ and his Gospel, mat. 1.18. Luke. 21.13. actes. 2. 32. & 3.15. & 4.33. & 5.32. & 10.39. 1.cor. 15.15. 2.thessal. 1.10. 2.tim. 1. 8. reuela. 1.2. and 6.9. and 19.10, & 20.4.

The testimonie of the conscience, Rom. 2.15. & 9.1. 2.cor. 1.12.

To receiue testimonie of God by faith. Hebr. 11. 2. 3. 39.

The testimonie of two or three is sufficient, Mat. 18.16. ioh. 8.17. 2.cor. 13. 1. hebr. 10. 28.

False witnesse is forbidden. Mat. 15.19. & 19.18. rom. 13.9.

Thankes to God before meales and after. Looke Graces.

Theft forbidden. Mat. 19.18. rom. 2.21. & 13.9. 1.cor. 6.10. eph. 4. 28. 1. pet. 4.15.

¶ Thought and care must be put away. mat. 6.34. Luk. 12.22. 1. corint 7.33.

It must be referred to God 1.pet. 5.7.

We must take care for others, 2. Cor. 11. 2. phil. 1.24.

Tyrannie and crueltie, mat. 2.16. & 14.10. act. 7.59. & 12.2.

¶ Tyme to come, apperteineth not to vs to knowe, Act. 1.7.

The tyme of Christ is the tyme of grace. Mar. 1.15. rom. 5.6. 2.cor. 6. 2. gal, 4.4.

Our time is short, 1.cor. 7.29.

We ought to recouer the time. Ephe. 5.16. col. 4.5.

The last tymes, Looke Dayes.

Timothie, Act. 16.1. 1.cor. 4.17.

Tithes of the Leuites, heb. 7.5.

¶ Tongue, the nature thereof, Iam. 3.8.

We ought to refraine it from euil. Iam. 1.26. & 3.5. 1.pet. 3.10.

To speake diuers tongues is the gift of the holy Ghost, Act. 2.4. and 10.46. & 19.6. 1.cor. 12.28.

In the Church we must vse that tongue which is vnderstand. 1.cor. 14. al the chapter.

Traditions, Reade commandements.

Transfiguration of Christ, mat. 17.2.

Treason and traitours. mat. 26.24. mar. 14.21. luk. 6.16. act. 7.52. 2.tim. 3.4.

¶ Treasure is to be laid vp in heauen. mat. 6.20.

All the treasures of God are in Christ. col. 2.3.

The treasure of the Gospel. mat. 13.44. 2.cor. 4.7.

Treasure vaine and transitorie. Luk. 12. iam. 5.2.

¶ Tribulation commeth to them which are married. 1.cor. 7.28.

To the faithful. mat. 24.9. act. 7. 10. & 14.21. 2.cor. 4.8. & 6.4. & 8.2. hebr. 11.36.37.

We must beare it patiently. rom. 12.12. 2.thess. 1.4.

And ioyfully looke, Reioyce.

It worketh patience. Rom. 5.3.

God

God sendeth vs comfort in our tribulations, that we might comfort others in theirs. 2. cor. 1. 4.
Reade Crosse and persecution.

Tribute ought to be payed to princes and magistrates. mat. 17. 27. & 22. 21. rom. 13. 6.

Trueth, Reade Christ, Spirit, Gospel.

To be of the trueth, Iohn. 18. 37. 1. iohn. 3. 19.

To do it, & to followe it, Iohn. 3. 21. ephe. 4. 15. 1. iohn. 1. 6. & 3. 18.

Against them which drawe them selues from it, and resist. Rom. 2. 8. gal. 3. 1. & 5. 7. 2. tim. 2. 18. & 3. 8. & 4. 4. tit. 1. 14. hebr. 10. 26. 2. pet. 2.

V.

Vanting, Reade boasting.

Vengeance, Reade reuenging.

Vertue of God. Mat. 22. 29. luk. 22. 69.

It worketh in hit, to saluation. ro. 1. 16. 1. pet. 1. 5.

The Vertue or power of Christ. 2. cor. 12. 9.

The vertue of the holy Ghost. Act. 1. 8.

By miracles. Mat. 11. 20. & 13. 58. Act. 2. 22. & 19. 11. hebr. 2. 4.

Vessels, some to honour, & some to dishonour. Rom. 9. 21. 2. tim. 2. 20.

Virgins, & of their containing or marying, 1. cor. 7. 25.

Visite the sicke and prisoners. mat. 25. 36.

To visite the fatherles and widdowes, Iames. 1. 27.

Vnitie and concorde. Act. 2. 44. & 4. 32. rom. 12. 16. & 15. 6. 1. cor. 1. 10. ephe. 4. 3. philip. 1. 27. & 3. 16. 1. pet. 3. 8.

To be vnited in God & Christ. iohn. 17. 21.

¶ Vocation, or calling to followe Christ. mat. 8. 22. & 9. 9. iohn. 1. 43. To preach. mat. 4. 17. mar. 3. 14. luke 6. 13. rom. 1. 1. 1. cor. 1. 1. gal. 1. 16. Reade Election.

To life euerlasting, & to saluation. Rom. 1. 1. & 8. 29. & 9. 24. & 11. 29. 2. cor. 1. 9. 24. gal. 1. 15. ephe. 4. 1. 1. the. 2. 12. and 5. 24. 1. timot. 6. 12. 2. tim. 1. 9. 2. pet. 2. 9. & 5. 10. 2. pet. 1. 3. 10.

¶ Vocation of the gentiles. iohn. 10. 16. rom. 9. 24. & 11. 12. & 15. 9. Let euery man remaine in his vocation. 1. cor. 7. 20.

Voluptuousnes and dissolution is forbidden. Luk. 8. 14. tit. 1. 6. and 3. 3. 1. pet. 4. 4.

Voluptuous and giuen to pleasures, being aliue are dead. 1. tim. 5. 6. 2. tim. 3. 4.

¶ Vowes vsed for giftes & ceremonies. Act. 21. 23.

Taken for promise to do euil. actes. 23. 14.

Vsury prohibited. mat. 5. 42. lu. 6. 30.

W.

Watch we ought and be ready continually. mat. 24. 42. and 26. 41. mar. 13. 33. luk. 12. 37. act. 20. 31. 1. cor. 16. 13. 2. cor. 6. 5. eph. 6. 18. col. 4. 2. 1. thess. 5. 10. 1. pet. 4. 7. & 5. 8. reuel. 3. 2. & 16. 15.

Weapons, reade Armour.

Weldoing, Reade doing wel.

Whoredome, Looke Adulterie.

¶ Widowes must be prouided for. 1. tim. 5. 3. iam. 1. 27.

Of their ministerie. act. 6. 1. 1. tim. 5. 9.

Of their continencie. 1. cor. 7. 8. 1. tim. 5. 12. 16.

The poore widowe that offred in the temple. Mar. 12. 42.

Powlers of widows. mat. 23. 14. mar. 12. 40. luk. 20. 47.

Vvil of God according whereunto he worketh and determineth al things. mat. 18. 14. rom. 9. 19. 1. cor. 1. 1. ephe. 1. 5. hebr. 2. 4. 1. pet. 3. 17. & 4. 19. reuel. 4. 11.

According to the which he commandeth

mandeth vs, and requireth of vs euery thing. mat.12.50.iohn.7.17.ro. 2.18. 1.thess.4.3.& 5.18.hebr.10.36. 1.pet.2.15.1.iohn.2.17.

We must seeke to vnderstand it, and fulfil it. mat.7.21.rom.12.2.ephe. 5.17.1.pet.4.2.

VVe ought to desire and pray that it may be done. mat.6.10.& 26.42. col.1.9.& 4.12.hebr.13.21.

To it we must referre al things. act. 18.21.& 21.14.rom.1.10.& 15.32.1.cor 4.19.& 16.7.iam.4.15.

Mans wil how it is able to do nothing of it selfe, no not in the regenerate, Reade workes.

VVindes and sea appeased by Christ, mat.8.26.& 14.32.

¶ VViſdome of God, Looke Christ and Gospel.

The wisdome of this worlde is foolishnes before God. 1.cor.1.20. 25.& 3.19.

Earthly, iam.3.19.

Heauenly, there also.

We must aske it of God. iam.1.5

VViues, of their duetie, and office towarde their husbands, Reade, marriage.

VVoman is of man, and made for man. 1.cor.11.8.

How she ought to be apparelled. 1.tim.2.9.1.pet.3.3.

She ought not to teache in the Church. 1.cor.14.34.1.tim.2.12.

The women that followe Christ Luke.8.2.

Women maried to the bishops, & ministers of ỹ Church. 1.tim.3.2.11. tit.1.6.

Worde of God, for the Sonne of God. iohn.1.1.14.reue.19.13.

Which created all things. iohn. 1.3.heb.11.3.

It is the power of God. 1.cor.1.18.

The efficacie thereof. Heb.4.12.

The worde of life. mat.4.4.iohn. 6.63.act.5.20.

The worde of truth. iohn.17.17. 2.cor.6.7.ephe.1.13.col.1.5.2.tim.2. 15.iam.1.18.

The worde of saluation. Act.13. 26.iam.1.21.

Of reconciliation. 2.cor.5.19.

The sworde of the spirit. ephe.6.17.

It is liuely, effectual and iudgeth the thoughts. Hebr.4.12.

Endureth for euer. 1.pet.1.25.

It worketh in the faithful. 1.thes. 2.13.

It sanctifieth al creatures. 1.tim. 4.4.

It is the incorruptible seede. 1.pet. 1.23.

Compared to the seede that groweth and fructifieth. Luk.8.11.act.6.7. & 12.24.col.1.5.

VVe ought to keepe this worde and put it in practise. mat.7.24.iohn. 14.21. iam.1.23. 1.iohn.2.5. Reade Gospel and Scripture.

¶ VVorkes which are good are of God. ephe.2.10.phil.1.6.& 2.13.col. 1.10. 2.thess.2.17. tit.2.14. hebr.13. 21.

VVorkes that please God followe faith. Luk.19.8.hebr.11.

They are the fruites of the Spirit. gal.5.22.ephe.5.9.

They are onely done by the faithful. mat.7.17.& 12.33. luk.6.44.

They are fruites and testimonies of true repentance and faith. mat.3. 8.& 7.18.luke.6.45.iohn.8.13.14. act.2.26.30. gal.5.22. 1.timoth.5. 10.tit.1.16.iam.2.17.

They assure vs of our election. 2.pet.1.10.1.iohn.2.17.18.19.20.

The faithful must walke in them. Ephes.5.15.hebr.10.24.1.pet. 2.12.

They must be done for the glory of God. mat.5.16.1.pet.2.12.

They followe the faithful after their

heir death. Reuel, 14.13.

God wil rewarde them. Matth. 10.42. & 16.27. & 25.34. Luke. 6. 38 & 14.14. ioh. 5.29. rom. 2.7. 1. cor. 3.8. 13.

God hath iustified vs without them and before them, rom. 4.3. & 11.5. ephe. 2.8. 2. tim. 1.9. tit. 3.5.

Without faith no worke is good, rom. 14.23. Hebr. 11.6.

Euil workes are of the flesh, gal. 5.19.

They are wrought of the deuil in the infideles, Eph. 2.2

Christ is come to destroy them. 1. iohn. 3.8.

VVe must lay them away, and abstaine from them, rom. 13.12. ephe. 4.17. & 5.11. 1. pet. 4.3.

Euery man shal receyue according to his workes, mat. 16.27. rom. 2.6. 2. cor. 5.10. gal. 6.5. 1. pet. 1.17. reuel. 2. 23. & 20.12. & 22.12.

We can work nothing of our selues, mat. 19.26. 10.3.27. & 6.44. & 14.6. & 15.4. & 19.11. act. 3.15. rom. 7.16.17. 18.19.20.21. & 8.1.2.3. & 9.11.12.13. 14.15.16.17.18. 1. cor. 1.27 & 2.14. & 3. 1. & 12.3. & 15.10. 2. cor. 3.5. gal. 5.17. ephe. 1. philip. 2.13. 1. iohn. 2.24. reade Faith and God.

¶ Worlde was made by Christ. ioh. 1.10.

Yet neither knoweth him nor the Father. iohn. 1.11. & 17.25.

It is fully bent on wickednes. 1. ioh 5.19.

The diuel is the prince thereof, Reade Diuel.

We must not loue it, 1. iohn. 2.15.

Christ praieth not for it, iohn. 17.9.

Christ hath ouercome it, ioh. 16.33.

The faithfull ouercome it by faith 1. iohn. 5.4.

The friendship thereof is enemitie with God, Iam. 4.4. 1. iohn. 2.16.

It hateth Christ and his. Iohn. 7.7. & 15.18. 1. iohn. 3.13.

It passeth away, 1. cor. 7.31. 1. iohn. 2.17.

The faithful shal iudge it. 1. cor. 6.2.

The faithful are not of it, iohn. 15. 19. & 17.14.

¶ Worshipping of God, Mat. 4.10. luk. 4.8. act. 14.15. & 17.27. 1. cor. 14. 25. 1. thes. 1.9. reue. 4.9. & 14.7. & 15.4. & 19.10. & 22.8. Reade God and Christ.

VVorshipping in spirit & trueth. iohn. 4.23.

Superstitious worshipping. act. 10. 28. & 14.12. reuel. 19.10. & 22.9.

VVorshipping of the beaste, reuel. 13.4. & 14.11. & 16.2. & 19.20. reade Idolatrie.

VVrong ought not to be done or rendred, but suffred. mat. 5.39. rom. 12.17. 1. cor. 6.7. 1. thess. 5.15. 1. pet. 3.9.

Y

YOke of Christ, Mat. 11.29.

Neither the ancient fathers, nor the Apostles were able to beare the yoke of the Law, therfore the Christians ought not to be burdened with it. Act. 15.10.

¶ Yong folke howe they should order them selues. tit. 2.6. 1. pet. 5.5. 1. tim. 5.14.

VVe must flie yong desires and lustes. 2. tim. 2.22.

Yong folke that are learned are not to be reiected. 1. tim. 4.12. tit. 2.7.

Z.

ZAcharias, Elizabeth. Luk. 1.5, 12.21.

His song. Luk. 1.68.

Zacharias the sonne of Barachias slaine betwene the altar and the temple, Mat. 23.35.

Zacheus, Luk. 19.1.

Zeale without knowledge, Rom. 10.2.

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